

# The Advent REVIEW AND HERALD And Sabbath

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

VOL. 69, No. 38.

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 20, 1892.

WHOLE NO. 1984.

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

TWO DOLLARS A YEAR, IN ADVANCE.  
SPECIAL TERMS IN CUBES OF 100 OR MORE.

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

REVIEW & HERALD, Battle Creek, Mich.

WE SHALL BE LIKE HIM.

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

LIKE Him! Like Jesus! Can it be  
That earthly beings such as we,  
Can ever, ever be like him  
Who is so pure, who knew no sin?  
O, love divine, we cannot know  
The bounds to which such love can go.  
No eye hath seen, no ear hath heard  
What joys divine our loving Lord  
Has to bestow on those who wait,  
And meekly all their trials take.  
He perfect patience will reward,  
When we are made like him, our Lord.

I'll not rebel, I'll not repine,  
Dear Lord, If thou wilt make me thine.  
Mark out my way, what's in thy hand,  
I'll lean upon thine arm for rest;  
And though the furnace on me glow,  
It cannot burn, if thou wilt go  
With me, and in my heart abide,  
E'en there will I be satisfied.  
To be like Jesus! That will be  
The crown of immortality.  
Yes, to behold him as he is,—  
What more can heaven bestow than this?

## 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.

WALK NOT IN DARKNESS.\*

BY MRS. E. G. WHITE.

"He that followeth me shall not walk in darkness, but shall have the light of life." If we are following Jesus, we know that we are not walking in darkness, but shall be all light in—not out of, but in—the Lord. If his light illuminates the mind, and shines into the chambers of the heart, we shall be, as Christ has said, "the light of the world." We shall not walk in darkness. We shall see light, and shall talk of the love of Christ, talk of his goodness and marvelous mercy, and we shall always find enough to talk about on these themes, even to all eternity, when we have that life which measures with the life of God.

The trouble with many of us is, we get our eyes fixed upon the shadow that Satan casts between our souls and God, and we fail to discover the light beyond the shadow. We talk in a kind of hopeless way, as though we were serving as a slave to a tyrant. We represent ourselves to the world as those who are having a terribly hard time of serving the Lord. We pick up things to find fault about, to mourn over, and pity and sympathize with ourselves, and fail to make a fa-

vorable impression upon those who have not tasted of the gift of God.

Instead of talking darkness, instead of having thoughts of gloom, we should remember that we have everything to make us glad, and this gladness should shine forth out of the very countenance. Let the light shine in your very faces. Do not let the frown and the expression of gloom have place there. Take a look into the mirror of God's law, and see if you are cheerful in your service to him. Look upon Jesus, full of forgiveness, and mercy, and peace, instead of upon that which will bring you condemnation and gloom. Brethren and sisters, are you looking toward the light,—beholding the Lamb of God which taketh away the sin of the world? When Satan tells you that you are a sinner, and points out this neglect and that wrong, tell him you know you are a sinner, but that Jesus Christ came into the world to save sinners. Tell him, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Repeat the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If you draw nigh to God, he will draw nigh to you. Present the promise to God in the name of Jesus, and you have his pledged word that he will let the Sun of righteousness shine upon you.

Jesus is the Lamb of God that taketh away the sin of the world. Will you not repent of your sins, and let him take away your guilt? Will you not say, "Lord, you come to take away my sins, and I will let you do it"? Will you let him take them away? will you let him take them upon his divine soul, and impute to you his righteousness?

Jesus stands between divinity and humanity, and he is fully able to save you. There is all sufficiency in him. He has not come to save partially, but to save unto the uttermost all that come unto God by him. He came to wash away your transgression; for he forgiveth iniquity and sin. He pardoneth the guilty. He was manifested to take away our sins, to relieve our hearts of their sorrows and burdens, to put a new song into our mouths, even praise unto our God.

We are to respond to the invitations of the Spirit of God. Do we repent of our transgressions? This is an evidence that the Lord is drawing us to himself; it is Jesus that gives us repentance. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Then why not believe that he forgives our sins? It is his Holy Spirit that impresses us with the necessity of emptying the soul of all selfishness; and when we give ourselves to God, he will fill the vacuum with his own divine Spirit, and give us the precious graces of his own character.

From the light that I have had for years, I know that the great lack among us as a people is the lack of love. The God of heaven look upon you and sees that you are self-sufficient. But any soul that comes hungering and thirsting for the waters of life, will have his soul refreshed from the living fountain. When your thirst, you will hear the voice calling, "The Spirit and bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Jesus

points you to the fountain opened for Judah and Jerusalem, wherein you may wash and be clean. And when we have tasted of the waters of life, we shall be constrained by the love of Christ to say to others, "Come, taste and see that the Lord is good." When we drink from the waters ourselves we shall echo the cry, Come. Whosoever is athirst, let him come, and take of the water of life freely. "Whosoever will." Tell me who is excluded from receiving the benefits of this divine invitation. "Whosoever will, let him come." All we have to do is to submit the will to God, to place the will on the Lord's side. Come and take the Lord at his word, and drink of the water of life freely.

If we have Christ abiding with us, we shall be Christians at home as well as abroad. He who is a Christian will have kind words for his relatives and associates. He will be kind, courteous, loving, sympathetic, and will be educating himself for an abode with the family above. If he is a member of the royal family, he will represent the kingdom to which he is going. He will speak with gentleness to his children, for he will realize that they, too, are heirs of God, members of the heavenly court. Among the children of God no spirit of harshness dwells; for "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The spirit that is cherished in the home, is the spirit that will be manifested in the church. O, we must educate the soul to be pitiful, gentle, tender, full of forgiveness and compassion. While we lay aside all vanity, all foolish talking, jesting, and joking, we are not to become cold, unsympathetic, and unsocial. The Spirit of the Lord is to rest upon you until you shall be like a fragrant flower from the garden of God. You are to keep talking of the light, of Jesus, the Sun of righteousness, until you shall change from glory to glory, from character to character, going on from strength to strength, and reflecting more and more of the precious image of Jesus. When you do this, the Lord will write in the books of heaven, "Well done," because you represent Jesus.

Christians should not be hard-hearted, unapproachable; Jesus is to be reflected in our deportment, and we are to have a character beautiful with the graces of heaven. The presence of God is to be an abiding presence with us; and wherever we are, we are to carry light to the world. Those around you are to realize that the atmosphere of heaven surrounds you.

But many of you say, "How can I help sinning? I have tried to overcome, but I do not make advancement." You never can in your own strength, you will fail; but help is laid upon One who is mighty. In his strength you may be more than conqueror. You should arise and say, "Through the grace of God, I will be an overcomer." Put your will on the side of God's will, and with your eye fixed upon him who is the author and finisher of your faith, you may make straight paths for your feet. When you are tempted, say, "Jesus is my Saviour, I love him, because he has first loved me." Show that you trust him. As you walk the streets, as you work about your house, you can communicate with your Lord. Lay hold upon him by living faith, and believe the word of God to the letter.

\* Morning talk at Lansing, Mich., Sept. 4, 1891.

Now suppose that you put away all murmuring and complaining, and look to the light. Let us try it for this year, and see what kind of year we shall have. When Satan suggests doubt and darkness, begin to sing of the matchless love of Jesus. Ask God to help you place your thoughts upon Jesus, and Satan cannot control your mind. Let us put away all commonness, and become a light to the world. Let our words be as choice silver; and wherever you go, those around you will realize that a precious influence goes with you. The light and love and power of God will rest upon you. Determine that through Jesus you will elevate the soul above all that is low and earthly, and let your conversation be full of hope and courage in the Lord. Say, "I will be free, I am free;" and when Satan tells you that you are a sinner, tell him, "I know it, but Jesus said, 'I am not come to call the righteous, but sinners to repentance.'"

Through the mercy of God we have been taken out of the quarry of the world by the mighty cleaver of truth, to be hewn, and polished, and fitted for the heavenly building. We have been brought into the highway cast up for the ransomed of the Lord to walk in. And we should go in this way with rejoicing, instead of with complaining. This way has been opened for us at an infinite cost, and we ought to manifest our joy and gratitude that we are permitted to be numbered among the children of God. Should we walk from day to day with rejoicing and gladness of heart, showing forth the praises of Him who hath called us out of darkness into his marvelous light, what effect would we have upon the minds of those around us? They would say, "Certainly they have been with Jesus, and have learned of him."

There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and he will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port. When I voyaged from Portland, Me., to Boston, many years ago, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks were rolled from side to side, like balls. The passengers were frightened, and many were screaming, waiting in expectation of death. After awhile the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. "Will you take the wheel?" asked the pilot. The captain was not ready to do that, for he knew that he lacked experience. Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. "Will you take the wheel?" asked the pilot; but they knew that they could not manage the wheel. When you think that the work is in danger, pray, "Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port." Have we not reason to believe that the Lord will bring us through triumphantly?

There are before me many who are old hands in the cause. I have known some of you for the last thirty years. Brethren, have we not seen crisis after crisis come upon the work, and has not the Lord carried us through, and wrought for the glory of his name? Can you not believe in him? Can you not commit the cause to him? You cannot with your finite minds understand the working of all the providences of God. Let God take care of his own work. You are to hang your helpless soul upon Jesus. Commit the keeping of your soul unto God, as unto a faithful Creator. When you do this, you will have something of the love of God; for it will abound in your heart unto his glory. The meetings will be uplifting in character; for the Lord will put a new song into your mouth, even praise unto our God. You will say, "Hear what the Lord has done for my soul." Your soul will be all light in the Lord.

We have been looking on the dark side of the picture. Now let us turn to the other side. Let us turn the dark side to the wall. Let us look on the beautiful pictures of the love of God. Educate your tongue to talk of God's mercy, and speak forth the praises of him who hath called you out of darkness into his marvelous light. Let us fulfill the purpose of God, and be indeed the "light of the world."

## Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

### THE FRUIT OF THE SPIRIT.

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

(Continued.)

"LONGSUFFERING, gentleness, goodness, faith." Self-government is one of the most useful lessons we can learn. Longsuffering relates to the proper government of our spirits, and the virtuous discipline in which we ought to have our minds—not bursting into a flame of passion with every provocation that is offered us—not instantly kindling into rage with every mean spark that happens to light upon us. He who has not power over his own spirit, is liable to have his peace of mind violated, and his happiness disturbed by every trifling insult which is unavoidable in this world. The best Christian cannot escape calumny and ill-treatment. The most conscientious and upright are represented as singular, and are ridiculed. Amid these scenes, what conduct and disposition does the gospel require? O sacred, divine volume! It teaches this heavenly lesson: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. Hear the words of the apostle: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12:20, 21. This is the true Spirit of our divine Example, which it is our duty to acquire—to "put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3:12, 13.

Gentleness denotes a disposition that is meek, modest, and calm, a character that is prudent and circumspect, which is always watchful not to offend or wound any one unnecessarily. It is really the disposition that a Christian should have, especially a Christian preacher. Such a disposition is a lovely acquirement, an ornament of our nature, a recommendation to the gospel. To be enabled calmly to converse, and peaceably to live with persons of different characters and varied temperaments,—this is not a vulgar acquisition.

There is great need of care, prudence, and discipline to be able to master one's self on all occasions, and to possess always a proper control of one's self. It is one of the greatest of all virtues. Has any one ever been seen who would be convinced by arrogant airs, authoritative assertions and railings, or by an antagonist who treated him with a lack of respect, in raising the voice, and in treating his words as absurd and ridiculous? I do not know how others are affected by it, but I acknowledge that I avoid such arguments. The truth is something that is calm and impartial. Gentleness is the most agreeable medium by which it can be transferred to the mind and to the heart. He who in a discussion preserves a calm, meek, and gentle tone, is in the best disposition to inquire after truth, and has a great advantage over his adversary.

This virtue is frequently recommended to the

preacher of the gospel. Jesus says, "Be ye therefore wise as serpents and harmless as doves." Matt. 10:19. Paul says, "Let your moderation be known unto all men." Phil. 4:5. The apostle says again, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves." 2 Tim. 2:24, 25. A meek character and a mild spirit which is not easily irritated, are the most engaging ornaments that can decorate the Christian and the minister.

Goodness is a virtue which denotes a heart disposed to do good, filled with the love of God and with love for the neighbor, loving to shed happiness all around one's self. Such a heart, such a disposition, are particularly the fruit of the Spirit, the product of the gospel of Christ, which is wholly a system of charity, love, and goodness. A heart thus filled with charity and goodness bears the bountiful impress of divinity, whose favorite attribute is infinite goodness—bears the nearest and the most blessed resemblance to that of Jesus, who always went about doing good.

Faith, or as the original signifies, fidelity, is one of the virtues of the Spirit, which denotes a strict veracity and conscientiousness in all our words, our actions, and our promises—a justice and a scrupulous honor in all our temporal and spiritual affairs. He who falsifies his word loses his good character; he who violates his promises and betrays his confidence or trust, darkens his reputation, loses his credit, and renders himself an object of contempt and pity.

Our divine Saviour said of Nathanael, "Behold an Israelite indeed, in whom is no guile!" John 1:47. And of those who will be alive and be redeemed from among men at Christ's appearing, it is said: "In their mouth was found no guile" (Rev. 14:5); that is to say, they will be persons of strict probity, of conscientious integrity. If the religion which is in us does not produce sincerity, it has produced nothing of any avail to our final salvation.

God requires the heart. "My son, give me thine heart." The heart should be consecrated to God and to holiness. No other sacrifice we may try to offer in lieu of it, will be acceptable. We cannot escape or elude the divine inspection. Hypocrisy will be of no avail to us. "Be not deceived, God is not mocked." One of the characteristics given to God is, that he is "true and faithful, and cannot lie." The unbelievers and the hypocrites have therefore reason to tremble before that Being who is truth and righteousness itself. May the divine Spirit produce this blessed fruit in us, and render us conscientiously upright and sincere in all our dealings and transactions toward God and toward our fellow-creatures.

(Concluded next week.)

### BREVITIES.

BY JOSEPH CLARKE.  
(Lowry City, Mo.)

MANY represent God as very lenient and indulgent toward sin and sinners, but by reference to Scripture you will find that God is a hater of sin as much as a lover of righteousness. By Gen. 3:15, you will see that he places this enmity in the heart of man, in order to save him from death. Notice that the word "hate" in the Concordance is very often used as a trait in the character of God and his people, as exercised toward sin and disobedience.

The reason we love God so little is, we are so far away from him; if we would love him more, we should draw nearer to him.

The word "want" conveys an idea of poverty; in prayer it should not be used as a verb, but it may be used as a noun. As an illustration, a child says to its parent, "I want an apple." The parent replies, "Say, please give me an apple." So the child stands corrected. We do not properly state the case if we ask God, saying, "We want this or that," for it seems a little like a complaint of a child; but, "Please give me this or that."

The translators of our English Bible often use this word "want" as a noun; but when desires are expressed, David says, I long for thy salvation; I pant, my soul fainteth for thee. Christ says we should ask, seek, strive, pray, entreat, supplicate, beseech, beg, confess. We may state our "wants" and pray him to supply them, as a matter both of good taste and of propriety.

### THE CITY OF GOD.

BY WILLIAM PENNIMAN.  
(Woodburn, Ill.)

THERE were grandeur, glory, and sublimity in the vision of John when he saw that great city which was encompassed within and without with the glory of God. "The city lieth, foursquare," and is 1,500 miles in circumference. According to Rev. 21:16, the length, breadth, and height are equal, that is, 375 miles each way. The Greek word as translated "equal" has the meaning of "proportionate." And as the wall was only 144 cubits (allowing about twenty-two inches to the cubit), it would give 264 feet as the height of the wall. We must judge, then, of the height of the buildings, as somewhat proportionate to the height of the walls. Some writers have taken the position that the dimensions of the city are the cube of 1,500. This cannot be, as the measurement of the city was 12,000 furlongs, and the measurement implies its circumference, and the furlongs reduced to miles, is 1,500.

It is not necessary to speculate, as some have done, in regard to the number of inhabitants the city can contain. It is sufficient to say, as God is its builder, it will be large enough to accommodate all who are worthy to enter into it. This city is entirely worthy of its "Maker and Builder." This is the city to which Abraham looked. Heb. 11:10. This is the city which God has prepared for his people. Heb. 11:16. We read that "here have we no continuing city, but we seek one to come." Heb. 13:14. This is the city with "everlasting doors," and into which "the King of glory" has entered. This is the city of which Isaiah speaks: "Open ye the gates, that the righteous nation which keepeth truth may enter in." Isa. 26:2.

The grand and glorious description which we have of the "holy Jerusalem," the city of the great King, in Revelation 21, is said to be but the language of "oriental imagery," and that it is only a picture. We may have a bird's-eye view of Chicago and of the World's Fair grounds, true and beautiful as art can make it, but from it we hear not the sound of the human voice, nor do we witness the active motions of the living realities. We may have pictures or images of our dearest and nearest relatives and friends, true to life, so far as the most skillful photographer or sculptor can make them, but those eyes will ever be sightless, those ears will never hear, the lips cannot smile, and the arms cannot be extended for protection. We prize these pictures very much, but they differ from the reality as much as light does from darkness. "For now we see through a glass, darkly; but then face to face." 1 Cor. 13:12. Right to the point is the following text: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. These texts show that the reality will far exceed the vision which John saw, grand and glorious as it was.

But some things which John describes we know are not images, but realities. They are as follows: There shall be no more tears, no more sorrow, no more crying, no more pain, no night there, no more curse, no more death. Rev. 21:4; 22:3, 5. "And he said unto me, Write: for these words are true and faithful." Rev. 21:5. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

### PROMISE.

BY MRS. ELIZABETH ROSSER.  
(Salem, Oregon.)

O, By-Path Meadow! close beside the way,  
How tempting soft thy grass to way-worn feet!  
How cool thy shadows at the heat of day,  
The wasted hours within thee spent, how fleet!

O, By-Path Meadow, thou hast led me on  
With promises of safety falsely fair,  
Until at last my every hope was gone,  
Until my soul was seized by grim Despair!

O, Doubting Castle! sepulcher of faith,  
The tomb of Hope, and full of dead men's bones,  
And dark as night, thy only promise death,  
Nothing but fear the soul within thee owns.

O, Doubting Castle! I have known thy night;  
For I have been a prisoner in thy walls;  
And I have wandered, searching for the light,  
Long, gloomy days, through all thy sunless halls.

O, Key of Promise! hidden in my breast,  
The promise of my Saviour, full and free,  
"As distant as the east is from the west,  
So far have I removed thy sins from thee."

O, Key of Promise! when I seized on thee,  
How soon I found the light of open day!  
How soon from Doubting Castle was I free  
To walk rejoicing on the King's highway!

### CONVERSATION.

BY P. GIDDINGS.  
(Battle Creek, Mich.)

"KEEP thy tongue from evil, and thy lips from speaking guile." Ps. 34:13. "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36.

As applied in present usage, and agreeable with texts above, this word means simply discourse or speech; but in the sense of Bible language, it embraces the whole conduct,—thought, word, and deed. This inclusive application of the term is just, for the three are inseparable. But we will speak first on the limited meaning of the word.

Words are symbols for ideas, language is but the disclosure of thoughts. By our conversation, therefore, we only show to others the portraiture of the things within. "Out of the abundance of the heart the mouth speaketh." If by our words we are either justified or condemned, it would seem an important thing that they be carefully and wisely chosen. If our eternal boon or bane shall be decided on our words here, it must be that words are of far greater moment than the immaterial nothing we indifferently suppose them to be.

As Christians, our pattern is Christ, and of him it is said: "Neither was guile found in his mouth." No coarse joke ever escaped his refined and holy lips, no questionable story or foolish gossip ever wasted his precious time. With the same mouth defiled with profanity, dare we attempt to praise God? "Can the same fountain bring forth sweet and bitter water?"—No, never. His was a fountain, the springs whereof were only sweet water. His was a stream of pure crystal, and as streamlets necessarily partake of the same quality of the parent stream, so will we of Christ, if, indeed, we are connected with him.

The apostle James found out centuries ago, that the mischievousness and the uncontrollability of the tongue had more than compensated for its seeming insignificance and smallness. All beasts, says he, can be tamed; but the tongue no man can tame. Like the little helm attached to the ship, it turns the whole body whithersoever it listeth. But a Christian's tongue cannot be allowed this unbridled lawlessness. In fact, it cannot be; for "if any man among you seem to be religious, and bridlETH not his tongue, but deceiveth his own heart, this man's religion is vain."

Note the word "bridle." It is significant in its analogous bearing. Why do we put a bridle to the horse's mouth? Not to impede his prog-

ress, but to prevent him from going in a direction we do not want him to go, and to check him when we so desire. This is the bridle for the Christian's lips: that he shall say only those things that are worth saying, and having said them, cease talking until necessary to talk again.

We do not make the third and absent one better by speaking of his faults; rather, we lose the goodness we had by the doing it.

How abundant are the themes for our conversation—from the lofty blue sky canopied over our heads, to the lowly green grass carpeted under our feet. All nature in its myriad forms afford subject enough for our conversation.

"Our conversation is in heaven." Take this in as broad a sense as you wish to.

Should the King's sons find delight in speaking of impure and poisoned hovels, when before them is the purity and fragrance of a palace? How can we speak on rubbish, in view of pearls and rubies? Reversedly, how can we speak on pearls and rubies, in view of rubbish? Our words are but the copy of what we are and have.

Our words condemn or justify us not because in themselves there is any intrinsic or absolute virtue or otherwise, but because they are the expression or exhibition of what we are. All protests to the contrary can be answered: "Thy speech betrayeth thee."

But what shall we do? James says no man can tame the tongue, and we know the apostle is true. What shall we do?—Give it up, if you mean to attempt it apart from Christ. He has expressly said: "Without me ye can do nothing." We can no more, in our own selves, control our tongues than the eyes can see themselves. Our prayer must be, Hold my tongue, O Lord; direct my speech; and in the words of Scripture: "Set a watch, O Lord, before my mouth: keep the door of my lips."

"Put away from thee a froward mouth, and perverse lips put far from thee." But since the mouth speaks from the abundance of the heart, how primarily necessary is the obedience to the admonition, "Keep thy heart with all diligence."

We remarked that the term embraces in Scripture language man's entire conduct, that the three elements are inseparable. Confirming the former statement, it will be necessary to notice a few passages only,—Ps. 37:14; 50:23; Phil. 1:27; 3:20; 1 Tim. 4:12; 1 Pet. 1:15; 2 Pet. 3:11; Gal. 1:13; Eph. 4:22, etc. Referring to the latter, it need only be said that words are the signs or symbols for thoughts, and that thoughts are deeds in embryo, in conception. You will, therefore, permit and pardon the analogy that the thought is to the deed what the egg is to the chicken. We all remember Christ's comparison of thought and deed. He said they were equal.

In order that our conversation be stamped with the seal of heaven's approval, our hearts must be made right. Seeing the time in which we now live, seeing the momentous issue that hinges on our words, "what manner of persons ought we to be in all holy conversation?"

Since we necessarily speak of the things we think, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

—"One day an Indian asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked: 'Why?' He said: 'One dollar for me to give to Jesus and one dollar for my wife to give.' The bishop asked him if it was all the money he had. He said: 'Yes.' The bishop was about to tell him: 'It is too much,' when an Indian clergyman who was standing by whispered, 'It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus.'"



## The Mission Field.

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

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

### NEW ZEALAND.

[A PORTION of a letter recently received from New Zealand, will be of general interest:—]

The work is moving along in this colony. We have only two ministers,—brother McCullagh and myself. After spending a couple of months at Napier and a few days in Petoone, he has gone back to Kaikoura to help build up the new company. He will then move south near Christchurch to a new field. Several additions were made to the church in Napier after the good Conference meetings were over. I remained there nearly a month after the Conference, then spent some time in Palmerston, where we have a few Sabbath-keepers. Have lately been visiting Blenheim and Nelson, where we have a few members of the Wellington church, and some others who are interested. The weather and roads are such that I cannot do much more than visit the families. I expect to go north soon, on a visit to all the churches before the next tent season.

The canvassing work is progressing favorably, and the workers often meet with evidences of the good the reading-matter is accomplishing. A few weeks ago one of our canvassers called on a sexton of a Wesleyan church to get his order for "Great Controversy," Vol. IV. He had read the *Bible Echo* at the public library, and purchased all the numbers at the end of the year, to have sister White's articles. When he found the book was written by the same person, he said: "You need not say any more about it, I will give you an order." Our canvassers are now working nearly to the southern end of the colony. It will not be long before some of our publications or periodicals will be in every prominent place in the colony.

Brother Starr writes that a prominent Baptist in Auckland attended some of their meetings, and was so pleased that he gave him an invitation to preach in the Union Baptist church on Sunday. He accepted the invitation, and had an excellent interest, and brother Read of the "Pitcairn," preached for them the following Sunday evening. I hope this may result in a desire on their part to learn more of the truths of the message. The "Pitcairn" has been out about two weeks, and brother Starr and wife left for Sydney on the 4th inst.

Blenheim, July 10. M. C. ISRAEL.

### METHODS OF LABOR.

[In a letter written a year ago, while the "Pitcairn" was at the Fiji group, Elder Gates speaks of the methods of labor which they were following. The suggestions and remarks are such as will interest all, and may be helpful to many of our workers. We take a number of paragraphs from the letter:—]

The Wesleyan minister, who was somewhat prejudiced at first, made us a very pleasant call yesterday, and invited me to preach in his church Sunday night. The things he heard in our sermon made a deep impression on his mind, and he feels as warm to us as a brother could.

My mind is constantly changing in regard to the manner of reaching such men, in fact, in regard to reaching anybody. Instead of putting before them at the very first visits, the points on which we radically differ from all other churches, I believe the correct way is to preach the broad, fundamental truths of the gospel, as found in the Old and New Testaments, and then these peculiarities of our faith will be seen by honest men to be necessary conclusions from the premises laid down. In this way we will not be so likely to be considered narrow-minded cranks, with nothing to preach but a few points on which we differ from others. I gave this minister a copy

of "Patriarchs and Prophets," with which he was greatly pleased. I actually believe that book is as well calculated to give such men correct foundation principles on which to build, as any book we have. Then "Great Controversy," Vol. IV comes in to show them how the early church worked, how the apostasy originated, and how in succeeding generations, reformations from error have been necessary, from which the necessity for a closing work of reformation can be more readily seen.

I do not know but that many of our brethren at home will criticise our methods of labor, because we do not try to force people to a decision on the Sabbath, and other questions, at our first visit. But I reason like this: What good will it do to get people outwardly to observe the Sabbath, who are not converted? I have never met a people who know so little about the nature of Christianity as the people of these Pacific Islands. We have to begin at the simplest doctrines of the gospel, even for the professing Christians, to whom these simple teachings are almost a new revelation. Then we put the reading-matter into their hands (which is purchased to read, and not to put on the shelf), and depend on the power of the Holy Spirit to impress hearts. When you consider that in some small islands the people have bought books averaging twenty dollars per family, it can be seen how much of precious truth they have at their command.

Another thing: we are establishing a good reputation in all these islands, which is worth everything. Custom-house officers have such confidence in our honesty that they let us do what others could not do. Levuka and Suva (Fiji Islands) are the only two ports of entry in this group, and foreign vessels that wish to go to other islands in the group are required to take a custom-house officer with them, whom they have to pay well for every day he is out. But we are allowed to go anywhere in the group without such an officer. I am certain that we must visit these groups again to follow up the work. It takes time to do a permanent work for such people as we find here.

E. H. GATES.

Aug. 30, 1891.

### FROM THE BAY ISLANDS AGAIN.

[Not long ago Elder F. J. Hutchins and wife paid a second visit to Bonacca, an island of the Bay Island group, a few miles from Ruatan. Writing from Ruatan recently, brother Hutchins says some things of his visit, which will be of interest here:—]

We held a short series of meetings on one of two little cays that are connected by a bridge, so they can pass from one to the other very easily. These cays are the principal center, located midway, on the south side, out about one fourth of a mile from the island, which itself is about twelve miles long. There are but few who live on the island, on account of the sand flies, which are very annoying. The people have their plantations on the island, and go there to work in the day time, but come home at night, in order to get away from the flies.

On these two cays there are about one hundred people, usually. On the cay next to the island there is a little church, in which we held our meetings, and had a very good interest. As the people like to go to meeting, we had a very profitable time for three weeks. I delivered about ten sermons a week, and the people seemed very attentive.

Fifteen have taken their stand for the truth, chiefly heads of families, and there are about fifteen children that can be counted on for a Sabbath-school, which we expect to go back and organize in a few weeks, as soon as we can get our supplies.

While we were there, brother Joseph Booden took us in a little boat around to the east end of the island, to a place that they call "Northeast

Bite." These bites are little bays, shaped like an indenture made in a piece of pie after some one has taken a good big bite out of it. Well, we had a profitable trip to this little settlement. We had meeting in a private house, and had an audience of thirty. We took a large supply of books with us, and sold them at a good rate, one family buying forty-two dollars' worth. We told them it might not be our happy lot to come to see them often, but that we could leave them books by which they could instruct themselves. They seemed eager to get them, and it did us good to see them buy the truth.

We returned the next day, after an awful experience on the water. Our little boat sometimes would almost plunge under the water; the only place where we could be safe or dry was on top of the cabin. We realized that the promise was true that the angels were given charge over us to keep us, so we did not fear. We at last reached home in safety, and were soon refreshed by a good dinner. We have had many such experiences as this, but this will give an idea of life in the Bay Islands, where we cannot travel in the comfortable railway trains, or over wagon roads with fast horses and covered carriages, and all the other comforts that no one can fully appreciate till he has had the experience of getting along without.

F. J. HUTCHINS.

### CHINA.

Incidents in Chinese History.

THE FLOOD.—According to accepted chronology, the time of the flood was in 2349 B. C.

According to Chinese history, the floods which occurred during the reign of Shun began before the year 2286 B. C.; for it was this year that Yü the Great undertook the work which his father had failed to accomplish—of controlling them, "and recovering the territories of the empire from the floods by which they were covered." We find the difference between the two dates to be fifty-three years, sufficiently small, considering the time that has elapsed, to make them seem to be descriptions of the same circumstance.

SEVEN YEARS' FAMINE.—The seven years' famine that occurred in Egypt, according to accepted chronology, began 1708 B. C.

During the reign of Ch'eng T'ang, first emperor of the Shang dynasty, about 1760 B. C., there was a drouth which lasted seven years, during which time the "streams and rivers were dried up, and the whole soil was parched." T'ang had done as Joseph did—"so admirably regulated affairs that there was always a quantity of grain remaining in the storehouses." Here again we find a discrepancy of about fifty years.

THE TIME OF CHRIST.—In A. D. 1 the emperor who ascended the throne of China was Ping Pi, "Prince of Peace." He was put to death a few years afterward by a usurper.

MING TI'S DREAM.—In the year 65 A. D. (the year Paul wrote his first epistle to Timothy), Ming Ti is said to have had a dream, in which he saw a giant. The vision brought to his mind the saying of Confucius, that "The Holy One is in the West."

Acting on the advice of the Prince of Chu, he sent his brother with eighteen mandarins to seek Tien Chu (the Lord of heaven), for he had heard that a great teacher had arisen in the West.

But they went southwest, and in Hindustan they found a Buddhist priest, and brought him with a number of the Hindu classics in the Pali language, and a picture of Buddha with perhaps an idol, and gave them to the emperor.

One can scarcely help wondering what the result would have been, if they had gone to Palestine and found Tien Chu, and brought one of the apostles with them.—*Independent.*

## 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.

### THANKSGIVING ANN.

In the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise—

"Thanksgivin' an'—"

"Johnny, don't play dar in de water, chile!"

"Thanksgivin' an'—"

"Run away now, Susie, dearie!"

"Thanksgivin' an'—"

"Take care o' dat bressed baby! Here's some ginger-bread for him."

"Thanksgivin' an' de voice o' melody."

"You laugh! But looking after all these little things was her work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?"

So the children called her Thanksgiving Ann; her other name was forgotten, and Thanksgiving Ann she would be now to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell; they only knew she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The usual early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and, taking hasty leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just's if, 'cause a pusson's old and colored, dey didn't owe de Lord nuffin, an' wouldn't pay it if dey did," she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy." And even while Thanksgiving sat in the doorway, the messenger returned, apparently unwearied in his chase.

"Wa—ll, I came up with him—told ye I would give him the three dollars. He seemed kind of flustered to have missed such a nugget; and he said 't was a ginerous jonation—equal to your master's, which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just offhand as some other folks can with no end of pinchin' an' screwin' beforehand."

"Think it proves dat folks dat don't have no great 'mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does;" and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice o' melody,"

she began in her high, weird voice; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars out'n all her 'bundance!" she murmured to herself. "Well, mebbly I oughtn't to judge; but then I don't judge, I

knows. Course I knows when I'se here all de time, and sees de good clo'es, an' de carr'age, an' de musics, an' de fine times—folks, an' hosses, an' tables all provided for, an' de Lord of glory lef' to take what happen when de time comes, an' no prepr'ation at all! Sure 'nough, he do n't need der help. All de world is his; and he send clo'es to his naked, an' bread to his hungry, an' Bibles to his heathen, if dey do n't give a cent; but den dey 're pinchin' an' starvin' der own dear souls. Well—'taint my soul! but I loves 'em, an' dey 're missin' a great blessin'."

These friends, so beloved, paid little attention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day, "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye aint give so freely an' gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a freer and more generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make, so long as one does give what he can when there is a call?"

"I would n't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave, 'fore I was de Lord's free woman. Ye sees, I was a young no-'count gal, not worf thinkin' much 'bout, so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of ole shoes; an' sometimes I didn't happen to get nuffin', and den I went bare-foot; an' dat's jist the way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best, and another person another," said the lady smilingly, as she walked from the room.

"'Pears to me it's a matter of which way de Massa likes best," observed the old woman, settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little store she carefully laid aside one eighth. "'Cause if dem ole Israelites was tol' to give one tenth, I'd like to frow in a little more, for good measure. Talk 'bout it's bein' like a tax to put some away for such things! 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loadened up wid prayins an' thinkins, dat I mos' believe dey weigh double when dey does go."

"O de Lamb! de lovin' Lamb!"

De Lamb of Calvary!

De Lamb dat was slain, an' lives again,

An' intercedes for me."

And now another call had come.

"Came, unfortunately, at a time when we were rather short," Mrs. Allyn said, regretfully. "However, we gave all we could," she added. "I hope it will do good; and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"Spouse I need n't fret 'bout other folks' duty—dat ain't none o' my business; yas 't is, too, 'cause dey's good to me, 'an I loves 'em. 'Tain't like 's if dey did n't call derselves His, neither."

Mr. Allyn brought in a basket of beautiful

peaches, the first of the season, and placed them on the table by her side.

"Are n't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartin, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose a cry,—

"O, how nice! Thanksgiving Ann, may I have one?"

"And I?"

"And I, too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often, or to what extent her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there when, near the dinner-hour, Mrs. Allyn passed through the kitchen, and a little surprised at its coolness and quietness at that hour, asked wonderingly:—

"What has happened, Thanksgiving? You have n't decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when the time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meager were its contents, so unlike any dinner that had ever before been served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"Dat's all de col' meat dar was—sorry I didn't have no more," she said, half apologetically.

"But I sent home a choice roast this mornin'," began Mr. Allyn, wonderingly; "and you have no potatoes, either—or vegetables of any kind!"

"Laws, yes! But den a body has to think about it a good while aforehand to get a roast cooked, an' just the same with taters; an' I thought I'd give ye what I happen to have when the time come, and I didn't happen to have much of nuffin. 'Clare! I forgot de bread!" and, trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might have made biscuit or muffins, if I had planued for 'em long enough; but dat kind o' makes a body feel 's if dey had to do it, an' I wanted to get dinner for yer all o' my warm feelin's, when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently, but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Our's how things make a body think o' Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us all things richly to enjoy;' an' 'what shall I render to de Lord for all his benefits to'ard me?' Dar! I didn't put on dem peaches."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness,'" replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all! De chilern eat a good many, an'

dey was used up one way an' 'nother. I'se sorry dar aint no more; but hopes y'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lips for a moment, and then asked quietly:—

"Couldn't you have laid aside some for us, Thanksgivin'?"

"Wall, dar now! s'pose I could," said the old servant, relenting at the tone; "b'lieve I will, next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin' whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear 's if dey fared slim, an' I spects I'll go back to de ole plan-o' systematics."

"Do you see, George?" questioned the wife, when they were again alone.

"Yes, I see. An object lesson, with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with a troubled face.

"She *is* right, Fanny; it does n't take much argument to show that. We call Christ our King and Master, believe that every blessing we have in this world is his direct gift; and all our hopes for the world to come are in him. We profess to be not our own but his, to be journeying toward his royal city, and that his service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment, and ease, and apportion nothing for the interests of his kingdom, or the forwarding of his work; but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It does n't seem very like faithful or loving service," Mr. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless, or selfish to come to a decision and make any change."

There was a long talk over that dinner-table; indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure."

To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes:—

"Ann, now, I suppose, you are satisfied?"

"I's 'mazin' glad," said Thanksgiving, looking up brightly; but *satisfied*—dat's a long, deep word; an' de Bible says it will be when we 'awake in his likeness."

"Wall, now, I don't perless none o' these kind o' things," said Silas, standing on one foot, and swinging the other, "but I don't mind tellin' ye that I think your way's right, an' I don't b'lieve nobody ever lost nothin' by what they give to God; 'cause he's pretty certain to pay it back with compound interest to them, you see; but I don't s'pose you'd call that a right good motive, would you?"

"Not de best, Silas, not de best; but it don't make folks love de Lord any de less, 'cause he's a good paymaster, and keeps his word. People dat starts in givin' to de Lord wid dat kind o' motives soon outgrows 'em; it soon gits to be *payin'* rad'er dan givin'."

"Wa—ll, ye see, folks do n't always feel right," observed Silas, dropping dexterously on the other foot.

"No, they don't. When everybody feels right, an' does right, dat'll be de millennium. But I's glad of de faint streak of dat day dat's come to dis house!" And she went in, with her old song upon her lips,—

"Thanksgivin' an' de voice o' melody."

—Kate W. Hamilton.

## Special Mention.

LAST-DAY GOLD. JAMES 5:1-7.

BY WILLIAM BRICKEY.  
(Kimball, Minn.)

Go now, ye rich men, howl and cry,  
Your miseries are drawing nigh,  
When you shall stand before your God,  
And know the vengeance of his rod.

Your costly garments, rich and rare,  
The moth shall eat, and blank despair  
Shall blight your souls; and foul decay  
Shall sweep your treasures all away.

Your cankered wealth a witness stands;  
God will require it at your hands.  
Your ill-got gold heaped high and higher,  
Shall eat your flesh as it were fire.

The laborers who have reaped your fields  
Have made to you their strong appeals;  
Their cries have reached the God of hosts,  
Whose guidance many a nation boasts.

You have been wantonly inclined,  
And kept the truth far out of mind,  
Have lived in pleasure on the earth,  
And spent your time in idle mirth.

Ye have condemned and killed the just,  
And through your foul combine and trust  
Have robbed the poor, both young and old,  
To glut your sordid thirst for gold.

Be patient, brethren, do not fear,  
The judgment day will soon appear;  
Grudge not against the rich or poor;  
Behold, the Judge is at the door.

## "LOVERS OF PLEASURE," PUGILISTIC CARNIVALS, AND SATAN IN GLOVES.

ONE of the latest sensations in the line of pleasure-seeking, according to the papers, is the great "pugilistic carnival," which came off in New Orleans during the first part of September, 1892. New Orleans has been the headquarters of the lottery business, but now it is to be the center of pugilism.

Those who are looking for the millennium or the Christianizing of this nation, may see signs of it in this "new departure in pugilism."

A New Orleans reporter speaking of the then coming fights, says:—

"This great pugilistic carnival, as New Orleans delights to call it, has created a sensation throughout the world, and well it might. There are \$42,500 offers in prizes, \$40,000 in side bets, and \$30,000 spent in other preparations, and Mr. Sullivan or Mr. Corbett will be \$45,000 richer when it is over." "It is a new departure in pugilism, an effort to make the prize ring refined and respectable, something that gentlemen can patronize. The glove contests, as they are called, are given under the authority of the State of Louisiana, under a special license from the mayor of New Orleans. Some of the religious people tried to break them up, and a resolution was offered in the legislature prohibiting them. A legislative committee investigated the matter, and some of the best citizens of New Orleans came forward and testified that they had been present at these fights, and saw nothing objectionable in them; a little blood was spilled, but no one was seriously hurt. The railroads are the largest patrons so far in the matter of tickets, buying \$10,000 to \$15,000 worth at a time. All the railroads will give reduced rates to the fight."

They have chosen quite an appropriate name, as "carnival" signifies a Roman Catholic festival, and Protestants delight to honor anything of Romish origin. It is no wonder that the religious element of New Orleans opposed this grand, organized system of gambling, betting, and fighting. The genuine Christian cannot see much refinement in the prize ring, even if there is but "little blood shed."

Who cannot with but little spiritual discernment see that this "new departure" is but a new device of Satan to ruin souls? It is simply Satan's training school to teach them how to fight, and when the occasion requires, they will take off

their gloves and kill one another with "scientific strokes." It is said that the legislature in Louisiana decided to let the Olympics go on with their fights, as knocking one down when insulted is better than using the pistol (this being a substitute for it). The question may arise, What is the difference between being shot, and being knocked down with the lightning stroke of the iron hand of the pugilist?

All of the railroads will give reduced rates to the fights, but some of them refuse to reduce the fare to religious gatherings. To cap the climax of all, the Olympics announce that they will give two Sunday exhibitions each year,—one in the spring during "Mardi gras," when New Orleans is crowded with visitors, and the other in the fall, about September or October. There is more work for the National Reformers, more gates to close on Sunday. Will they do it?

WM. PENNIMAN.

## SUNDAY OPENING IN SCOTLAND.

THE question as to whether museums shall be opened on Sunday, as on other days, is being discussed in other countries as well as in America. The town council of Aberdeen, Scotland, has lately voted to open Duthie Park museum on Sunday. The discussion over the matter and the vote to open is thus described in the *Montreal Star* of Sept. 6:—

"A sharp discussion took place in Aberdeen town council on Aug. 15 over a motion by Mr. Maitland that the Duthie Park museum should be opened to the public on Sunday, as well as on Wednesday and Saturday. Mr. Bisset (Labor) seconded the proposal, the previous question being moved by Mr. Reid. Mr. Johnston, another Labor representative, supported the motion. The main objection taken to the proposal was that it would obliterate the Sunday as a day of rest, and Lord Provost Stewart contended that as we were a Christian nation, we ought to legislate in a Christian spirit. Two memorials against the opening of the museum were submitted to the council from the Evangelical Association and the Aberdeen Presbyteries. Mr. Sinclair said it was all very fine for ministers whose signatures were in the memorial, to go about golfing and engage in other amusements, and to object to working men taking advantage of the only opportunity they had of studying nature. Bailie Lyon also took exception to the attitude of the ministers on the question, and asked them if they were doing their utmost to make the Sabbath attractive in their churches. He said no; and if these men who sent in the petitions would show far less zeal for heresy hunting, and attend to the real interests of their congregations, they would be doing good service to themselves and the citizens. As the result of this hunting down of each other, and picking faults with each other's theological views, the people were gradually leaving the churches, and going away to the open air. In the end, the previous question was carried by seventeen votes to six."

It is well known that Scotland, the home of Presbyterianism, has long had a strict Sunday law, but even there personal liberty to spend the day as one pleases is apparently making progress. It is reserved for America, the professed champion of liberty, to take a long backward stride and close its greatest museum—the World's Fair—on Sunday, in the face of the indignant public.

M. E. K.

## THE RUSSIAN ADVANCE IN ASIA.

It is a significant coincidence that the very first question of importance to be handled by Lord Rosebery, the new British Secretary of State for foreign affairs, is that pertaining to the Afghan troubles and the Russian advance in Central Asia.

Mr. Gladstone's foreign policy has always been pacific, and the czar, notwithstanding the traditional hostility of the Muscovite and the Englishman, regards the great Liberal as his firm friend. Russia never considers it worth while to have a friend unless she can use him, and the entry of Mr. Gladstone to office has been the signal for Russian advance in Afghanistan and Chinese Turkestan.

Even their distance and isolation do not conceal the great importance of these movements to western Europe. Under the guise of geographical exploration, the Russian government has sent an army of several thousand men under Colonel Yankoff, an experienced officer, into regions claimed by the ameer of Afghanistan, who is in a certain sense under English protection, and Colonel Yankoff has expelled the Afghan troops



from those districts, defeating them in two battles. The Afghans have retreated further back into their own country, and the Chinese outposts in Turkestan have also withdrawn before the advance of the Russians.

The vigor and audacity displayed by the Russians have caused a commotion in three countries, —Great Britain, China, and Afghanistan. The Chinese have already suffered much loss of territory at the hands of the Russians, and have become extremely sensitive to any aggressive movement on the part of the latter. A strong force has been sent out by the governor of Chinese Turkestan to look after Chinese interests in the invaded territory, but it is not likely that a combat with the Russians will be risked, though the czar's commander has passed far beyond the point which was fixed by treaty as the common boundary between the Russian and the Chinese territories.

To Afghanistan the Russian advance is a more serious menace than to China. In fact the ameer is in a sore strait. He has been unable to crush the rebellion of the courageous Hazara tribes, who have just defeated his army with great slaughter, and with the Russians pressing him from without and civil war within, he may at any time lose his throne. Consequently he has appealed to England, and General Roberts, the distinguished commander who was recently enabled by the Salisbury government for his services in India, has been sent to confer with the Afghan ruler.

Out of this maze of Asiatic cunning and European force, some very interesting events may come, and the further movements of the Russians will be closely watched by more than one court. —Selected.

#### THE GREAT MORAL ISSUE OF THE AGE.

IN Rev. 14:6-11 are brought to view three world-wide messages, the third and last of which is a solemn warning against the worship of the beast, and against receiving his mark in the forehead or in the hand, under penalty of God's wrath.

On the other hand, a certain contemporary power will attempt to enforce the very thing forbidden in the message, under a threatened mercantile boycott and a sanguinary death. (See Rev. 13:15-17.) In transactions involving so serious consequences, no moral responsibility could accrue, nor danger impend, unless the subject of the warning were made to understand the meaning and nature of the mark under consideration. The beast whose mark is to be imposed upon certain ones is the ten-horned beast of Rev. 13:1-10, as a careful reading of the entire chapter shows, and is identical with the "little horn" of Dan. 7:8. This power, thus symbolized, is noted by three leading characteristics; in Dan. 7:25 as speaking "great words against the Most High," wearing "out the saints of the Most High," and "thinking to change times and laws" of the Most High. The same distinctive qualities are somewhat differently expressed in Rev. 13:5-8 and 2 Thess. 2:3-8. Now, the mark of the beast must be some act, or token, or sign expressing his character in a wider sense, affecting a greater portion of mankind than any other. There has never a power arisen in the earth that has filled the full measure of the prophecy concerning the beast, except the papacy, and no act of the papacy so widely affects the human race as its success in so changing the law of God as to almost wholly substitute Sunday-keeping throughout the world for that of Sabbath-keeping. The following testimonies on this point are from the Catholics themselves:—

"The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."—*Plain Talk for Protestants*, p. 213.

"The observance of Sunday is solely a law of the Catholic church. . . . The church changed the Sabbath to Sunday, and the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church."—*Father Wright, in Hartford Weekly Call*, Feb. 22, 1884. (See Rev. 8:8.)

But the mark of the beast is also said to be the "mark of his name." Rev. 14:11. Now the name of the beast must be his official title. Such a title is inscribed in jeweled letters upon the triple crown of the pope. It is VICARIUS FILII DEI, which signifies "Vicegerent of the Son of God," and means that he takes the place of, or represents, the Son of God. This arrogant assumption of the papacy is well expressed by themselves, as the following quotation shows:—

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ. He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man."—*Decretal De Translat. Episcop. Cap.*

The following paragraph, taken from the *Roman Advertiser* of 1848, concerning Pope Pius IX, is also a witness to papal arrogance:—

"It has been frequently observed by serious and enlightened travelers, that any person ignorant of the Christian religion, on being first introduced into the glorious temple\* of St. Peter, and beholding the splendid habiliments and refulgent tiara of the pope,—the incense offered up to him—the repeated genuflections before him—the carrying him about above the heads of others,—in short, all outward signs of adoration paid to him, would inevitably draw the conclusion that the pope was himself the deity of the place."

The mark of his name, therefore, must be some act of the papacy that more universally than any other represents his blasphemous arrogance or exaltation above God; and the Sunday-Sabbath substituted by the Catholic Church for the Sabbath of the Creator, alone fills the prophetic view.

I will now endeavor to show that leading Protestants have admitted, indirectly, that Sunday-keeping is the mark of the beast:—

"The following, under the heading, 'Important Action,' taken from the *Michigan Christian Advocate* of Sept. 3, is an admission of this character:—

"A meeting extending over part of two days has just been held under the auspices of the National Reform Association, at Saratoga Springs, N. Y., and was attended by large audiences. The Rev. Herrick Johnson, D.D. of Chicago, presided. The Rev. Joseph Smith, D.D., moderator this year of the Presbyterian general assembly, presented the following resolutions:—

"Resolved, That the fundamental principles of the National Reform Association; viz., that Almighty God is the source of authority and power in the civil government; that the Lord Jesus Christ is the ruler of nations; and that his revealed will is of supreme authority in civil affairs, are true and scriptural principles, and that these principles must control our national life, or we shall perish.

"Resolved, That the Sabbath is a "sign" between God and men, and its reverent observance a mark of the nation whose God is Jehovah; that if we should consent to the overthrow of the *American Sabbath*, we would renounce all relation to the God of our fathers; and that the assaults which are constantly, and too often successfully, made upon the Sabbath and its safeguards, are hostile to the life and welfare of the nation.

"Resolved, That the divorce of our public education from all religious influence and ideas, which many are seeking and in some places have accomplished, is contrary to the true nature of education and to the public good.

"Resolved, That the family lies at the foundation of the State, and its preservation is our highest interest and duty; that the law of Christ for the family is the true standard of all legislation affecting it; that our lax divorce laws and other laws which foster impurity involve the whole nation in danger and guilt, and that there is urgent need for uniform legislation on this subject in conformity with the law of Christ.

"The discussions turned chiefly on the question of education as presented in the third resolution, and were participated in by the Rev. Dr. Price, President of the Methodist College for Young Ladies, Nashville, Tenn.; the Rev. Dr. Cowles, President of the Elmira Female College; the Rev. Dr. S. V. Leech of Saratoga, for seven years chaplain of the New York Senate; the Rev. Dr. Smith and the Rev. Samuel McLanahan of Baltimore; the Rev. Mr. Winn of Petersburg, Va.; the Rev. Messrs. Tufts, Sawyer, and Lanphear of Massachusetts; the Rev. H. E. Niles, D.D. of Pennsylvania. These representative men from so wide a range of territory were unanimous in their agreement on the principles and measures set forth in the resolutions. The only difference of opinion manifested was in the suggestion by Dr. Smith whether the Church rather than the State ought not to be intrusted with the whole work of education."

In the Bible, the nations of the earth are generally represented by wild beasts. (See Dan. 7:17, 23.) A mark of any nation, therefore, would be a mark of a beast; and when some definite characteristic of some particular beast is indicated, it would be as the mark of the beast. National Reformers propose to make this country—the United States—the very kind of nation of which they say the reverent observance of the Sabbath (by which they mean Sunday) is a mark. They thereby admit that Sunday-keeping is a mark of a beast. They however have made it the mark of the two-horned beast, instead of the ten-horned beast. But their statement is

valuable, inasmuch as they admit, indirectly, that *Sunday-keeping is a mark of a beast.*

Now the mark of the beast is to be received in the forehead (the seat of the mind) or in the hand (the instrument or symbol of labor); and National Reformers tell us just how this is to be done.

A prominent advocate of Sunday law says:—

"We are laboring with all our might to carry the religious Sabbath with our right arm and the civil Sabbath with our left. Hundreds of thousands will receive it as a religious institution [in the forehead], all the rest will receive it as a civil institution [in the hand], and thus we will sweep in the whole nation."

"It is not necessary that the citizen should be religious, or attend church in order to keep the rest day, . . . but it is for the law to say that the wheels of ordinary labor shall stop one day in seven."—*Editorial in Michigan Sabbath Watchman*, December, 1891. (Italics mine.)

"This movement is not to compel any man to have a Bible, to go to church, or even to give a nickel for the support of the gospel. It simply says that so far as its obligations are concerned, you must rest."—*Extract from "Closing the Chicago Exposition on Sunday," a speech by Dr. Thompson of California at the Third Annual Meeting of the American Sabbath Union, at Des Moines, Iowa, Dec. 16, 17, 1891.*

The ministers of the gospel throughout the country are, to a great extent, the confessed leaders of thought among the people. And they generally, confessing the low estate of religion in the churches, and of morals in the community, attribute it in a large measure to the general lack of respect for the so-called "Christian Sabbath," alias, "American Sabbath" or "secular Sabbath," and failing in suasive influence to effect a reform, they are seeking with fanatical zeal to intrench their pago-papal Sabbath behind rigorous civil laws. And will they succeed? "Not more surely," said Confucius, "does the grass bend before the wind than the masses yield to the will of those above them."

The last great moral conflict of the ages is transpiring between the Sabbath of the Lord and that of Antichrist. But the issue is not doubtful. Says the word of God:—

"And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world. Rev. 13:8.

Of a few it is said:—

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

"We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling—  
To be living is sublime."

A. SMITH.

Grandville Mich.

#### ATLANTA POLICE ZEALOUS FOR THE SUNDAY.

[We have just received the following letter from brother Jared of Atlanta, Ga., which speaks for itself. A strong effort has been made in Atlanta for a year or so, strictly to enforce the observance of Sunday, mention of which has been made in both the *Review* and *Sentinel*. Heretofore their attention has been largely given to stopping railroad traffic, closing the saloons, etc., but now it seems that they are beginning on our brethren.—A. O. TART.]

Monday last, two policeman visited the writer and brother Utly, to talk to us about working on the Sabbath, meaning Sunday. I will not state all they said. Among other things, they said that if Jews and others did not like the laws here, let them go to some other country. Again, they often went over the expression, "We can't have the Sabbath desecrated." They referred to saloons and stores, and said "how it would look to have them open on the Sabbath." We told them we were in favor of closing the saloons every day in the week.

When they went to leave, we invited them to come back and see us again. They said: "We will, and you will change your doctrine;" but we think not.

From your brother,  
W. A. JARED.

## The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 20, 1892.

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

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

### THE EARNEST EXPECTATION.

"For the earnest expectation of the creature," says Paul in Rom. 8:19, "waiteth for the manifestation of the sons of God." Having uttered this thought, the apostle makes it the occasion of a little digression, explaining our present situation in this world, and our future prospects for the world to come. He continues: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

As all creatures, and even inanimate nature itself, have been affected by man's sin, falling under the curse, and the evils of mortality, so the whole creation is embraced in the plan of redemption, and will share in the glory of the promised restoration. By the terms "creature," and the "whole creation," we may therefore understand all below man in the scale of life and existence. This has all been made subject to "vanity," that is, to this evil, perishing, mortal condition, not willingly, not by any act or fault of its own, but by reason of him, that is, man, the highest order of creation, who by his sin brought death and all its attendant evils into the world. And thus man has subjected all things to this condition.

The connection between verses 20 and 21, as it stands in our common version, is not well calculated to bring out the true idea. Dr. Clarke, sustained by other critics, and the original text itself, puts it in a form which better brings out the sense. On verse 21 he says, "This, and the preceding verse should be thus connected, In hope THAT (*ὅτι*) the creature itself also shall be delivered." The Revised Version reads, "In hope that the creation itself also shall be delivered from the bondage of corruption." Thus, the words "in hope," instead of standing as the close of verse 20, and modifying what precedes, should stand as the opening of verse 21, and modify what follows. Then, changing the word "because" to the word "that," as it should be translated, the sense of the passage becomes plain. The idea is, not that man subjected all things to vanity in hope, but that though all things have been made subject to vanity by man's sin, yet this has not eradicated the underlying hope that there would come a deliverance from the bondage of this corruption.

In no more forcible, touching language, could it be represented that all nature sympathizes together in the sad state into which we have been plunged by man's sin. The language of verses 22 and 23 states how we, even Christians, who have in our hearts the first fruits of the Spirit, that is, the "earnest" or "pledge" of the coming redemption (2 Cor. 5:5; Eph. 1:14), now groan together under the evils of this present state. And these verses state also that for which we look, namely, the adoption or redemption of our body. And when the time comes for the redemption of the body, when this corruptible puts on incorruption, and this mortal puts on immortality, when the righteous dead are raised, and Christ appears to take his people to himself, and when the benign work of the restitution of all things is fully accomplished, then death will no more reign over the animal creation, nor the curse blight the fair face of nature, but all the universe will be a joy, and will honor and glorify its great Creator and Redeemer.

Should not our earnest expectation go forth to such a state as this, and should not joy fill every

heart, that we now stand on the very verge of the time when this expectation is to be fulfilled?

### EVERY DAY A SUNDAY.

As a specimen of the straws at which men will catch to justify a practice of sabbatizing which has no Scripture for its support, we give the following, clipped from an Episcopal paper. It is headed "A Circle of Sundays," and reads as follows:—

"It is a strange fact, but one said to be true, that every day in the week is in one nation or another a Sunday. Monday is the Greek Sunday, Tuesday is the day of rest in Persia, Wednesday among the Assyrians, Thursday among the Egyptians. Friday is the Sabbath of the Turks; and of course the Jews keep Saturday. Our own is the best. It is the first day of the week, the Lord's day, commemorative of the resurrection of Christ from the dead on that day. Jesus met with and revealed himself to his disciples, met for worship, and to observe the ordinance of the Lord's supper. On that day also John received his revelation on Patmos."

It would be difficult to condense a greater number of false statements into a smaller compass than are found in the foregoing quotation. It would be a "strange fact," only it is not a fact at all. It is "said to be true," but saying that a falsehood is the truth does not make it the truth. Every day in the week is not "in some nation or another a Sunday." The Greeks do not keep Monday for Sunday, nor do the Persians keep Tuesday as a rest day, nor the Assyrians, Wednesday, nor the Egyptians, Thursday. The Turks, to be sure, distinguish Friday as the day more nearly corresponding to the Sabbath than any other day in the week, but they do not do it as Turks, but because they are Mohammedans. To single out the Turks as Friday-keepers, is no more accurate than it would be to designate Sunday as the institution of the Canadians.

"Our own is the best." Of course. It is well for the writer to call it "our own;" for it is not the Lord's. But this day does not commemorate the resurrection of Christ. There is nothing whatever about it to suggest any such event. Jesus did not meet with his disciples on that day for worship, nor to celebrate the ordinance of the Lord's supper, and on that day John did not have his revelation on Patmos. These are the facts in the case, and to all there is left of the statement any one is welcome.

But, suppose it was all true, how would that affect the Sabbath question anyway? Suppose different nations had all taken different days for the Sabbath, contrary to the Bible, and appropriated the whole week in that way, what would that have to do with our duty? God himself appointed but one Sabbath day, and men may appoint as many others as they please, that does not destroy God's appointment nor change our duty. We are to give account at last to God, not to man, and we are to keep the Sabbath that God has given us, not that which man has given.

That any one should bring forth such alleged facts as the foregoing, as having any bearing whatever on the Sabbath question, shows how little appreciation they have of the foundation on which the Sabbath rests, and how hard pressed they are for arguments to sustain their position.

### 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.]

#### 241.—CREEDS.

In the sketch of "The Origin, Progress, and Principles of the Seventh-day Adventists," I read: "Adventists have no creed but the Bible; they hold to certain well-defined points of faith, however," etc. Now, do not these "well-defined points of faith" constitute a creed? If not, why not?

C. W. B.

Answer.—The word "creed," in the passage our correspondent refers to, is used in the popular signification. At the same time it is stated we have a creed in the Bible. If we take the word "creed" simply in the sense of something believed, of course everybody who believes anything has a creed. But it is not generally used in that sense. The difference between us and others is this: we make the Bible the ultimate source of appeal, while others make their creeds the final authority. We state certain views which we think the Bible teaches, but the ground of fellowship and discipline with us is not the statement of views, but what the Bible itself may be shown to teach. Others draw out

statements of what they believe the Bible teaches and then make the ground of fellowship or discipline not what the Bible does really say, but their statements of its teachings, which they have made their creeds. If in anything it can be shown that what we hold in faith and practice is not according to the Bible, we are ready to modify it accordingly, and still retain in our communion those who may change their views in conformity therewith. But with the creed-bound churches, when it is found that their views are not in accordance with the Bible, they will stick to their creeds and try to bend the Bible to it. Thus multitudes of Seventh-day Adventists have been turned out of other churches for keeping the seventh day as the Sabbath, as the Bible plainly teaches, because their creeds say that the first day is the Sabbath. Thus they make the standard, not the Bible but their creed.

#### 242.—TEMPTED—THE REST—HEALING.

1. How can it be said in Gen. 22:1, that God tempted Abraham, when James 1:13 says that God does not tempt any man? 2. Who are meant by "the rest," who durst not join themselves to the disciples? Acts 5:13. 3. I have been told that the Lord never promised to heal all our diseases in this life. What then is the meaning of Ps. 103:3, "Who healeth all thy diseases"? H. A.

Ans.—1. The word "tempt" is used in two senses in the Scriptures. One is, to test, prove, try; the other is, to solicit to sin. In the first sense God did test, try, or prove, Abraham, to see if he would be willing to give up his son. In the second sense, God solicits no man to sin. 2. The judgment upon Ananias and the mighty works wrought by the disciples, as recorded in Acts 5, caused great fear to fall upon the people. The believers were all together on that occasion, a united company, in Solomon's porch, the great place of congregation; and "the rest," that is, others who were not believers, did not dare to join themselves to this company of disciples. Ananias tried it, that is, pretended to be one, when he really was not, and miserably perished. There was no chance in that company for any one who might be tempted to join from a wrong motive to connect himself with them; and the expression doubtless refers to persons of that character; but genuine believers might increase and be united to them, as the record says they did increase and join them. 3. Ps. 103:3, like many other psalms, describes a special experience, which to many individuals has been entirely fulfilled; but it was not given to stand as an invariable rule to be uniformly accomplished in every case.

#### 243.—WHO IS OUR NEIGHBOR? LUKE 10:29.

We are told to love our neighbor as ourselves. Who are our neighbors toward whom we are to exercise these feelings? Does the word include all men, or is it those who are united with us in bonds of Christian unity? Is it possible or incumbent upon us to love a villain or desperado as we could, and should, love a humble and devoted follower of Christ? J. R. B.

Ans.—There are various relationships of which the Scriptures make special mention: first, the relationship of the people of the world to each other; secondly, the relationship of the Christian to his own kindred in the flesh; thirdly, the relationship of the Christian to the people of the world in general; and, fourthly, the relationship of Christians to each other.

1. The relationship of the people of the world to each other is one which is of a low grade, being founded in selfishness alone. They love those only who love them, and do good to those only who do good to them. This is the ground and rule of their action. Luke 6:32, 33.

2. The relationship of the Christian to his own relatives in the flesh. Here is a special obligation laid upon the Christian, which he does not owe to men in general. On this point the apostle speaks these direct words: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

3. The relationship of the Christian to the world. This is of a higher nature than the relation of the people of the world to each other; for the Christian is not to confine his love, even in a general way, to those only who love and do good to him, but he is to love and do good to all men, to love even his enemies, to be kind, merciful, gen-



erous, and helpful in every reasonable way to them and to all men. Luke 6:27-30.

4. The relation of Christians to each other. This is the highest, closest, and dearest relationship of all. "Do good unto all men," says the apostle, "especially unto them who are of the household of faith." Gal. 6:10. This makes a distinction between those of the household of faith, and others, and lays upon us special obligations with reference to those who compose that household. "Love as brethren," says another apostle (1 Pet. 3:8), implying that their love is peculiar. And Christ says, "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15:12, 13. And since to love another as one loves himself is the highest kind of love, it would seem that the "neighbor" upon whom it is to be bestowed, must be confined to the last-named class. But would not this contradict the golden rule, and the parable of the Good Samaritan?—Not at all, for there is nothing in this to prevent our acting the part of a neighbor to all around us, while we are called upon to place in the same degree of regard with ourselves, only those who act the part of a neighbor toward us.

#### STRONG DELUSION.

THE work of the Devil is to deceive. From the very first, he has been busy in manufacturing spiritual deceptions and fastening them upon the religious beliefs of mankind, and his work will end in a climax of delusion that will be absolutely overpowering; and sweep all into its vortex whose feet are not planted upon an immovable foundation.

The second coming of Christ will be immediately preceded by the most marvelous manifestation of satanic deception that the world has ever seen; and the question is, who will be prepared for it and escape being ensnared by it? And if we think that we will escape it, what assurance have we that we are right in thinking so? What Satan and his evil hosts are preparing for the world—how they will manifest their power to deceive men—we do not know; but we know that he is to work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9, 10. This is very strong language. It indicates that the Devil will have full scope given him to carry to the uttermost limit his work of deluding the inhabitants of the earth. The world will have ranged themselves more fully on his side than ever in the past, and will be wholly given over to him. He will have full control of the minds of the wicked, to work through them in whatever way he sees fit. Then will be seen things that were never seen before, signs and "lying wonders," given in support of deadly spiritual errors. Developments will appear which are now undreamed-of. We know of many of the delusions of Satan, of the unscriptural doctrines which have long prevailed in the religious world, but let no one think that a knowledge of these will be sufficient for the time that is coming. New forms of error will spring up, new doctrines will be taught, and everything that can confuse the mind and deceive the senses, will appear in support of these errors, giving them a force which no power of intellect can withstand. We shall not know what delusions the enemy of truth will bring until we see them, and happy will those be then who can recognize the true and the false.

The world is hastening on to the great crisis, when the test will come to all upon the point of the worship of God, or the worship of the "beast" and his image. Then will come the time when fire will be made to "come down from heaven on the earth in the sight of men," and other miracles wrought for the purpose of deceiving those who dwell on the earth and causing them to receive the mark of the beast and yield to the decree that will be made to compel the conscience. It will be a time of delusion such as the world never saw before. The word of God and the testimony of the spirit of prophecy have spoken explicitly upon this point.

It is time now to remember the injunction of the apostle, "Let him that thinketh he standeth take heed lest he fall." There is just one way to escape falling, and that is to have our feet firmly planted

upon the everlasting foundation of the word of God. It is the word that will be the shield and buckler of the Christian in the time that is just before us. He must have that word constantly with him, and it will point out and enable him to detect error in whatever shape it appears. But he must do as the psalmist did who said, "Thy word have I hid in mine heart, that I might not sin against thee." It is not enough to have the word of God in the hand; the time will come when it will be taken out of our hands; and what will the individual do then who has not that word in his heart? No work is of more importance now than to hide God's word in our hearts.

L. A. S.

#### OUR SAVIOUR'S GREAT PROPHECY.

##### Christ's Visible Appearing.

(Concluded.)

MANY suppose that when Christ appears in the clouds of heaven, the wicked dead will be raised and at once receive their punishment. The saints will remain up in the air—or somewhere else, they know not where—till the earth is purified by fire, and then they will at once proceed to inhabit it to all eternity. Such greatly circumscribe God's revealed plans. Their scheme makes no provision for the long period of the earth's utter desolation; for the fact clearly stated that one thousand years intervene between the resurrections of the righteous and the wicked. They have no place for participation of the righteous, sitting in judgment with Christ upon wicked men and angels,—no place for the coming down of the city of God, the raising of the wicked dead, their surrounding the holy city, the final scene of executing the judgment already determined upon them in the lake of fire upon the earth, in plain view of the saints of God, which the Scriptures positively state will occur. (See Ps. 37:34; 52:5, 6; 91:8; Isa. 33:10-20; Rev. 20:4-10.) But the view we have glanced at finds a proper place for each and every statement concerning these interesting and important particulars.

The Bible order of events as given by our Saviour and other inspired writers, is as follows, commencing about the time of the destruction of Jerusalem: 1. Great persecution and tribulation upon his people, lasting for more than a thousand years. 2. At its close a great earthquake. 3. Then most remarkable darkenings of the sun and moon. 4. Most wonderful star showers. 5. The shaking of the powers of heaven at the close of the seven last plagues. 6. Christ's visible, glorious appearing in the clouds of heaven, at which point all the *righteous* dead will be raised, and with the righteous living he caught up with him in the air, to go to the New Jerusalem above. 7. All the wicked are slain in the plagues and at Christ's coming. 8. The earth is again reduced to its chaotic condition, as when first brought into existence. 9. It remains so one thousand years, during which period Satan and his angels are confined in it to meditate upon their doom, and the ruin their sins have wrought. 10. During this same period the righteous are with Christ in the New Jerusalem above, sitting in judgment upon the wicked dead and the fallen angels. 11. At the end of that period, Christ, with the holy city, the angels, and the righteous, come down upon the earth, where a place is prepared for the city. Zech. 14:4. The wicked are raised from the dead. Satan deceives them, making them believe they can capture it. 12. They all come up around it, when fire comes down from God and devours them. Then our earth becomes a vast lake of fire, in which Satan and his angels—and their allies, the wicked—receive their final punishment. 13. From this melted earth comes forth a re-created earth, glorious and beautiful, which the righteous, with Christ their King, will ever inherit,—the New Jerusalem its capital city,—and to all eternity they will enjoy the life that never ends.

The coming of Christ at his second advent, though a most glorious event, to which his people are to look for "comfort," joy, and the beginning of their eternal inheritance, is but a leading feature of the process of the full development of the restitution of all things. Christ's first advent was the great pivotal point in the scheme of salvation from sin and death. His second is another in

bringing about the same grand consummation. It will all be completed in the six thousand years of human history.

All these events are to be literally accomplished. His first advent was a *real* event, as all admit. Why not his second? His miracles, teaching, temptation, crucifixion, resurrection, were all literal. When asked by his disciples of the events to occur and the signs of his coming again, he did not deceive them by fable, parables, or figures of speech; he gave a description of real events that were to occur. Were not the destruction of Jerusalem and the captivity of its people real events? Were not the terrible persecutions, torture, and death of the elect real also? Did not the famines, pestilences, wars, and earthquakes actually occur? Were there not *real* dark days, astonishing multitudes, alarming them with terror and dismay? Was not the moon made for the time being the blackness of darkness itself? Did not the stars fall, multitudes and countless millions of them? So every candid person must admit. Then will not his coming itself be just as literal as all the events he declared would precede it? Who can question it? Yes, he will come in bright glory. Every eye shall see him. His position in mid heaven, in blazing light, confounding in splendor the brightest sun, attended with innumerable hosts of shining angels, will perhaps be maintained, till the revolving earth shall bring him into full view to the inhabitants of every land, every clime, every island, and every spot on our globe. The glorified righteous raised from their dusty beds, or if alive, changed in a moment or the twinkling of an eye at the sounding of the last trumpet, shall be borne away by the angels, to the glorious presence of the Saviour they have served and longed to see. Not one humble child of God will be missing in that day. All will be remembered by that loving Saviour whose eyes of mercy have ever followed them. And what a company will that be! They have all come out of "great tribulation." Their robes have been washed in the blood of the Lamb. Some have died by being roasted at the stake, tortured to death in gloomy dungeons, starved and chilled in damp, filthy holes in stench and rottenness. Some have been smoked to death in caves, cast over precipices, torn by wild beasts, and their lives made as wretched as the inventions of men or devils could inflict.

But now their morning of triumph has dawned. That Saviour never forgets the loss of a drop of their blood, a single pain, sorrow, or tear they have shed for his dear sake. None of them will be overlooked. All shall share in that glorious reward. Not so with the wicked. Terrors seize them in that awful presence. Their sins, pride, lust, ambition; their hatred of the good, their indifference to Christ, their neglect of the needy,—all rise before them like a cloud of blackness, sinking their souls in horror and gloom. They seek to flee in terror to the covert of mountains and rocks, and would gladly be crushed from view of that awful presence.

None will question then the literal advent. Nothing ever seen can for a moment compare with it. It is the day of all days, the grandest moment ever seen. The fury of the cyclone, the blackness of the most dreadful storm, the wildest fury of the ocean tempest, the fearful shaking of earth's crust in the heaving earthquake, the flaming summit and trembling throes of Sinai's awful grandeur, the burning of the cities of the plain, the breaking up of the fountains of the great deep,—none of these can compare with the supernal glory of the coming of Christ in judgment, as described in these scriptures of truth.

When we think of the darkness and blindness of Bible expositors who apply this glorious scene to destruction of the single city of Jerusalem, eighteen centuries ago, we are lost in wonder and amazement. Think of it, dear reader! "They shall see the Son of man coming in the clouds of heaven with power and great glory." This was the coming of a heathen, Roman general, on horseback at the head of a lot of soldiers!! Titus, "the Son of man"!! "In the clouds of heaven!"—ah, what were they? The "power and great glory,"—what was that, according to this *learned* (?) exposition? "And he shall send his angels with a great sound of a trumpet." This must have been sending out

Roman soldiers with horns or a bugle, perhaps! "And they shall gather together his elect from the four winds, from one end of heaven to the other." But alas, for this view, none of Christ's "elect" were at that time within sixty miles of that army. All of them had fled long before from the doomed city. "And then shall all the tribes of the earth mourn." But only the Romans and Jews were there to mourn, and surely the Romans did not mourn when they succeeded in their plans and took the city.

Never, perhaps, were seen more ridiculous, childish expositions of Scripture than such as these, applying these glorious words to the capture of that one city. Yet great names in Universalist, Unitarian, and popular theology have had their eyes so blinded by the mists of spiritualizing methods of interpretation as to put forth to the world such positions. Even Dr. Adam Clarke, the great Methodist commentator, applies the whole of Matthew 24 to the destruction of Jerusalem. Multitudes do the same, especially when seeking to head off Adventism. Indeed, as the truth is preached concerning the wonderful fulfillment of the signs of our Lord's approach, such efforts are more and more common. But the truth has nothing to fear from such efforts. We have reached the last days. The evidences become more and more convincing, as we carefully examine them. Dear reader, may this truth make us all more serious, more faithful, and more devoted to our Lord, who is soon to appear.

#### PRAISE.

In the 107th psalm, the writer recounts the mercies of God to his people, the special providences which had been manifested in their deliverances on land and sea are mentioned, and as the goodness of the Lord in thus caring for his children passed in review before his mind, he exclaimed, "O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" God has manifested his goodness to all mankind, but the greater portion of mankind do not appreciate these blessings, and do not recognize them as the gifts of God. For this reason they do not praise him, and it often happens that those who have been signally blessed of God, and at the time recognized the blessing as the gift of God, afterward have allowed this vivid sense of God's care for them to be lost from their hearts, and thus God was robbed of the praise that rightly belonged to him.

God's goodness to the "children of men" has indeed been wonderful, and no people have greater reason to know and realize it, than those who live at the present time. The goodness of God to his people in past ages is just as true to-day as it was when that goodness was experienced. The salvation of Noah and his family at the time of the flood, the deliverance of the children of Israel from bondage, their passage through the sea, their march through the desert by the guiding light of the pillar of cloud and the pillar of fire, and their final triumphant entrance into the land of promise, are as true now as they were when they occurred, and call upon us for gratitude to God as truly as this was required of the direct recipients of these favors. They were the people of God then, and Christ was leading them through all their experiences, and teaching them to trust and love him. As believers in Jesus Christ, we are their spiritual successors. We should lament at their want of faith and their consequent numerous failures, and should rejoice in every exhibition of faith they manifested, and at every victory they gained by so doing. They are our examples, and we may easily see in their unbelief our own unbelief, and as we have the benefit of all their experiences, the examples of faith manifested by them should inspire faith in us, that we may realize God's goodness and give to him the glory due unto his name. We, then, can praise God for his goodness to all men,—to the race, and for the special providences and marvelous deliverances he has wrought for his people, in all the ages of the past. As we look back and see what God has done for his people, the temporal blessings he has bestowed upon them, the light he has shed upon their pathway, the especial tokens of his care they have received, the grace he has given them to withstand temptation, and to do the work he has allotted them, and the glorious hope he

has set before them, which faith grasps and makes real to us even now, we may well join in the psalmist's thrice repeated exclamation, "O that men would praise the Lord for his goodness, and for his wonderful works unto the children of men!"

It is certain that men do not praise the Lord enough. We read in the Bible that "praise is comely," and that "whoso offereth praise glorifieth God." The work of Christ on earth was to glorify the Father, and near the close of his work he said: "I have glorified thee on the earth. I have finished the work which thou gavest me to do." To his perfect life we should look, that we may know how to "walk as he walked," that we may also glorify God "in our bodies and spirits which are God's." The way Jesus glorified the Father is expressed in the words, "I have finished the work which thou gavest me to do." His life was not one of idle contemplation, but it was full of labor, not labor for self, but for others' good. It was given to him to manifest to men the true character of God. In him dwelleth "all the fullness of the Godhead bodily." We may look at Jesus as he appeared on earth and see the character of our Father in heaven. Jesus, as he looked in tender sympathy upon the sin-laden, the bodily suffering, and distressed people of earth, is a perfect illustration of the feelings toward them of the "Father who seeth in secret." His work was to make men realize this. In doing this he glorified God. Gethsemane and Calvary are radiant with the glory there rendered to Him who "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." How, then, can we better glorify God than by manifesting in our lives the same spirit. As the Father sent the Son into the world, so the Son sent his disciples into the world. As he represented the Father, so his disciples are to represent him. As surely as we dishonor him by refusing to be his servants, or by doing his work in a careless way, without love, and without heart, so surely we honor him when we take up the duties he has made incumbent upon us in love and faith, anxious to do the work he has given us to do, and looking constantly to him for that help and strength without which our best efforts would be useless.

If at any particular time in the history of the work of the Lord, God has been especially glorified, it has been because at that time there were those who with this Spirit took hold of the Master's work in faith, and with self beneath their feet, carried it resolutely and fearlessly forward to the salvation of souls, taking no glory to themselves, but yielding it all to God in grateful acknowledgment of his power, by which alone the work had been done. Such a work was done by the apostles, when they had been so entirely emptied of self that they cared nothing for personal preferment, and had but one controlling desire,—to fulfill the divine commission of their Lord to "preach the gospel to every creature," and to be his witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Paul was actuated by this desire to glorify God, when, looking forward to the bonds and afflictions which he knew awaited him, he exclaimed, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24. To glorify Christ by testifying of his free grace was the object of his life. With the hope of helping others to see and accept this grace, he labored, and the thought that by his death Christ might be magnified as well as by his life (Phil. 1:20) made even death lose its terrors for him.

There have been many others in whom Christ has been revealed. Luther, standing boldly in the defense of the Scriptures to the imminent risk of his own life, that men should not receive the honor and glory due to Christ in the plan of salvation, and the great work of reformation which followed his efforts, is a noble example of honoring Christ, the results of which are seen unto the present time. And now that we have reached the closing years of time when the coming of the Master to reckon with his servants and to reward them according to their works, is just before us, with what spirit should we labor for the salvation of those who are

in darkness? Should we not see the last remain of self being put away, and the desire to glorify Christ and him alone characterizing all those who take part in the solemn work of the message? Should not there be such a surrendering of all to God, that he will not fear to trust us with his Spirit as we have not yet seen it manifested, and pentecostal seasons of refreshing result therefrom? That is the way it looks to us, and we believe our hopes will be realized. Those who have carefully read the reports of our ministers and canvassers during the past season, must surely have noticed that God has been blessing the efforts of our laborers as he has not recently blessed them. There is a return to the spirit which characterized the early days of our work, and the direct result is that many are receiving the truth in the love of it. We do not believe there will be any cessation of this spiritual refreshing until the work is done. The beginning of the movement, of which our work is the successor, and of which it is a part, was the giving of the proclamation, "Fear God, and give glory to him, for the hour of his judgment is come." Rev. 14:6. That message, joined by the two succeeding messages, is going to all the world. It is pointing out the danger of honoring that power which was to "think to change times and laws," and it is calling upon all to fear God and give glory to him by refusing the commandments of men, and accepting in their place the commandments of God and the faith of Jesus. That this work is now nearing its completion, should give us great joy. God's praise should be in our hearts and upon our lips from this time until, upon the sea of glass, with the sweet accompaniment of the harps of God, we join in the "song of Moses the servant of God, and the song of the Lamb."

M. E. K.

#### THE MAINE CAMP-MEETING.

This meeting was held at Auburn, Me., Aug. 25 to Sept. 5. The location was a very favorable one, the most accessible of any to the larger number of our people in the State. It was also so near the cities of Auburn and Lewiston that it was very convenient for any who wished to attend the meeting.

This was our first visit to Maine. We have often desired to enjoy the privilege of meeting the brethren and sisters in this Conference, but the opportunity had never presented itself. We appreciated the privilege, and while we have always had a deep interest in the cause in Maine, this interest has been increased by the better acquaintance gained with the work and workers in this State.

The camp was composed of about sixty tents, while about three hundred persons were encamped on the grounds. Quite a number of our brethren attended from the city, and others secured rooms in houses near by. The meeting was the largest ever held in the State. The brethren were also unanimous in saying that it was the best they had ever enjoyed. The laborers present were Elders R. C. Porter, G. W. Caviness, G. E. Fifield, and the writer, besides the regular laborers in the Conference.

The meeting held over two Sabbaths, which gave an excellent opportunity for bringing up the different interests of the work, such as home and foreign missionary work, canvassing, and other practical subjects which are so important to our brethren everywhere. Much interest was manifested in these different phases of the work by all present, and we have no doubt that our brethren in the State, after getting a better understanding of the needs of the work, and the way in which they can assist in it, will take a still deeper interest in the different lines.

We found that few had been taking the *Home Missionary*. This had deprived them of much information that would have been of great benefit to them. But after their attention was called to the matter, we learned that about one hundred subscriptions were taken for this paper on the grounds. This is just an indication of how readily the brethren and sisters took hold of the different subjects presented to them.

We would say right here that our people everywhere would receive great benefit from reading the *Home Missionary*. Those who do not have it are losing much valuable information about the work

in which they would be greatly interested. The subscription price being so small,—only twenty-five cents a year,—there can be no excuse for any one's not taking the paper. I do not think I ever appreciated this as much as at the camp-meeting just past.

It was a matter of special interest to us to go to the State where the work started in its beginning. It brought to our minds many things that we had read, especially in brother White's "Life Sketches." To meet so many of the old veterans in the work, and to hear their cheering testimonies of hope and courage, was really soul-inspiring. It did our hearts much good, and their testimony had a very inspiring effect upon the whole meeting. They were living in full hope of soon seeing the end of the race, and meeting the overcomer's reward in the everlasting kingdom.

As far as our observation goes, Maine seems to be an excellent field for labor, and we can but deplore, here as well as elsewhere among our Conferences, the great dearth of laborers. There are but three ordained ministers in the Conference. We would have been glad to see a number of young men going into the work. I fear we have not always done our duty in taking pains to develop laborers in the different branches of the work, as we ought to have done.

The business of the Conference passed off very pleasantly and harmoniously. During the past year, there has been some growth, which was a source of encouragement. The labors of Elder Goodrich in Aroostook county, and of Elder M. G. Huffman, in Lewiston and Auburn, have borne good fruit, and brought some excellent people into the truth.

We were greatly pleased to see a large outside attendance at the meeting. To all appearances there are many people in Auburn and Lewiston who are much interested in the truth. Many were inquiring after this or the other point upon which they wanted to hear. There were those in attendance this year who were there last year, and who had gone home from the meeting last year to keep the Sabbath and walk in the truth as far as they knew it, of whom our brethren had known nothing until they came onto the grounds this year, desiring to know more about the way of the Lord.

We were pleased to meet quite a number of young people, who seemed to manifest a good deal of interest, and a desire to fit themselves to connect with the work. The subject of education was presented by Prof. Caviness, and he secured the names of quite a number who will attend the South Lancaster Academy. Some others will probably go to Battle Creek, there to take up studies which will prepare them for usefulness in different lines of the work. We were glad to see a move in this direction.

The last Sabbath was a very precious day. The interest had been growing every day during the meetings, and when we came up to the Sabbath, where we laid aside everything else but the thought of drawing near to God, the Spirit of the Lord was manifested in a large measure. Quite a number started in the service of the Lord at this meeting for the first time. Some were very interesting cases, and our hearts were made greatly to rejoice. Our parting meeting Monday morning was a good one. It was a praise meeting indeed. One man who had been deeply moved during the meeting, but had not made a start, stated that he could not go away from the meeting without confessing the truth, and letting the people know that he had taken his stand from henceforth to be a Christian and live for God. May the good work go on until every interest is developed, and we are prepared to meet our coming Lord.

We are now on our way to Vermont. We stopped over a train among the White Mountains of New Hampshire, both for a little rest and recreation, and to take in some of nature's fine scenery. If time had permitted, we should have enjoyed a few days' rest in this clear, bracing mountain air. We expect to reach Cambridge Junction, Vt., this evening, at the beginning of the camp-meeting.

O. A. OLSEN.

—Evil is wrought by want of thought, as well as want of love.

## 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.

### CONSECRATION.

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

Not till love touches our own heart and thrills it,  
Can we read other hearts, their sorrows know;  
Not till the grace of God subdues and fills it,  
Feel we the love of Christ for human woe.

The tender pity for the tried and tempted,  
For those betrayed by many a fair, false lure,  
For oh, our own lives may not be exempted  
From sorrows that all human hearts endure.

Uplift the fallen, loose the heavy burdens,  
To whisper hope and peace to those that grieve,  
Tell of the love of Christ, his gracious pardon  
For all who will his message sweet receive.

From shining morn till evening shadows darken  
Let us toil on, earth is no place for rest;  
Our watchword, love, and mercy sweet shall hearken  
To prayers of penitence from souls oppressed.

And suppliant hands are reaching up toward heaven,  
Seeking the way the Man of sorrows trod,  
And with a joy that earth has never given,  
We point the sinner to the Lamb of God.

We feel no boding of a future morrow,  
No dread of what we may not understand;  
For every mingled cup of joy and sorrow  
Is given in mercy by a Father's hand.

Thankful for all the mercies he has given,  
Leaving our interests in his tender care,  
Trusting we soon shall reach the court of heaven,  
And stand within its pearly portals fair.

To faith's glad view a foretaste sweet is given,  
And hope's bright beams around our forehead play;  
Desire sees the joy and bliss of heaven  
Where every tear is ever wiped away.

### NORWAY.

TRONDHJEM.—Soon after our good camp-meeting at Laurvig, in June, brethren Brorsen and Nielsen pitched a tent at the above-named place, and the writer joined them about a week after. Trondhjem is a city with about twenty-five thousand inhabitants, being 562 kilometers north of Christiania. It was in former days the capital of the kingdom. We have now been here some over seven weeks, and have held eight services a week, besides those on the Sabbath. The attendance has been good all the time, and the Lord has blessed us in proclaiming "the word of life" to the people. We have tried to speak "the truth as it is in Jesus," and the Spirit of God has worked with our efforts, causing many to seek the Lord and to search for truth.

Some say that they have never before heard such a glorious gospel as they now hear at the tent, and others tell us that while their friends are trying to keep them from the tent, they find themselves drawn there by an unseen power working within them.

Ministers have warned against us both publicly and from house to house, and yet the people come, and when the truth is unfolded to their understanding, their faces light up with holy joy, and they praise the Lord for his mercy and love. We begin our meetings at eight o'clock P. M., and close at half-past nine, but we have often been kept at the tent till eleven o'clock, explaining the Scriptures to the interested ones. Some of these social talks have been very precious.

Those attending our meetings are mostly of the poorer classes, and it is difficult for them to keep the Sabbath, but also in this respect we have seen the Lord at work. One man said, as he left the tent one night: "I have come to the Red Sea." I answered, "Well, then the command is: 'Go forward.'" The following Sabbath he came with gladness expressed in his face, saying that his employer was willing that he should keep the Sabbath. Another evening, after meeting, a man present opposed the truth most bitterly; and as I turned from him, a nice looking young man, who is deaf and dumb, gave me to understand that he loved the truth. He has attended the meetings some, and understands a little by watching our lips when we speak; but he has learned the most by reading the tracts we have given him. He said he was going to keep the Sabbath, and that he was glad he knew that Jesus loved him, and also that he had now learned that the wicked were not to burn during all eternity in hell. I could not fail to see the contrast between this man who could neither speak nor hear, and yet who understood the truth and rejoiced in it, and the other man, favored with

good ability, who felt it his duty to oppose and denounce it. The young man spoken of is a tailor by trade, and he was not anxious at all about getting his support. We hope by the blessings of the Lord that our efforts here will lead many from darkness to light and from the power of Satan to God.

We have also had encouraging reports from other places in Scandinavia. Our canvassers are blessed in their work as never before, and two Bible workers sent to Jutland, Denmark, report a large interest there. In Sweden there are many more openings to proclaim the truth than we are able to fill, and the Lord is also opening the way for the workers at Helsingfors, Finland.

Hoping that the readers of the REVIEW will remember this part of the great harvest-field in their prayers, and that we shall meet with you all at the coming of Christ our Saviour, we remain, yours in love of truth,

L. JOHNSON.  
Trondhjem, Norway, Aug. 30.

### INDIANA.

LEBANON.—After our good camp-meeting at Indianapolis, I went to Lebanon and spent a few days in the work there. Two were baptized, and these, with two others, one of whom was baptized at the camp-meeting, were received into the church.

At the meeting on Sunday, Aug. 21, \$57.20 were pledged toward meeting expenses on the new church building at this place. The brethren and sisters at Lebanon are of good courage in the work.

WM. COVERT.

ELNORA.—We began meetings here the 27th of August, and have had a very fair attendance. The most of those in attendance have been from the country, some coming five miles. There is a good degree of interest manifested. We have distributed considerable reading-matter. The Lord is working on some hearts; for they are beginning to talk freely about the truths they hear at the tent. Our temporal wants are well supplied. For a week the nights have been rather cool, so that it has been necessary to put up a stove in the tent. We hope to be remembered in the prayers of God's people.

Sept. 7. M. M. KENNY,  
L. THOMPSON.

SALEM.—It was decided at our recent camp-meeting at Indianapolis, that brother Huntington and I should locate a tent in this place, and in harmony with the decision, we came here and pitched our tent. We began meetings Friday evening, Aug. 26, with an audience of about sixty, which has increased until the seating capacity of our forty-foot tent will not accommodate all that come.

Salem is the county-seat of Washington county, and has a population of 2,000. We are well pleased with the place and with the friendly disposition of the people. Thus far, our temporal wants have been quite well provided for by our hearers, many of whom manifest a deep interest in the subjects presented; and we are pleading earnestly with the Lord mightily to impress the precious truths upon their hearts, and to lead them to keep the commandments of God and the faith of Jesus.

We earnestly pray that many souls may at last be gathered into the garner of the Lord, as a result of the tent effort here.

We have enjoyed much of the Spirit of the Lord in presenting his word. To him be all the praise.  
S. G. HUNTINGTON,  
J. M. ELLIS.

ANDREWS.—We came to this place a little less than a week ago to canvass for "Great Controversy," and I thought some might be interested to know how the work is prospering here. Before coming, we heard there were some Spiritualists in town, and after we had begun work, we found the place to be fairly set on fire by their doctrines. In three days two of us canvassed at least a dozen persons who claimed to be mediums.

Several weeks ago a Spiritualist family came here, and as soon as they became acquainted with a few of the citizens, they invited them to attend a séance at their house. This they did, and while there, several became so much interested that the séances have been held every evening since. The town's people are completely captivated by this new religion. It has almost broken up the Methodist Episcopal church, and the other churches are much perplexed. The ministers have spoken against it, but the more they say, the worse it grows; for they themselves cannot tell what it is.

But the cause of truth is doing its work. It seems that about a year ago a sister Stone sold several copies of "Bible Readings" in this place, and now they are doing their work more effectually than it could be done any other way. Some who had bought the books did not take much interest in them at first, and others disliked them; but



when the Spiritualists made such a stir, the books were studied to see what the Bible said on this subject. Some who had not purchased books borrowed of those who had. One lady, who was much dissatisfied with her book when it came, and urged Miss Stone to keep it, picked it up a few months later, became interested in it, and is now rejoicing in the precious truths of the seventh-day Sabbath and other doctrines as taught in it. She has influenced so many against Spiritualism, by talking to her neighbors and lending her book, that the Spiritualists have forbidden her to come to the house. Well may those who deny the divinity of Christ and declare, "We can get along just as well without the Bible as with it," seek to avoid God's servants.

While here, two great truths have been forcibly impressed upon my mind,—the power which Satan uses to instill in the hearts of the people of to-day the lie he told to Eve in Eden, as brought out in Vol. IV, and the fact that "we can do nothing against the truth, but for the truth." 2 Cor. 13:8. The very effort of Satan to destroy the truth in this place caused the reading of the Scriptures, which nothing else would have done.

Sept. 4.

WM. B. SCOTT.

## OHIO.

MT. VERNON.—Sabbath, Sept. 3, was an occasion of pleasant events long to be remembered in the history of the church at the Mt. Vernon Sanitarium. At 10 A. M. a joyous company of children, youth, middle-aged, and older people, assembled in the Sanitarium gymnasium in the capacity of a Sabbath-school. An hour passed quickly away in the recitation of the lessons appropriate to that occasion, then Elder A. E. Place, chaplain of the Sanitarium, delivered a good sermon on the subject of Christian Baptism, to an attentive audience. At 4:30 P. M. he gave us another interesting discourse, quite a number of those not of our faith being present. At the conclusion of his remarks an invitation was extended to those who desired to go forth in the ordinance of baptism to occupy the front seats. Ten individuals, six of whom were members of the Sanitarium family, responded.

After the service, all repaired to the pool below the springs, in the grove at the rear of the Sanitarium, and there, as the sun which had made the day so beautiful, was disappearing in the west, they were buried in the likeness of their divine Lord in Christian baptism. The Spirit of God was specially manifest on the occasion, and we believe all retired from the scene with a desire to do better work for the Master than ever before.

A marked improvement in the spiritual condition of the work here has taken place since Elder Place has been with us, and we have all confidence that the Lord will still greatly bless the work in Mt. Vernon. To his name be all the praise.

W. H. G.

CHAGRIN FALLS.—At the close of our State meeting, May 30, it was decided that brother E. T. Russell and myself and wife should go with a tent to Chagrin Falls, an enterprising town of about eighteen hundred inhabitants, seventeen miles east of Cleveland. The town was faithfully canvassed for "Bible Readings" last year.

We secured a fine location three blocks from the public square, and began meetings Friday evening, June 17. The almost daily rain of the first two weeks was somewhat against our interest, although from first to last our attendance was quite small, so much so that we took down the large tent July 18. Brother Russell then left, and the work was continued in our family tent, mostly by Bible readings, until our good camp-meeting, Aug. 12-22.

After the camp-meeting, my wife and I returned for two weeks to continue the work. Sabbath, Aug. 27, a Sabbath-school was organized, with twelve scholars. In the afternoon we had the pleasure of baptizing five, and one at another time. Sunday, Sept. 4, a church was organized with seven members, also a librarian was chosen for the tract and missionary society. Five of the above were from the Congregational church. Among these were one of the leading physicians and his wife, who have been active workers in the cause of temperance and prohibition in this place. Another was for years an elder in a Presbyterian church, and his wife a prominent member of the Woman's Christian Temperance Union. In the afternoon, as we celebrated the ordinances, the Lord came near by his Spirit. Other brethren were present from the churches at Cleveland and Bedford.

Our collections at the tent were \$15.71; book sales, \$26.97. We secured two subscriptions for the *Signs of the Times*, one for the *REVIEW*, two for the *American Sentinel*, and twelve for *Good Health*.

After our pleasant vacation, we are back again to take up the duties of another year in the mission in Cincinnati. We desire the prayers of our people.

Aug. 8.

W. H. SAXBY.

## NEW YORK.

SHERMAN AND BLACK CREEK.—As we are about to close our last tent effort for this season, we thought it might be a source of encouragement to the friends of the cause, to know something of the result of our labors.

We have pitched our tent twice this summer, once in the town of Sherman, Chautauqua Co., and the second time at Black Creek, Allegany Co. The truth has aroused the spirit of prejudice and opposition, and strong efforts have been made to turn away those who desire to obey. While laboring here, word has been sent us at different times that if we did not leave, we would be blown up with dynamite. Our tent has been stoned during the services, and repeated efforts have been made to retard the work; and when all of these efforts failed, a man was sent for who tried to show that the law of God was not binding upon those living in this dispensation. He said the law of God was a curse to us, and also that Christ was not our example; for he kept the seventh day.

He was reviewed by brother Thurston, and the result was a victory for the truth. Four signed the covenant at Sherman, and ten at Black Creek. These are good substantial members, some of whom are contemplating entering the work as soon as they are qualified so to do. One of them is a young man who has been trying to prepare himself to become a Baptist minister, but is now expecting to enter our school at Battle Creek, Mich., or at South Lancaster, Mass.

A few of our scattered and unorganized brethren were living near this place, who have also signed the covenant, making a company of nineteen in all. A church can be organized here at any time. Our cash donations have been twenty-six dollars, and our book sales thirty dollars. Besides this we have given away about sixteen hundred pages of reading-matter. To the Lord be the praise.

H. G. THURSTON,  
S. M. COBB.

## MAINE CAMP-MEETING.

THIS most excellent meeting is now in the past, but I wish to say that it was the best camp-meeting ever held in Maine. And why should it not be, when we see so many evidences that the coming King is at the door, and that that which we have looked for and expected would come, is now taking place? There can be no doubt in reference to the application we make of the three angels' messages of Rev. 14: 6-12.

We were all glad to have Elder Olsen and others with us at this meeting, and for the good instruction they gave us. I am sure it will do us all good, and if carried out, will make us more efficient workers in the cause of God. We need more of the Master to help us in living out the solemn truths for these times. More like Jesus, is my prayer, and then we shall be less like the world.

J. B. GOODRICH.

## ILLINOIS CAMP-MEETING.

THE general camp-meeting for the State of Illinois was held in Allen Park, Ottawa, from Aug. 23-30. It was preceded by a six days' workers' meeting. The camp, when completed, consisted of 90 tents, in which there were 430 campers, being nearly one hundred more than were in camp at Decatur last year.

Elders A. T. Jones, W. W. Prescott, H. W. Decker, and E. G. Olsen were with us to aid in the ministerial service of the meeting. The work of the Lord was greatly deepened in the hearts of our people. Many were made to rejoice, not only because of the Lord's blessing, but in that they learned to trust him as the source of all strength and blessing. The reports of progress, as given in the business meeting of the Conference, showed an increase over last year in membership of 38, the present number being 1,028. The increase in tithe paid was \$907.10, the tithe for the year being \$11,155.15. In the Sabbath-schools there was an increase of 11 schools and 117 members, who contributed to foreign missions \$752.24, being \$209.33 more than last year. It was reported that the Christmas offering was \$1,602.65, an increase of \$1,161.31 over the year 1890. The annual first-day offerings for the year ending June 30, 1892, was \$627.03. The report from the canvassing work showed, as the result of the work of 35 canvassers, \$28,000 worth of books sold and actually delivered.

There was a spirit of liberality shown by our people in the camp in their contribution to different enterprises, as follows: Cash contributions to aid those imprisoned for their faith, \$67.96; first-day offerings for foreign missions, \$49.49; to aid in circulating the *Sentinel* in Illinois, for three months after the election, \$68.50; for the endowment of a bed in the Sanitarium Hospital, pledged, \$246; Sabbath-school offerings on the camp, \$51.49; pledges made to the Illinois Conference Association interest

fund, \$419. During the meeting there were twenty-seven souls baptized in the Illinois River, which was but a short distance from the camp. Most of the candidates were persons who had sought and found the Lord during the progress of the meeting. So closed, joyfully, another feast of tabernacles in Illinois.  
J. N. LOUGHBOROUGH.

## THE MISSOURI CAMP-MEETING.

It was my privilege to attend this meeting, which was held at Sedalia, Aug. 17-30. The camp was located in Forest Park, three and one-half miles from the city, but connected with it by an electric car line, which ran cars to the grounds each half hour during the day, and until after the close of services at night. The grounds were all that could be desired. Elder Hyatt and the leading brethren of the Conference had come early, and made ample preparation, and all was in readiness for the meeting to begin when the time arrived. One hundred and three family tents were pitched, and were occupied by over five hundred and fifty of our people from the various parts of the Conference. This was the largest gathering of Seventh-day Adventists ever held in the Missouri Conference. The attendance from the outside was good from the first, especially at the evening services, and it increased as the meeting progressed.

An unusual earnestness in seeking God was manifested throughout the meeting. The preaching was very close and practical. While dwelling upon the glorious promises of God and feasting upon those truths so conducive to joy and praise, every sin was rebuked in the most fearless manner, and the Spirit of God did faithfully and most effectually its work of reproving sin. Hearty confessions were made, and souls who had been trying, as many do, to claim justification by faith while covering up sin, were made free in God, and the voice of praise was heard from many lips; yet no excitement prevailed. As the position that should be occupied by God's people in view of the present developments was laid before the congregation, I think I never before witnessed such a breaking down before God and such an intelligent taking hold by simple faith of what the Lord is waiting to bestow upon his people. Quite a number were healed of physical afflictions; some very marked cases of this kind occurred.

The young people's meetings were very successful. Elder Durland conducted these, and the attendance was unusually large, over one hundred regularly attending. Almost all who had not been previously converted were converted at these meetings, and we believe they were enabled by the instructions given them to get such a hold upon God that they will go home to represent Christ in their lives. There were thirty-nine cases of conversion among the young people.

Monday, the closing day of the meeting, was a day of victory. The campers repaired to the water, where sixty-nine willing souls were baptized by Elders Durland and Beckner. The closing meeting was held at night, and will be long remembered. It was the general expression on the part of all that this was the best meeting they ever attended. Why should it not be so? And why should it not be likewise with every future camp-meeting to the close of the struggle?

The business of the Conference and tract society all passed off pleasantly. Elder Hyatt was unanimously chosen President of both the Conference and tract society.

We were all made sad to find brother Underwood so feeble. He was able to speak but three times, and was taken Sabbath afternoon with a severe attack of neuralgia of the stomach, from which no relief was found until we sought God, and he did send relief. To his name be everlasting praise. We would ask the prayers of all of God's people in behalf of brother Underwood, that while he retires from the field for a few months' rest, his physical strength may speedily return. He will be missed much in Dist. No. 5; and may God sustain his worn servant, is the united prayer of his many friends in this district.

We are now in the midst of the camp-meeting in Colorado, and God is moving on the hearts of many.  
C. McREYNOLDS.

## THE "SIGNS OF THE TIMES."

At the local camp-meeting at Eureka, Cal., with an attendance of only about one hundred, I learn from a private letter that 278 copies of the *Signs* were subscribed for, to be used in missionary work. As not more than nine tenths were members of the church, this would be more than three copies per member.

According to the last year-book, p. 80, we have more than thirty-one thousand church-members; and if all would do as well as those in Eureka, the *Signs* office would issue about one hundred thousand copies of that periodical weekly, for mission-

ary work alone, whereas its total issue at the present time is less than ten thousand.

Dear brethren, are we asleep at this critical, perilous time? Will we slumber on, till the fulfillment of the 16th chapter of Revelation is upon us with all its horrors? Shall we be selfishly seeking that notable personality, myself, while angels from heaven hold back the wars of elements and of nations, so that we may work unmolested for our fellow-men? Shall the thunders of the advent actually roar in our ears, before we awake? Shall "Mene, Tekel" be written on our walls, before we realize that the enemy is at our gates? Shall we not arise, as a people, and build, as Nehemiah and his countrymen did, each man with his sword in one hand and his trowel in the other? Thirty-one thousand church-members who believe that the last call is being given to the world, yet getting for themselves palatial homes, mansions, costly furniture, large farms, and living as the world live! Is it not time to stop and think, before we rush madly into the abyss of eternity? Does not nature itself sound her bells of alarm? Shall famines that depopulate empires; earthquakes that shake continents, that swallow down cities and islands; volcanoes that set the world on fire, and overflow with rivers of molten, fiery liquid rock, the cities and towns and hamlets and gardens and fields that lie in their track?—shall signs in the heavens above us, that seem to be lighted at times with incandescent flames, or to be illuminated with rockets that explode with fearful force,—shall these unmistakable tokens, these bells of alarm, sound in the ears of Seventh-day Adventists, as idle words, only fit to be ignored? JOSEPH CLARKE.

#### ILLINOIS TRACT SOCIETY PROCEEDINGS.

THE twentieth annual session of the Illinois Tract Society met at Allen Park, Ottawa, Ill., Wednesday, Aug. 24, at 5 P. M., the President, J. N. Loughborough, in the chair. The minutes of the last session and the report of the Corresponding Secretary were read and approved, the latter showing the work of the society as reported for year ending June 30, 1892, as follows:—

No. of members,	878
" reports returned,	92
" members added,	16
" dismissed,	8
" letters written,	350
" received,	80
" missionary visits,	8,111
" Bible readings held,	3,031
" persons attending readings,	203
" subscriptions to periodicals,	245
" periodicals distributed,	11,908
" pp. books and tracts given,	147,266
Cash received for home missions,	\$363.21; on first-day offerings, \$627.03; on other funds, \$25.94.

#### FINANCIAL STATEMENT AUG. 1, 1892.

RESOURCES.	
Cash on hand and in bank,	\$2,296 73
Due from Illinois Conference Association,	2,993 85
Accounts and bills receivable,	2,937 19
Inventory of stock,	1,849 97
Office fixtures,	259 80
<b>Total,</b>	<b>\$10,337 54</b>
LIABILITIES.	
Due publishing houses,	\$5,101 33
Bills payable,	43 00
Due individuals and accounts,	616 83
Present worth,	4,576 38
<b>Total,</b>	<b>\$10,337 54</b>
GAIN.	
Gain on Mds. and subscription books,	\$3,050 74
" " periodicals,	54 27
Donations,	53 16
<b>Total,</b>	<b>\$3,158 17</b>
LOSS.	
Loss on office fixtures,	\$ 16 70
General expense,	793 60*
State agent's expense, car fare, etc.,	155 54
Freight and cartage,	24 96
Salaries,	1,393 42†
Canvassers' car fare,	314 78
One-fifth gross profits to Conf. Ass'n,	560 00
Publications donated,	92 54
Loss on old accounts,	534 04
<b>Total,</b>	<b>\$3,885 58</b>
<b>Total loss above all gains,</b>	<b>\$727 41</b>
Balance cash on hand Aug. 1, 1891,	\$ 109 00
Cash received during the year,	33,299 32
<b>Total,</b>	<b>\$33,408 32</b>
Cash paid out and deposited in bank,	33,089 78
<b>Bal. cash on hand Aug. 1, 1892,</b>	<b>\$318 54</b>

\*Includes office rent partly for previous year, also for present year, and also expense of canvassers' institutes.

†Includes amount due paid officers at last audit, as well as amount allowed at same rate for present year.

The loss of \$534.04 on old accounts was really lost to the society several years ago, but has been carried along as resources from year to year, but it was thought best to begin to drop them out gradually, and thus get down to "rock-bottom" again. Now that the C. O. D. plan of shipping books has been inaugurated, we trust we shall have no more occasion to crowd our loss-and-gain account with worthless items.

On motion, the usual committees were appointed, as follows: On Nominations, E. A. Merrell, Morris Fitch, Wm. Fisher; on Resolutions, O. J. Mason, A. Moon, D. N. Loughborough.

Meeting adjourned to call of Chair.

SECOND MEETING, AUG. 28, AT 5 P. M.—Committee on Resolutions reported as follows:—

Whereas, The usefulness of the *Signs of the Times* is greatly increased in its enlarged form; and,—

Whereas, There is a wide field open for its use as a missionary paper; therefore,—

1. *Resolved*, That we urge upon our local societies the importance of taking clubs of this paper, and circulating them faithfully.

2. *Resolved*, That we indorse the resolution passed at the last annual session of this society, which reads as follows: "That we recognize and appreciate the improvements which appear in both the matter and spirit of the *American Sentinel*, and that we urge all our members to subscribe for, and read, the paper, and aid in its circulation by using it more largely in their missionary work."

3. *Resolved*, That we continue to contribute one fifth of the gross profits of the canvassing work to the Illinois Conference Association.

All of the above resolutions were unanimously adopted. Papers were passed through the congregation, and \$68.50 subscribed to a fund for general work with the *Sentinel*.

Committee on Nominations reported as follows: For President, J. N. Loughborough; Vice-President, O. J. Mason; Secretary and Treasurer, A. W. Rothwell; State Agent, C. L. Taggart; Directors: Dist. No. 1, D. N. Loughborough; No. 2, E. A. Merrell; No. 3, J. W. Bagby. Each name was considered separately, and the report adopted by a unanimous vote.

J. N. LOUGHBOROUGH, *Pres.*

A. W. ROTHWELL, *Sec.*

#### VIRGINIA TRACT SOCIETY PROCEEDINGS.

THE first meeting of the ninth annual session of the Virginia Tract Society was held in connection with the camp-meeting at Luray, Va., Aug. 25 at 10 A. M.

After inviting our visiting brethren to participate in the meeting, the President, Elder F. M. Roberts, made a few remarks, and appointed the following committees: On Resolutions, Miss Anna B. Stillwell, W. T. Marshall, T. H. Painter; on Nominations, C. D. Zirkle, C. E. Neff, Erasmus Fry.

Adjourned to call of Chair.

SECOND MEETING, AUG. 26, AT 9:30 A. M.—The report of the Committee on Resolutions was called for, and the following presented:—

Whereas, The tract society is deeply in debt to the offices of publication; and,—

Whereas, Quite a number of the canvassers and workers are in debt to the society; therefore,—

1. *Resolved*, That we as a society earnestly urge upon all, the necessity of paying all dues to the society as soon as possible.

Whereas, Success has attended the efforts of our canvassers in the past; and,—

Whereas, But few of the counties in the State have been entered by our workers; therefore,—

2. *Resolved*, That we urge upon all who can enlist in the work, the necessity of doing so at their earliest opportunity, to press the canvassing work in new fields.

A number of persons spoke in favor of the resolutions, and we were glad to hear many respond that they meant to pay their indebtedness to the society soon. Some will pay a certain per cent monthly; from all we hope to see favorable results.

The Committee on Nominations presented the following partial report: For President, F. M. Roberts; Vice-President, C. D. Zirkle; Directors: Dist. No. 1, R. T. Fultz; No. 2, A. C. Neff; No. 3, G. A. Stillwell; No. 6, W. A. Lewis.

Adjourned to call of Chair.

THIRD MEETING, AUG. 26, AT 4:30 P. M.—Nominating Committee further reported: for State Secretary, Amy A. Neff. The President made a few remarks concerning the financial standing of the State and local societies, and urged that the many books, pamphlets, and tracts now on hand be used by the societies for missionary purposes as rapidly as possible.

Adjourned *sine die*.

F. M. ROBERTS, *Pres.*

AMY A. NEFF, *Sec.*

### Special Notices.

#### NOTICE TO MAINE!

At the close of our camp-meeting it was thought best for Elder M. G. Huffman to labor in Dist. No. 1, and take charge of the work there, Elder P. B. Osborn in Dist. No. 2, and the writer in Dist. No. 3.

J. B. GOODRICH.

#### NOTICE TO MAINE!

B. F. DAVIS, Hartland, Somerset Co., Me., was chosen Secretary of the Maine Tract Society at our annual meeting in Auburn. All business in connection with the society should be addressed to him as above.

J. B. GOODRICH, *Pres.*

#### MICHIGAN, NOTICE!

LET all remember the dates and railroad rates to this meeting, as given elsewhere. This will probably be the largest meeting ever held in Michigan, by Seventh-day Adventists. Bring your heavy flannels and winter clothing, and a small stove, if possible, as you will need them. Come early and stay to the close.

I. H. EVANS.

#### INDIAN TERRITORY CAMP-MEETING.

AGAIN we call attention to this meeting to be held at Edmond, Oklahoma Ter., Oct. 4-11. Dear brethren and sisters, I feel very anxious to have all attend this meeting who possibly can. Some of you have not enjoyed such a privilege for years, and you cannot now afford to miss this meeting. The Lord is soon coming, and we have a great work to do. Therefore it is absolutely necessary that we have this meeting, and that all attend it, that we may seek the Lord together and get acquainted with each other, and better learn the wants of the cause. If it was so necessary for God's people anciently to appear before the Lord three times a year, is it not very necessary for us who are living so near the end of time and the coming of the Saviour, to meet at least once a year?

Listen to the words of Paul to us: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:25, 37.

We are not likely to get reduced rates on the railroads. There will be plenty of water and fodder for teams on the camp ground. Come praying that the dear Lord may pour out his Spirit upon us in great measure. Bring your children with you, that the Lord may bless them also. Brother N. P. Dixon will be present in the interest of the canvassing work. We hope to see two or three good companies prepared for this work at the meeting. R. H. BROCK.

### The Sabbath-School.

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

#### LESSONS FROM THE NEW TESTAMENT.

##### LESSON I.—SAUL OF TARSUS CONVERTED.

ACTS 9:1-20.

COMMIT VERSES 15-18.

(Sabbath, Oct. 1.)

TEXT.—"Except a man be born again, he cannot see the kingdom of God." John 3:3.

1. Who is mentioned as a leader in the martyrdom of Stephen? Acts 7:58; 8:1.

2. What did he from that time do to the church? Acts 8:3; Gal. 1:13.

3. What was his feeling, and how did he manifest it? Acts 26:11.

4. What motive prompted him to such a course? Verse 9.

5. How prominent was he in the Jewish nation? Gal. 1:14.

6. What support did he have in his work of persecution in distant cities? Acts 9:1, 2.

7. What took place as he came near Damascus? Verse 3.

8. What time of day was it? Acts 26:13.

9. What followed the appearance of the bright light? Acts 9:4; 26:14.

NOTE.—"It is hard for thee to kick against the pricks." These words of Jesus throw light on Saul's career, if they do not reveal the secret of his zealous persecution. They show that he was fighting against conviction. He was conscientious. Acts 24:16. He was zealous for God, although not according to knowledge. He regarded the new sect as dangerous to the cause of God; and, not knowing the liberty of the gospel, he supposed that force might be used in the matters of religion. But he had heard Stephen's discourse, and a conviction, that these persecuted ones might be right would persistently thrust itself upon him. This conviction he regarded as a sinful thought, and, shocked that he could for a moment harbor such a thought, he would redouble his efforts against the church. So at last Christ himself appeared to him,\* and Saul at once yielded. This should be a lesson to us to be careful how we accuse those who oppose the truth, of being dishonest. They may, like Paul, be kicking against the pricks. If we say that these have heard the truth, we must remember that Saul had also, and that it had been preached with a power more than human. It would be difficult for any man to be more bitter against the truth than Saul was; yet he was sincere, and afterward preached the faith which he once destroyed. This record is given to emphasize the lesson that the Saviour has given us, that we should in every case withhold judgment.

10. What was the reply to Saul's question as to who was speaking to him? Acts 9:5.

11. For what purpose did the Lord say he had appeared to him? Acts 26:16-18.

\*To show him that this conviction was not from Satan but from him.

12. Where was he sent to find out what he should do? Acts 9:6; 22:10.  
 13. How intelligible was the conversation to Saul's associates? Acts 9:7; 22:9.  
 14. How had the light affected Saul? Acts 9:8; 22:11.  
 15. How did he spend the three days following his entrance into Damascus? Acts 9:9.  
 16. Whom did the Lord send to him? Verses 10-12.  
 17. What did the Lord say to Ananias, to remove his doubts? Verses 13-16.

NOTE.—"I will show him how great things he must suffer for my name's sake." Saul was called to suffering; so are all that will live godly in Christ Jesus. 2 Tim. 3:12; Phil. 1:29; 1 Thess. 3:3. The secret of Paul's steadfastness was that he recognized this calling from the first. He never encountered anything unexpected. The men who apostatize when persecution arises, are the ones who have calculated on having an easy time. They are the men for whom the way has been cleared, so that they could embrace the truth without any difficulty. They are like the soldiers who enlist, thinking that army life is all dress parade, and who very naturally run when they see fighting. But the true soldier enlists with the understanding that he may receive wounds. So the men who enter the cause of God expecting tribulation, will not be moved by it. But while God calls men to suffering, he at the same time makes known to them his own joy, so that they can say that this "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. (See also Rom. 8:18.)

18. What did Ananias say to Saul? Verse 17; chapter 22:12-16.  
 19. What did Saul immediately do? Acts 9:18-20.  
 20. How successful was his preaching? Verses 21, 22.

#### ADDITIONAL NOTES.

1. THE CHARACTER OF SAUL.—That the Lord should take from the ranks of the bitterest opposers of the gospel one whose labors for the gospel should be more abundant than any other of the followers of Christ, was a marvel of divine mercy and power which was well calculated to impress every one with the thought that nothing could stop its onward progress. Saul was not a Gamaliel, whose policy was delay, wait and see. He was intense in all he did, and when converted to God, he brought the same energies to bear for the spread of the gospel that he had used to retard its progress. From the time of his conversion until he sealed his testimony with his blood, he was an example of fidelity, zeal, and devotion. The men who have been the most successful gospel ministers, have invariably been men of this character; and the work of the Lord at the present time is suffering for such laborers. Nothing is more displeasing to God than lukewarmness. Said Jesus, "I would thou wert cold or hot."

2. PERSECUTING CHRIST.—The question which Jesus asked of Saul throws a strong light upon the relation which Christ sustains to all his children. "Why persecutest thou me?" Jesus identifies himself with all his disciples. Jesus has always sustained this relation to his people. Of the suffering of the children of Israel the prophet declared, "In all their affliction, he was afflicted." Isa. 63:3. To his immediate followers he said: "He that receiveth you receiveth me; and he that receiveth me, receiveth him that sent me." Jesus' disciples are his representatives on earth. As the Father sent him, so he sent them into the world. We cannot minister to his necessities as did those with whom he walked and talked in Galilee, but any act of loving service we may do for his disciples here, he regards as done for him. And any slight, affront, or abuse offered them is regarded by Jesus as offered to himself. No scripture more plainly sets this forth than Jesus' words in Matt. 25:35-45. Jesus may be visited, clothed, and fed by us in the person of his saints; and he can also be neglected, despised, and abused, when we thus treat his saints. This oneness of Christ with his children extends even to the little ones, of whom Jesus said: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:16.

3. "HE PRAYETH."—Such was the testimony of the angel to Ananias concerning Saul. No doubt Saul had prayed many times before, but not as he prayed then. If we may judge by his own statements of the feeling of self-sufficiency which he had in his fancied integrity to the law of God, we should conclude that his prayers previous to this time had been much like the prayer of that other Pharisee, who stood and thanked God that he was not like other men. But now under the convincing power of the Spirit of God, he sees that while the law is spiritual, he is carnal, sold under sin. He sees that he has not comprehended the depth of that spiritual law which takes cognizance of the very thoughts and intents of the heart. He sees the just judgments of God overhanging him as the righteous penalty for his transgressions, and in his intense desire to have the terrible burden of sin removed, he was moved to cry, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. He prayed, not as the self-sufficient, self-

exonerating Pharisee, but as the penitent publican, "Lord, be merciful to me a sinner." His prayer came into the ear of the sin-pardoning God. And one of God's servants was sent to him to receive him as a "brother," and to take him into the fellowship of the gospel which he now fully believed.

4. HE PREACHED CHRIST.—The object of Saul's mission to Damascus was well known. When Ananias was commanded to visit Saul, he told the Lord, "I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name." Acts 9:13, 14. If the Christian believers so well knew the object of Saul's journey to Damascus, those Jews who did not believe in Christ must also have been fully apprised of it. Under such circumstances, it took no small amount of courage for Saul to declare his conversion in Damascus. Prudence might suggest that he should go to some other place to preach the gospel, but his new-found faith in Christ was too precious to keep so long to himself, "and straightway he preached Christ in the synagogue, that he is the Son of God." Saul did nothing by the halves; he was anxious to enter the same synagogue where he had been expected to denounce Christ, and there proclaim him to be the Saviour of the world. Such a course indicates thorough conversion, a conclusion his subsequent life fully demonstrated.

5. REMARKS.—The call of Saul to the ministry was done in an unusually miraculous way, and his conversion had in it experiences that are not granted to the larger portion of believers in Christ. God also laid upon him responsibilities commensurate with his remarkable calling. He was a chosen vessel to bear the name of Christ before the Gentiles and kings and the children of Israel. To this end he "labored more abundantly than they all." He was made the recipient of gospel truth by direct revelation, and his work, done so largely among the Gentiles, under the providence of God, prevented the Christian church from becoming a mere sect of the Jews, and widened it out in harmony with the Saviour's commission to "preach the gospel to every creature." Those who accepted Christ under his teachings were infected with his zeal, and his writings have been blessed of God to the conversion of thousands, and thus his reward is even now increasing, and will more increase until that day when "the Lord, the righteous judge shall give him the crown of righteousness." 2 Tim. 4:8.

### News of the Week.

FOR WEEK ENDING SEPT. 17.

#### DOMESTIC.

- George W. Curtis, editor of *Harper's Weekly*, is dead.
- Eight thousand coal miners struck in Pennsylvania, Sept. 12, against a reduction of wages.
- The State elections of Maine and Vermont have gone Republican by a reduced majority.
- The wife of President Harrison is very ill, and little hope is entertained for her recovery.
- Prof. Barnard, by the aid of the Lick telescope, has discovered a fifth satellite of Jupiter.
- By a collision at Watertown Junction, Mass., Sept. 11, nine persons were killed, and forty wounded.
- The annual encampment of the Grand Army of the Republic will take place in Washington, Sept. 19-24.
- President Harrison has formally accepted the nomination of the Republican party in a document of 8,000 words.
- Serious difficulties have occurred over elections among the Choctaw Nation, Indian Territory, and many Indians have been killed.
- Diphtheria is epidemic in the Youghiogheny Valley, Pa. Over forty deaths have occurred in a week. Public funerals are prohibited.
- The passengers on the cholera-infected steamship "Normannia" have at last been released from their confinement, and set at liberty.
- The tramp steamer "Caroline Miller," loaded with munitions of war for the Venezuela revolutionists, was seized by the United States authorities at New York, Sept. 10.
- Owing to the cholera, the receipt of customs at the port of New York has fallen \$1,000,000 in the last ten days, compared with the corresponding period of last year, and it is expected that this decrease of customs will continue.
- The efforts of the chief of police of Chicago to suppress open gambling at the notorious Garfield racing park, resulted last week in the fatal shooting of two policeman and the death of their murderer, a gambler named Brown. The mayor of the city has been charged with being in collusion with the managers of Garfield park, but there is no direct evidence produced to sustain the charge.

—John G. Whittier, the beloved American poet, died at Hampton Falls, N. H., Sept. 7, after a brief illness. He was interred at Amesbury, Mass., where he had lived for many years. Mr. Whittier was a member of the Society of Friends, commonly called Quakers.

—Admiral Walker has been ordered to sail in his flag-ship "Chicago" to Venezuela waters, to command the squadron there, which is looking after American interests there, and to protest against the forcible seizure of persons who had taken refuge on board an American ship.

—Some of the people of Long Island were much incensed at the actions of the State in landing the suffering passengers of the cholera ships upon Fire Island. They gathered in a regular mob, and for a time delayed the landing of the suffering passengers; but the authority of the State at last prevailed, and the passengers were landed and assigned to comfortable quarters.

—In spite of the vigilance of the officers of the quarantine, cholera has effected an entrance into New York City. Six persons in different parts of the city have died of the disease. The board of health took charge of the houses where the disease appeared, and took every precaution possible to prevent its spreading. The State of New York has purchased Fire Island for \$210,000, and has transferred to it the passengers of the cholera ships, where they will be retained until the health officers think it safe to allow them to go on to their destinations.

#### FOREIGN.

—Emperor Wilhelm announces his intention of visiting the World's Fair.

—A quarantine of forty days has been imposed at Buenos Ayres against vessels from English ports.

—The Province of Quebec has entirely forbidden ships to land immigrants during the continuance of the cholera.

—Starving immigrants, detained by quarantine at Windsor, Ont., were fed by the charitable people of that city.

—A portion of the British forces in Egypt are to return to England. This is believed to be the beginning of a movement to evacuate Egypt entirely.

—It is believed that Chancellor von Caprivi will introduce Military bills in Parliament early in 1893 to raise the 70,000,000 marks required for the German army by increased taxation on beer and tobacco.

—M. Grenier, the clerk in the navy department of France who sold the secrets of the defenses of France, has been sentenced to twenty years' penal servitude, to be followed by twenty years' banishment.

—The Queen Regent of Spain is endeavoring to accomplish a noble reform in bringing her influence to bear against bull fighting. However, her earnestness has apparently done little so far, for every Sunday the arena at Madrid, accommodating 16,000 people, is patronized as much as ever.

—Two of the largest United States war vessels, the "Chicago" and "Philadelphia," have sailed for Venezuela with sealed orders. It is believed that their mission is to protect Venezuela from British aggression, and maintain the Monroe doctrine, that no European nation shall acquire further power on the American continent.

—The relief expedition which was sent to Greenland from Philadelphia, July 27, 1892, to find Lieutenant Peary, who sailed from Brooklyn June 6, 1891, has returned, having been eminently successful. Lieutenant Peary was found in northern Greenland in quite comfortable circumstances, having lost only one man since starting. The members of the expedition and the relief party arrived safely at St. John, N. B., Sept. 11.

#### RELIGIOUS.

—Of 34,000,000 professed Catholics in France only 2,000,000 attend church.

—Rev. Father Celedonio Varganas of Bambamarca, Peru, has been sentenced to death for burning at the stake an Indian girl accused of witchcraft.

—The various branches of Methodism in Australia will probably unite. The name suggested for the new church is the "Methodist church of Australasia."

—There is to be a conference of orthodox Jewish rabbis. The chief matter of discussion is to relate to the proposed abolition of the rite of circumcision.

—The archbishop of Chicago has issued a pastoral, which is signed by other prominent clergymen of Illinois, denouncing the Edwards compulsory education law, and calling on the Catholic electors to demand its repeal.

—Leo XIII is not in sympathy with the efforts made to prepare the way for the election of a pope who will favor the triple alliance. He is reported to prefer as his successor Cardinal Rampolla, whose election would be in the interest of the present republican and democratic policy of the Holy See.



## Appointments.

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

### CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

DISTRICT NUMBER ONE.			
New York, Little Valley,	Sept.	15-26	
New England, So. Lancaster, Mass.,	Oct.	4-11	
DISTRICT NUMBER THREE.			
*Illinois (southern meeting), Olney,	Sept.	13-19	
*Michigan (State meeting), Lansing,	"	22 to Oct. 3	
DISTRICT NUMBER FOUR.			
Wisconsin, Menomonie,	Sept.	13-19	
" Richland Center,	"	20-26	
" Watertown,	"	27 to Oct. 3	
Minnesota, Sauk Center,	"	13-18	
" Detroit (or near there),	"	20-25	
" Mankato,	Oct.	4-10	
Iowa, Oxford Junction,	Sept.	20-27	
" Birmingham,	Oct.	11-18	
DISTRICT NUMBER FIVE.			
Kansas, Herrington,	Sept.	15-26	
Oklahoma and Indian Territory, Edmond,	Oct.	4-11	

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

THE next annual session of the New England Sabbath-school Association will be held at South Lancaster, Mass., in connection with the general meeting, Oct. 4-11. S. A. FARNSWORTH, Pres.

NOTHING preventing, I will attend the annual meeting of the New England Conference, Oct. 6-11. I will also meet with the brethren of the Maritime Provinces at Moncton, N. B., Oct. 13-15, if they choose to continue the meeting longer. O. A. OLSEN.

THERE will be a meeting of the stockholders of South Lancaster Academy, held in the Seventh-day Adventist church at South Lancaster, Mass., Oct. 5, 1892, at five o'clock P. M., for the purpose of electing a Board of Trustees for the coming year, and the transaction of such other business as may properly come before said meeting.

R. C. PORTER,  
W. W. PRESCOTT,  
S. H. LANE,  
J. B. GOODRICH,  
E. P. FARNSWORTH,  
F. W. MACE,  
G. W. CAVINESS.

### PAPERS WANTED.

H. W. OLIVER cor. Nora and Astor Sts., Spokane, Wash., would be glad of more Seventh-day Adventist literature.

### INFORMATION WANTED.

Will those of our brethren who know of any German settlements in the State of Michigan, please inform the undersigned? We are canvassing among these people, and would thankfully receive any information concerning their whereabouts. F. A. LORENZ, 32 Manchester St., Battle Creek, Mich.

### CHANGE OF ADDRESS.

UNTIL further notice my address will be 468 East Rich St., Columbus, Ohio, instead of Mt. Vernon, as heretofore.

GEO. A. IRWIN.

## CHRISTIAN TEMPERANCE.

BY MRS. E. G. WHITE.

THIS new work from the pen of this well-known author is one of the most important of her works, and presents her views upon the important subjects of health and temperance more fully than any of her previous writings. It is a volume of great interest and practical importance. No Seventh-day Adventist family can afford to be without it. Price, cloth, \$1.25; cloth, gilt edges, \$1.50.

Address GOOD HEALTH PUB. CO.,  
Battle Creek, Mich.

## GOOD HEALTH.

A monthly illustrated journal devoted to health, temperance, and sanitary science, teaches both physical and mental hygiene, and embodies the results of the latest scientific investigation in the direction of the prevention and cure of disease. First-class in every respect, it stands at the head of the journals of its kind throughout the world. It has been established twenty years, and is acknowledged authority upon all subjects that come within its province, being now more popular than ever before, as its large and increasing subscription list shows. Price, \$1.00 per year. The fine premium offer begun last year will be continued through 1892. To new subscribers with copy of premium book, "Household Monitor of Health," \$1.37; to old subscribers, copy of journal one year and book, \$1.62. Address Good Health Publishing Co., Battle Creek, Mich.

## Obituary Notices.

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

### BURIED TREASURES.

BY ALICE L. WALKER.  
(Duffield, Mich.)

ASHES to ashes, and dust unto dust!  
Fondly we gaze on the treasure of clay  
Dearer than gold, but return it we must;  
God who hath given now taketh away.

Form that we often have looked on with pleasure,  
Face that we loved to see e'en in our dreams,  
Hands that our hands have held fast in their pressure,  
Clasped now in death—how unreal it seems.

How can we yield it, and yet why withhold it!  
That which we loved and that cheered our rough way.

The spirit of life, our God hath recalled it,  
No longer it dwells in this beautiful clay.

Though death hath robbed us, One there is stronger,  
Jesus hath conquered both death and the grave.  
When he comes, we will be parted no longer—  
Jesus, our Jesus, the mighty to save.

HALL.—At Transit, Sibley Co., Minn., Aug. 9, 1892, Mary Philena Hall, in her sixty-sixth year. ALMON HALL.

LEONARD.—Near Bowling Green, Ohio, by drowning, Aug. 9, 1892, Charles Clay Leonard, aged fourteen years. Discourse by the writer. A. E. PLACE.

CHAPPELL.—At Windsor, Mo., Sept. 1, 1892, Charles Chappell, aged 26 years and 1 day. Funeral services were conducted by the writer. W. S. HYATT.

BODDEN.—At Water Cliff Home, Port Royal, Rutan Island, June 11, 1892, of catarrhal fever, Susan Bodden, aged 78 years and 6 months. M. H. RIVERS.

HOBBS.—At Kingsville, Mo., July 19, 1892, of spinal meningitis, James P. Hobbs, aged 3 years and 9 months. Funeral services conducted by the writer. J. H. COFFMAN.

TAFT.—At Beaver City, Nebr., Aug. 23, 1892, of inflammation of the bowels, Clarence W., only son of Harvey and Amanda Taft, aged 1 year, 5 months, and 21 days. G. E. LANGDON.

SEWARD.—Near Alto, Ind., July 7, 1892, Mary S. Seward, formerly the wife of Sylvester Edwards, aged 76 years, 3 months, and 17 days. Funeral discourse by the writer. WM. COVERT.

ZIRKLE.—At Mechanicsburgh, Henry Co., Ind., Sept. 2, 1892, of heart failure, Isaac Zirkle, aged 63 years, 7 months, and 1 day. Funeral services were conducted by the writer. J. M. REES.

HILL.—At Rochester, Ind., Aug. 28, 1892, of consumption, Olive Hill, only daughter of Elder William and sister S. L. Hill, aged 31 years, 7 months, and 21 days. Discourse by the writer. J. M. REES.

PATTERSON.—At Pomona, Los Angeles Co., Cal., Aug. 21, 1892, of hemorrhage of the lungs, Sarah A. Patterson, aged fifty years. Words of comfort by the writer, from 1 Thess. 4:13. E. E. ANDROSS.

SAILOR.—At Boggsstown, Ind., July 20, 1892, of tetanus and lockjaw, caused by a fall from a horse, Josiah Sailor, son of Peter and Martha J. Sailor, aged 10 years and 4 months. Words of comfort by the writer. WM. COVERT.

CORNWELL.—At New London, Iowa, Aug. 22, 1892, Evalena, daughter of A. M. and S. A. Cornwell, aged 15 years and 1 month. Funeral services conducted by the writer, assisted by the pastor of the Methodist Protestant church. H. H. BOSWORTH.

## A BIDDING SABBATH AND LORD'S DAY.

BY ALONZO T. JONES.

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

Address REVIEW & HERALD,  
Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## SOCIAL PURITY.

BY J. H. KELLOGG, M. D.

Just from the press, a new and attractive edition of this popular little work, carefully revised, and with much fresh, excellent matter added.

This is not a dry, dull homily, which will be thrown down by the reader before the middle of the first page is reached, but a live, vigorous, and "telling" little work, written in the interests of pure morals and worthy citizenship.

Nothing more chaste, concise, and effective in the line of social purity literature has ever been written. The special attention of all social purity organizations throughout the country is called to this work. Between one and two hundred thousand copies are already sold. Order largely and scatter widely, if you would preach to the people the gospel of clean living. 82 pages; single copy, 25 cents. Write for special terms per 100 on large orders.

Address GOOD HEALTH Pub. Co., Battle Creek, Mich.

## THE "YOUTH'S INSTRUCTOR."

A WEEKLY, illustrated, eight-page paper, devoted to the physical, mental, and moral upbuilding of youth by means of a pure literature, and timely suggestions. Its object is to aid its readers to become useful men and women in this life, and to secure an inheritance which fadeth not away in the life to come. It is not designed to be a child's paper, but a children's department is inserted from time to time for their special benefit, as is also a department for parents, which makes the *Instructor* a welcome visitor to every member of the home circle. Price 75 cents per year. Address *Youth's Instructor*, Battle Creek, Mich.

## Traveler's Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

EAST.		†Day Express.	*N. Shore Limited.	*N. Y. Express.	*N. Falls & Buffalo Special.	†Night Express.	†Detroit Accom'n.	*Atlantic 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			12.25
Niles.	pm 12.35	2.57	5.48	7.38	am 12.25			1.45
Kalamazoo.	2.05	4.00	7.04	9.00	1.57	am 7.10		3.37
Battle Creek.	2.45	4.30	7.37	9.29	2.35	7.55		4.25
Jackson.	4.30	5.38	8.52	10.42	4.05	9.45		6.25
Ann Arbor.	5.25	6.27	9.45	11.27	5.38	10.47		7.47
Detroit.	6.45	7.25	10.45	am 12.30	7.10	11.55		9.20
Buffalo.		am 3.00	am 9.25	7.35		pm 7.55	pm 5.00	
Rochester.		5.50	pm 12.15					
Syracuse.		8.00	pm 12.15					
New York.		pm 3.45	8.50					
Boston.		6.05	11.05	pm 6.15				
WEST.		†Day Express.	*N. Shore Limited.	*Chicago Express.	*Kalamazoo Accom'n.	*Pacific Express.	*Chicago 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 7.31	11.35	am 2.10			am 7.20		
Rochester.	9.35	am 1.25	4.00			9.55		
Buffalo.	11.00	2.20	5.30	am 8.45		11.50	pm 7.45	
Detroit.	am 8.20	7.40	9.05	pm 1.20	am 4.40	pm 9.00	am 2.15	
Ann Arbor.	9.37	8.59	9.59	2.19	5.50	10.27	5.07	
Jackson.	11.30	9.40	10.58	3.17	7.15	am 12.01	4.00	
Battle Creek.	pm 1.05	10.45	pm 12.02	4.30	8.47	1.20	4.50	
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	1.55	2.45	7.20		5.35	8.18	
Chicago.	7.35	3.35	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, G. J. SADLER,  
General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect June 26, 1892.

GOING WEST.		STATIONS.		GOING EAST.	
pm 6.00	am 7.00	Boston.	am 7.00	pm 8.00	9.25
am 7.00	pm 8.00	New York.	pm 8.00	am 9.00	10.00
9.45	5.00	Buffalo.	am 9.45	pm 10.45	11.50
am 10.45	pm 11.50	Niagara Falls.	pm 10.45	am 11.50	12.50
12.10	6.20	Boston.	am 12.10	pm 1.10	2.10
am 6.20	pm 7.20	Montreal.	pm 1.10	am 2.10	3.10
am 7.20	pm 8.20	Toronto.	am 2.10	pm 3.10	4.10
am 8.20	pm 9.20	Detroit.	pm 3.10	am 4.10	5.10
am 9.20	pm 10.20	Port Huron.	am 4.10	pm 5.10	6.10
am 10.20	pm 11.20	Port Huron Tunnel.	pm 5.10	am 6.10	7.10
am 11.20	pm 12.20	Lapeer.	am 6.10	pm 7.10	8.10
am 12.20	pm 1.20	Flint.	pm 7.10	am 8.10	9.10
am 1.20	pm 2.20	Detroit.	am 8.10	pm 9.10	10.10
am 2.20	pm 3.20	Bay City.	pm 9.10	am 10.10	11.10
am 3.20	pm 4.20	Saginaw.	am 10.10	pm 11.10	12.10
am 4.20	pm 5.20	Durand.	pm 11.10	am 12.10	1.10
am 5.20	pm 6.20	Lansing.	am 12.10	pm 1.10	2.10
am 6.20	pm 7.20	Charlotte.	pm 1.10	am 2.10	3.10
am 7.20	pm 8.20	Battle Creek.	am 2.10	pm 3.10	4.10
am 8.20	pm 9.20	Vicksburg.	pm 3.10	am 4.10	5.10
am 9.20	pm 10.20	Schoolcraft.	am 4.10	pm 5.10	6.10
am 10.20	pm 11.20	Cassopolis.	pm 5.10	am 6.10	7.10
am 11.20	pm 12.20	South Bend.	am 6.10	pm 7.10	8.10
am 12.20	pm 1.20	Valparaiso.	pm 7.10	am 8.10	9.10
am 1.20	pm 2.20	Chicago.	am 8.10	pm 9.10	10.10

Where no time is given, train does not stop.

Trains run by Central Standard Time.  
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.  
Pacific, Limited, Day, and Atlantic Expresses, daily.  
Meals served in C. & G. T. Dining Cars on all through trains.

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

## LOW-RATE HARVEST EXCURSIONS.

THE announcement that the Northwestern Line, comprising over eight thousand miles of thoroughly-equipped railway, has arranged to run two low-rate Harvest Excursions during the months of August and September, will be gladly received by those who are interested in the development of the great West and Northwest as well as by those who desire to visit this wonderfully productive region at a season of the year when exact demonstration can be made of the merits and advantages it offers to home-seekers and those in search of safe and profitable investments.

These excursions will leave Chicago Aug. 30 and Sept. 27, and tickets can be purchased at the very low rate of one fare for the round trip to points in Iowa, Minnesota, North and South Dakota, Nebraska, Wyoming, Colorado, Utah, Idaho, and Montana. They will be strictly first-class in every particular, and will be good for return passage at any time within twenty days from date of purchase. Full information concerning rates and arrangements for these excursions can be obtained upon application to any coupon ticket agent, or to W. A. Thrall, G. P. T. A., Chicago & Northwestern R'y., Chicago.

## "NOTHING NEW UNDER THE SUN."

No! not even through cars to Denver, Ogden, Salt Lake City, San Francisco, and Portland. This is simply written to remind you that The Union Pacific is the Pioneer in running through cars to the above-mentioned points, and that the present through car arrangement is unexcelled. We also make the time. For details, address any agent of the company call on your nearest ticket agent or write to E. L. LOMAX, G. P. & T. A., U. P. System, Omaha, Nebr.

# The Review and Herald.

BATTLE CREEK, MICH., SEPT. 20, 1892.

## CONTENTS OF THIS NUMBER.

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

<b>Poetry.</b> —We Shall Be Like Him, Mrs. P. ALDERMAN—Promise, Mrs. ELIZABETH ROSSER—Last-day Gold, James S. 1-7, WILLIAM BRICKEY—Consecration, ELDER L. D. SANTEE—Buried Treasures, ALICE L. WALKER,.....	598, 595, 598, 603, 607
<b>The Sermon.</b> —Walk Not in Darkness, Mrs. E. G. WHITE,.....	598, 594
<b>Our Contributors.</b> —The Fruit of the Spirit (Concluded next week), ELDER A. C. BOURDEAU—Brevities, JOSEPH CLARKE—The City of God, WILLIAM PENNIMAN—Conversion, P. GIDDINGS,.....	594, 595
<b>The Mission Field.</b> —New Zealand, M. C. ISRAEL—Methods of Labor, E. H. GATES—From the Bay Islands Again, F. J. HUTCHINS—China, <i>Independent</i> ,.....	596
<b>The Home.</b> —Thanksgiving Ann, Kate W. Hamilton,.....	597, 598
<b>Special Mention.</b> —"Lovers of Pleasure," Pugilistic Carnivals, and Satan in Gloves, WM. PENNIMAN—Sunday Opening in Scotland, M. E. K.—The Russian Advance in Asia, <i>Selected</i> —The Great Moral Issue of the Age, A. SMITH—Atlanta Police Zealous for the Sunday, W. A. JARED,.....	598, 599
<b>Editorial.</b> —The Earnest Expectation—Every Day a Sunday—In the Question Chair—Strong Delusion, L. A. S.—Our Saviour's Great Prophecy (Concluded), E. I. B.—Fraise, M. E. K.—The Maine Camp-meeting, O. A. OLSEN,.....	600-603
<b>Progress.</b> —Reports from Norway—Indiana—Ohio—New York—Maine Camp-meeting—Illinois Camp-meeting—The Missouri Camp-meeting—The Signs of the Times—Illinois Tract Society Proceedings—Virginia Tract Society Proceedings,.....	603-605
<b>Special Notices.</b> —Notice to Matine!—Michigan, Notice!—Indian Territory Camp-meeting,.....	605
<b>Sabbath-school.</b> .....	605, 606
<b>News.</b> .....	606
<b>Appointments.</b> .....	607
<b>Obituaries.</b> —Hall—Leonard—Chappell—Bodden—Hobbs—Taft—Seward—Zirkle—Hill—Patterson—Sailor—Cornwell,.....	607
<b>Editorial Notes.</b> .....	608

## REMAINING CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

As announced last week, one more paper after this, and the REVIEW will be omitted for one week, the last week of the Michigan camp-meeting.

The *Christian Nation* is so absorbed in the idea of having Congress give itself to Sunday legislation, that it changes the name of the "Sundry Civil Bill" to the "Sunday Civil Bill."

Edwin B. Winans, governor of Michigan, has by proclamation recommended that the 21st of October, the day of the dedication of the World's Columbian Exposition grounds at Chicago, be observed and celebrated as a general holiday by the people of this State.

In the days of Christ the disciples were wont to call attention to the massive stones which constituted the foundation of the temple at Jerusalem. So brother W. H. Littlejohn in the Tabernacle pulpit last Sabbath, called attention to some of the great foundation stones of the present truth for these days, as involved in the subject of "The Sabbath in Prophecy." He showed, first, that God has a high regard for his Sabbath; secondly, that a change has been attempted by a power hostile to God and his truth; and, thirdly, that by eight distinct lines of prophecy, a restoration of the Sabbath is promised in the last days, just before the second coming of Christ,—a work which we see now being accomplished in the proclamation and results of the threefold message of Revelation 14. The stones of the temple were to be thrown down; but these can never be; for sooner would heaven and earth pass, than one word of the Lord fail. It was calculated, by a wonderfully impregnable array of evidence, to strengthen faith, and render assurance doubly sure, as to the correctness of our position; and that such was its effect, many testified in the social meeting in the afternoon.

A secretary of the American Sabbath Union declares that we have no memorial of the resurrection of Christ unless we observe the first day of the week. Well, perhaps he hasn't; but he might have one, if he had not destroyed the memorial which God ordained in the ordinance of baptism. But that accords exactly with what the prophet says, when he denounces judgments upon the land, "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Ac-

cording to the old proverb that one lie renders another necessary to cover it, so, the significance of baptism as a memorial of the burial and resurrection of Christ having been utterly nullified by the substitution of sprinkling therefor, some provision had to be made for a memorial for Christ's resurrection; and it was and is attempted to patch the matter up by putting Sunday-keeping to this service. But this leaves the burial of Christ without a memorial, and does not help the matter in any other respect; for Sunday never has been ordained as a memorial, of Christ's resurrection; and it is in no sense adapted to that end. Better hold and observe all institutions as God gave them: the Sabbath—the seventh day—as the memorial of creation; baptism—immersion—as the memorial of the burial and resurrection of Christ; and the first day of the week—as any other of the six days which God has given us for our own secular employment.

**CORRECTION.**—In the report of the Scandinavian Tract and Missionary Society proceedings, in the REVIEW of Aug. 9, the last total in the financial statement, is given as "Kr. 266.40." It should have been "Kr. 1,266.40."

## VERY CONSIDERATE.

ONE of the most popular Protestant ministers of this country, in a sermon recently delivered upon the subject of the Heroism of the Prophet Daniel, said:—

"Had not the bandits of Piedmont pursued the Waldenses through the valleys of the Alps, and the infuriate decree put to massacre the Albigenses of France, the world would have had fewer illustrations of Christian heroism."

In the sentence preceding the one we have quoted, the minister alluded to the cruelties the church endured from the pagan emperors Valerian and Diocletian, calling them by name; but when he had occasion to mention the atrocities practiced upon the Waldenses and Albigenses by the Catholics, instigated by the decrees of Innocent III and Lucius III, popes of Rome, he used the illusory terms of "bandit" and "the infuriate decree," lest by his plain, truthful speech, he should offend the Catholics, who are very sensitive about having these acts in their past history held up before the people. This is very considerate, and shows how Protestantism "is reaching across the gulf to clasp hands with Romanism."

M. E. K.

## MICHIGAN CAMP-MEETING RATES.

THE Michigan Railway Passenger Association grants a rate of one and one-half cents per mile each way for the round trip. Tickets on sale Sept. 21, 22, and 26, return limit Oct. 4. If through round-trip tickets cannot be obtained at point of starting, buy round-trip tickets to first junction point, and round-trip tickets at each junction point en route.

A. R. HENRY.

## THE MICHIGAN CAMP-MEETING.

THE workers' meeting, preparatory to the camp-meeting, is now in progress, with a good interest. Our meetings yesterday (Sabbath) were characterized by much of the blessing of God. The preparations are well under way. The prospects are for a large and very profitable meeting.

All interested will do well to take note of the very favorable railroad rates offered for this meeting, mentioned in the present number of the REVIEW.

O. A. OLSEN.

## THE SUNDAY-LAW QUESTION.

FROM the Chicago papers of Monday, Sept. 12, we learn that the pastors of that city are forming a very strong combine to do all within their power for the enforcement of their Sunday law, and to further secure such additional Sunday laws as their ideas of enforced Sunday observance might suggest. Having secured the action of Congress to close the World's Fair on Sunday, they are now turning their attention vigorously to closing up all forms of business in Chicago on that day.

We hope that our brethren and sisters are noting these things, and that they see in them the remarkably rapid developments toward the fulfillment of Rev. 13:11-17. Guided by the unmistakable word of God, we have been long looking for just such an effort to secure the enforced observance of Sunday as is now apparent on every hand; and since it is

here in plain sight, what are we doing to enlighten our fellow-men in regard to the issue involved?

We trust every believer in present truth will make more diligent efforts to disseminate knowledge in regard to these things than ever before.

A. O. TAIT.

## THE RELIGIOUS LIBERTY WORK.

WE are very much encouraged by the support that our brethren in all parts of the field have given us in our Religious Liberty work. We have received donations and memberships to the association, all the way from Honolulu to South Africa; and our work never seemed in a more prosperous condition than at the present time. We are glad to report, also, that a number of persons have become interested through reading our literature, and in some instances have begun the observance of the Sabbath. But time and space will not permit us to make more particular mention of these interesting cases. We desire especially to make reference to our plans for the future.

It seems to us that there never were such opportunities for achieving great results in our work, as will be presented to us during this fall and winter. Certainly no one who believes the great truths for this time should be at all indifferent to the openings that are presenting themselves. Recent actions on the part of the United States Congress, as well as of judges and State legislatures, are bringing this Sunday discussion prominently before the public mind, and while the question is being so strongly agitated, we should be working with constantly-increasing activity, and we may not expect that the agitation will in the least decrease from now till the end of time.

Our association has plans ready to be put in operation that will call into action all our people everywhere. These plans will soon be sent out in detail to our leading men in the various States, and they in turn will convey them to the brethren and sisters in their several localities. In carrying out these plans, we will need much more means than we now have at our command, and we would be glad if all the members of our association who have not already done so, would at their earliest convenience send in their annual dues, together with any donations that they might feel able to make. We are glad to report that a large majority of our members have already sent their dues, and have made us very liberal donations. The association has received much more financial help this year than during any previous year of its existence. This is certainly very encouraging; but our friends will all realize that the demands upon us at the present time are much greater than ever before. The developments in this Sunday movement indicate quite clearly that the great struggle is very rapidly drawing on, and it behooves us to do all within our power to circulate the great principles of present truth, and there is no branch of our work that is any more important than that which is being done through the Religious Liberty Association.

We trust that our members who are still back in their dues will make a note of this, and send them, together with any donations that they may have for this branch of the work, to the undersigned, at Battle Creek, Mich., at their earliest convenience.

A. O. TAIT.

## A NEW BOOK.

"Rise and Progress of the Seventh-day Adventists."

WE welcome to our table a book of 392 pages, by Elder J. N. Loughborough, bearing the title given above. Brother Loughborough began his labors in this cause at so early a period in its history, that he is able to speak from personal experience of all the interesting features that have been developed in the progress of the work to the present time. From the same stand-point he also notes many incidents in which the gift of prophecy, connected with this work from the beginning, has been manifested to guard against unseen evils, and lead to advance steps and greater spiritual strength in the promulgation of the truth. We here have a view of the inner workings of this movement with which all our people should be acquainted; and we are glad to see the facts and reminiscences here collected, put into this permanent form, for easy reference and study. The work is issued by the General Conference Association, and orders may be addressed to the General Conference Publication Committee, Battle Creek, Mich., or to any State tract society. Price, plain edges, \$1.25; gilt edges, \$1.50.