

# The Advent HOLY BIBLE **REVIEW & HERALD** IS THE FIELD OF THE WORLD **And Sabbath**

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

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## ABIDE WITH ME.

BY P. ALDERMAN.  
(Madison, Ohio.)

COME in, dear Saviour mine,  
 Make this heart wholly thine.  
 Abide with me.  
 I crave to be thine own,  
 Though far away from home  
 I now must be.

I look with longing eyes  
 To home beyond the skies,  
 Where thou art gone;  
 And I would live for thee,  
 Dear Saviour, let me be  
 Thine, thine alone.

This world may charm the proud,  
 And like a blinding cloud  
 Darken the mind.  
 I covet not its gold;  
 For there is wealth untold  
 That we may find.

'Twas bought for us by Him  
 Who came to bear our sin  
 And give us heaven.  
 Compare earth's fleeting toys  
 With the immortal joys  
 Our Lord has given.

Uncertain all at best,  
 This earth affords no rest  
 For weary feet.  
 But we shall homeward fly  
 In the near by and by  
 And Jesus meet.

A golden city then,  
 A royal diadem  
 That will not fade,  
 Shall be forever ours—  
 Mansions amid the bowers  
 That he hath made.

## Our Contributors.

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

## ADDRESS TO MINISTERS.

BY MRS. E. G. WHITE.

"UNTO the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." "For our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust

with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. For we were gentle among you, even as a nurse cherisheth her children." "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

The solemn work of the gospel minister is to make all men see "what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." If one enters upon this work choosing the least self-sacrificing part of it, contenting himself with preaching, and leaving the work of ministering for some one else to do, he need not expect that his labors will be acceptable to God. Souls for whom Christ has died are perishing for want of well-directed personal labor; and when the minister is not willing to be a servant of the people, as Jesus has directed in his word, then he has mistaken his calling. Those who minister in the sacred desk should fall upon the Rock and be broken, that the Lord may put his superscription upon them and fashion them as vessels unto honor. If those engaged in the work of the ministry were indeed laborers together with God, we should see a solid and beautiful work wrought in all countries for the saving of the souls for whom Christ has died.

God calls for consecrated men, who are willing to deny self. The work of the heavenly intelligences is constant and earnest; for they are intent upon drawing men to Jesus. This is the manner in which ministers should labor. Their message should be, "Whosoever will, let him take the water of life freely." In the ministration of angels, they do not labor so as to shut any soul out, but rather to gather them all in; but if the message of the gospel is to go to all men, human

agents must co-operate with the angel workers. Divine and human agencies must combine in order to accomplish the great work of saving the souls of the lost. Man cannot work out his own salvation without divine aid, and God will not save him without willing, decided co-operation. Human agencies must be educated; they must become sufficient for this great work, and their growth and education depend upon their union with divine forces. God provides all the capabilities, all the talents, by which men may enter the work; but the highest development of the worker for God can never be attained without divine co-operation. Symmetry of character and the harmonious development of the work will be accomplished only through continual dependence upon God and earnest effort on the part of man; for the secret of our success and power as a people advocating advanced truth will be found in making direct, personal appeals to those who are interested, having unwavering reliance upon the Most High.

Satan and his angels are struggling for the mastery of the world, while the Prince of life and the angels of heaven are engaged in the battle, determined to rescue all those who would escape from the bondage of evil. God waits to see what those who have been enlightened by his truth will do. Again and again he has called for his ministers to be shepherds to the flock. He is now waiting for the co-operation of his human agents, waiting for the ministers to minister to the diseased lambs and sheep that are ready to die. O, will not the ministers of God, as obedient children, take up one line of work after another, as he presents it to them? Every herald of the gospel is to be a minister indeed. Every forgiven child of God is to be instructed by those who are laborers together with heaven, that he is to be a messenger to work in the same way as the Father and the Son are working, seeking to save the lost. Every Christian is to lift up Jesus, and say, Behold him; behold the lamb of God, which taketh away the sin of the world.

The sacred responsibility rests upon the minister to watch for souls as one that must give an account. He must interest himself in the souls for whom he labors, finding out all that perplexes and troubles them and hinders them from walking in the light of the truth. Job says, "The cause that I knew not, I searched out." This should be considered the important work of the ministry, even if it demands much painstaking effort and inconvenience. This is home missionary work, and it is in no case to be neglected; for eternal interests are here involved. The excuses of those who fail to do this work do not relieve them of the responsibility, and if they choose not to do this work, they neglect the souls for whom Christ died, neglect their God-given responsibility, and are registered in the books of heaven as unfaithful servants. Does the minister work as did the Master, to be a strength and a blessing to others, when he shuts himself away from those who need his help? Those who neglect personal intercourse with the people, become self-centered, and need this very experience of placing themselves in communication with their brethren, that they may understand their spiritual condition, and know how to feed the flock of God, giving to each his portion of

meat in due season. Those who neglect this work make it manifest that they need moral renovation, and then they will see they have not carried the burden of the work.

(Concluded next week.)

### "THE TWO REPUBLICS."

BY ELDER D. T. BOURDEAU.

(Colorado Springs, Colo.)

HAVING carefully read this book, I can most heartily recommend it to the reading public, whether in this country or in other lands. It will certainly be hailed with joy by every lover of religious freedom who will take pains to peruse it. Giving a comprehensive and deeply interesting history of the contest between religious liberty and religious bigotry and intolerance, and showing on the one hand the glorious results of keeping the Church and State separate, and on the other, the baneful and disastrous consequences of a union of Church and State, and setting forth in clear and unmistakable terms and by startling and uncontrovertible facts the wire-working of religio-political parties in our country to lead our government to enforce Sunday-keeping by legal enactments, and thereby subvert our noble Constitution, put an end to religious freedom in this country, and prepare the way for a revival of the religious oppression and intolerance that prevailed in the Dark Ages, it should receive the support and patronage of all who claim to believe the warning of the third angel's message. Rev. 14: 9-12. Indeed, it especially devolves upon such to take a special interest in this valuable work, to study it, and take an active part in its circulation.

One who has acted a prominent part in the prosecution of the work enjoined by the third angel's message, has spoken in these clear and decided terms on the importance of arousing to activity, and instructing and warning others, in view of bold measures that are being taken to curtail our religious liberties and stir up a spirit of persecution, even in our own beloved and long-favored country:—

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have, upon the authority of the prophetic word, declared to be impending, are now taking place before our eyes. Already the question of an amendment to the Constitution restricting liberty of conscience, has been urged upon the legislators of the nation. The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us, of giving the people warning of the danger before them?"

"There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests. . . . When God has given us light, showing the dangers before us, how can we stand clear in his sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned? There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony. . . ."

"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter his people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. . . . If our people continue in the listless attitude in which they have been, God cannot pour upon them his Spirit. . . . The peculiar work of the third angel has not been seen in its importance. God meant that his people should be far in advance of the position which they occupy to-day. . . . It is not in the order of God that light has been kept from our people,—the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message, really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time."

And further on the author represents some as—

"Hesitating, seeming to say, 'Let us not be in too great haste. There may be a mistake. We must be careful not to raise a false alarm.' The very hesitancy and uncertainty on his part is crying, 'Peace and safety.'"—*Testimony for the Church*, No. 33, pp. 239-243.

And in another passage the same writer says, among other things:—

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances."—*Testimony for the Church*, No. 32, p. 219.

I regard "The Two Republics" as one of the potent helps vouchsafed to us by a kind providence, that we might better prepare to meet the coming conflict, and more easily inform others concerning it. This valuable work is replete with precious instructions on this theme. While it retains the impress of the author's marked individuality, it is of special value in that it presents the most valuable sayings of many eminent statesmen and theologians in the past on religious liberty and the importance of keeping the Church and State distinct and separate, thereby making a rich variety, and exonerating the author from the charge of innovation. It contains many precious facts and truths on religious liberty and on past religious intolerance, that are taken from rare productions, which are accessible only to the very small minority of readers, and without which the masses would be deprived of many facts and truths that are greatly needed at this time. In this, the author has done the world a great service, and every lover of freedom should show an appreciation of his tremendous effort by acquainting himself with the contents of "The Two Republics," and in bringing them before the public. We need all these facts in preparing for the coming struggle, and we will need then to act well our part in that struggle; for the enemies of religious freedom are wily. I regard "The Two Republics" as a book whose influence should be exerted in close connection with that of "Great Controversy," Vol. IV.

While its great burden is against the union of Church and State, it contains facts concerning the Roman emperors, the popes, the formation of the beast, etc., that shed light on the historical portions and prophecies of the New and Old Testaments, and that are very valuable to the Bible student and to the historian, and I believe that those who take part in its circulation are doing as good a work as those who are engaged in the work of the ministry, or as those who edit our papers or write our books. What a fine door of usefulness is here opened for strong, patriotic young men, who are full of love for their country and for perishing men! What an opportunity for such to obtain rich experiences and to grow up into good public speakers, and into strong and successful soldiers of Jesus Christ.

I fear that many of our people have not read "The Two Republics." To such I would say, You are sustaining a great loss in depriving yourselves of knowledge that you need, and will need more and more as you draw near the end. Hasten to devour this book with that eagerness, relish, discrimination, and appropriation which are secured through earnest prayer and hard study. Make the matter of the book your own by meditation, and be not satisfied to follow the author as though he had exhausted the themes on which he has dwelt; but with holy ambition and an ever-increasing thirst for knowledge, seek to explore new fields of thought, and bring into requisition such knowledge as you have already acquired, comparing facts and thoughts, and bringing them to the test of Holy Writ, that you may not be the shadow of any man or set of men. Knowledge obtained by your own dint of effort and by your own close and continued mental application and earnest prayer, will be very precious to you, will form a part of your very beings, and will stand by you in the hour of trial. To derive the greatest benefit from this study, "The Two Republics" should be read in connection with "Great Controversy," "Testimony for the Church," Nos. 32, 33, etc.

Every additional ray of divine light brings

with it additional responsibilities, and a wise and just God has made it incumbent upon those who have first received the last gospel warning first to proclaim it to their fellow-beings; and if such fail to do this, others will do it and receive the crown that they might have received; for God is in earnest with his people, and will not be mocked, nor will he allow the most solemn warning in Holy Writ to fall helpless to the ground. He would sooner raise witnesses from the stones of the streets to proclaim this warning than to see it fail to do what he has in his love and wisdom designed it should do. The thing will proceed, for the mouth of the Lord has spoken it; and the great question with us who profess these solemn truths should be, whether we shall act the part God would have us in proclaiming them.

May God bless our canvassers; and may they and our people not neglect "The Two Republics," but bring it to the front, not limiting their efforts to the United States; for the influence of the United States will be felt in other lands, and the warning of the third angel is world-wide in its application.

### "WHEREFORE DIDST THOU DOUBT?"

BY MRS. NELLIE M. HASKELL.

(Hallowell, Me.)

To sinking Peter on the stormy sea, this question was put by our Lord, but an implied answer precedes the question, "O, thou of little faith." It was "little faith" which caused Peter to be afraid when he saw the wind boisterous, which made him doubt in the very presence of the Master, which made him begin to sink, and called from him that cry which has gone up from many a doubting heart, "Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

We are entering upon perilous times; the sea of life, which was never smooth, is now stirred by the winds of prejudice, persecution, and political strife, in which are mingled elements comparatively new to our generation. Such things have been long talked about, long looked for, but when we find ourselves, as it were, face to face with them; when prophecy has so nearly become fact, some startle at the disclosure, and unlike Peter who "saw the wind boisterous," like him are afraid at the indications of its approach. But let us not doubt the presence and the power of the great I Am. He stands by our side as he did by Peter's. He will not permit anything to come to us but what is for our highest good, and most for his glory. Shall we shrink from a discipline which will bring such results? Shall we refuse a cup, the drinking of which will help to spread the knowledge of his name and will to every nation, and kindred, and tongue, and people, and hasten the day of his appearing? Let us have faith—the faith of God—the faith which will stand amid the winds and storms of the "day of cloud and thick darkness"—the faith which takes God at his word. Let us dwell in the secret place of the Most High, and abide under the shadow of the Almighty; let us take the Lord for our refuge, and surely he will deliver. "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone;" and added to their keeping, to their bearing, *is that of our Lord himself.*

Christ honored the little faith of Peter, and immediately stretched forth his hand and caught him, but said unto him, "Wherefore didst thou doubt?" May we who have greater light, and the record of the life, and love, and power of Him who rescued Peter, together with the precious promises to those who believe in him, have that faith which will increase, as increases the demand for it, and in earth's darkest hour triumph over every foe, and at last be more than conquerors

through him that loved us. Doubt not, fear not. God is mighty, truth is indestructible, and both will triumph. In the day of victory may we be victors, share in the glory of his kingdom, *and be with him evermore.*

#### FRIENDSHIP.

BY ELIZA H. MORTON.  
(North Deering, Me.)

AND what is friendship? Canst thou tell? 'Tis not  
A vortex deep and circling round to draw  
Unto its bosom all the joy of life.  
True friendship is an onward moving stream  
That gives from out its overflow a wealth  
Of love. It is a plant whose root is twined  
Around the solid rock of confidence.  
It thrives in air that's free from every cloud,  
And must have perfect liberty. Its growth,  
Though slow, is sure, perfecting day by day  
A beauty all its own, a loveliness  
E'en like the noble life of Him who had  
On earth a chosen friend, and who thus blessed  
The sacred tie. The friends of earth, though dear,  
Should never be allowed to lead the heart  
From God. True friends are those who seek to help  
Those whom they love, and let not self intrude  
Or selfish ends be all their aim. And should  
The golden beauty of a bright ideal  
Grow dim, 'tis sad; for never can the mind  
Again see colors quite so bright or paint  
A picture quite so fair; but even then  
'Tis well to gather all the sunshine bright,  
And scatter it with lavish hand o'er all  
You hold most dear; for truth abides though flesh  
Is weak, and human hearts are frail. The Friend  
Who never proves untrue knows all our pain,  
And stands with outstretched arms waiting to reign  
Within our hearts, the One supreme, the One  
Before whom every knee shall bow, the One  
To whom be praise and glory evermore.

#### FAITH'S REWARD.

BY ELDER I. E. KIMBALL.  
(Taftsville, Vt.)

COMPREHENDING the realities of the fact that  
God loves us with a love passing all measurement,  
we may be filled with all the fullness of  
God; and we will know that he is both able and  
willing to do for us exceeding abundantly above  
all that we can ask or think.

Christ was but a revelation of the everlasting  
Father—willing to tread a thorny path for us;  
calling us to himself with tenderest love; pray-  
ing us to harmonize with himself and receive  
his full salvation. That grace remains the same  
to-day. Christ bestowed blessings as freely to  
one as to another, without any respect of persons,  
but according to their faith. And he just as  
freely healed the body as the soul.

His blessings insured health and life, and per-  
fect confidence amid all the dangers of this world.  
"Thou shalt tread upon the lion and adder: the  
young lion and the dragon shalt thou trample under  
feet." "He shall give his angels charge over thee,  
to keep thee in all thy ways." Christ said: "Be-  
hold, I give unto you power to tread on ser-  
pents and scorpions, and over all the power of  
the enemy; and nothing shall by any means hurt  
you." He gave the power not only over sick-  
ness, but over death itself.

Now who would not share such salvation to-  
day? Who will not take hold upon it in fervent  
response, and give a hearty "amen" to the will  
of his Creator?

A point to be much emphasized is this, That  
all faith makes all things possible on the part of  
any individual, that is, all things which fall in  
the line of God's blessings. Faith simply ac-  
counts him faithful who has promised, and lets  
him work as he is willing and anxious to do. It  
simply abandons all into his hands with firm re-  
liance and implicit confidence.

We are to receive the kingdom of heaven as lit-  
tle children. See how the infant or little child  
clings to the parent; see how he trusts to the  
parental care and love, how he looks to the par-  
ent for food, clothing, and comfort, for care and  
relief when sickness or trouble comes, for protec-  
tion when danger is near. So we are to hide un-  
der the wings of the Almighty, and so he will  
lead us as a shepherd leads his sheep.

But a double-minded man is unstable in all his  
ways: let not that man expect anything from  
God. He who sets his face as a flint will be  
ever victorious; but if he be vacillating and un-  
trustworthy in the hour of temptation, he will fall  
away. Let temptations come; but go through  
them, and glory in them. "Count it all joy  
when ye fall into divers temptations;" and as God  
gives you power over all the power of the enemy,  
take nothing less. Do not say with affected  
meekness, "Well, if it is the Lord's will that I  
should suffer all this, I will," and then endure  
on with a heavy load which Satan has brought  
upon your shoulders, and meekly carry it, saying,  
"It is the Lord's will." Arise, cast off the ene-  
my's shackles, and God himself will be for your  
strength. Isa. 28: 6.

God would have us to understand that he is  
with us as of old, and he can save us, independ-  
ently of any earthly conditions. In the barren  
wilderness, in the land of drouth and the shadow  
of death, he can fully preserve you; in the midst  
of pestilence, surrounded by enemies, he can and  
will sustain. "Therefore will not we fear, though  
the earth be removed, and though the mountains  
be carried into the midst of the sea."

Let me exhort you to take hold of a full and  
perfect salvation, which will carry you through  
the trackless sea to the fair haven and eternal rest  
beyond. Take now all that Christ ever brought  
for us. Take health, take wisdom, take perfect  
victory over intemperance, over all sour and som-  
ber moods, over all impatience, harshness, stub-  
bornness, over all selfish ambitions, coldness,  
and formality. Do not for a moment think all  
this is not for you; for our Father will extend  
it according to our need. So may we prepare for  
the trying future, and stand before the Son of  
man when he shall appear.

#### SHALL WE UNITE?

BY ELDER GEO. B. THOMPSON.  
(Onarga, Ill.)

NATIONAL Reformers in their efforts to unite  
Church and State, are courting the aid of Catholi-  
cism, and say they will "gladly join hands with  
them" on certain issues. Others speak of her as  
"not so bad after all; only misrepresented." Prominent men are doing her homage, and the  
world is wondering after the beast. In view of  
this, it might be interesting and profitable for us  
to notice, briefly, the character, which in the cen-  
turies in the past she has exhibited to the world.

The revelator has given us an inspired biog-  
raphy of this huge antichristian power. In vision  
her true character was presented before him under  
the symbol of a lewd woman, magnificently decked,  
and having in her hand a cup filled with inde-  
scribable filthiness, with which she corrupted the  
nations. "And I saw the woman drunken with  
the blood of the saints, and with the blood of the  
martyrs of Jesus: and when I saw her, I won-  
dered with great admiration." Rev. 17: 6. This  
all Protestants agree is a divine delineation of the  
papacy. No human tongue can ever portray  
what the seer here beheld. One brief verse, in  
stating the dark history of popery, contains also  
the unwritten history of the Christian church,  
from whose veins the intoxicating blood was pit-  
ilessly drawn. Cruelties and unutterable perse-  
cutions rivaling in horror any ever perpetrated by  
pagan or barbarian fanaticism, is here silently  
recorded.

The history of the church since the days of  
Christ is but a record of the trials and suffering  
inflicted upon her by the unfeeling hands of the  
"mother of harlots." By the hands of this un-  
relenting power, and in the name of Christianity,  
the most hideous slaughter has been perpetrated,  
and lavish effusion of Christian blood has been  
shed, and untold atrocities committed. Other  
sects have persecuted during some periods of  
their history; but no denomination except the  
papal hierarchy, has adopted as an article of  
religious belief and practice, the *right* to destroy

heretics for opinions' sake. This is a funda-  
mental principle of the creed of the papal church,  
and when her power is not circumscribed, she still  
exercises it to exterminate all who dare oppose  
her unrighteous usurpation.

Persecution and popery can never be divorced.  
They are inseparably connected; because, claim-  
ing as she does, the blasphemous dogma of  
infallibility, what she has done once is right for  
her to do again; yea, *must* be done under the  
same circumstances. During the Dark Ages  
she sat upon the nations of the earth like some  
frightful incubus. For centuries the world by  
means of the Inquisition was a mere whispering  
gallery, and by every means of torture which her  
diabolical imagination could invent, she sought  
to wring from men the secrets of their hearts,  
and compel obedience to unholy decrees. Every  
follower of Jesus was placed at the mercy of  
mendicant friars and licentious monks. Let the  
following testimonials of character from unim-  
peachable witnesses be carefully noted:—

"It is right, therefore, to charge upon popery all the  
persecutions and horrid cruelties which have stained the  
annals of the papal church during her long and bloody  
career of darkness and crime. Every sigh which has  
been heaved in the dungeons of the Inquisition, every  
groan which has been extorted by the racks and instru-  
ments of torture, which the malice of her bigoted vota-  
ries, stimulated by infernal wisdom, ever invented, has  
witnessed in the ear of God, against the 'mother of  
harlots;' and those kings of the earth, who gave their  
power to the 'beast,' have aided her in the cruel work  
of desolation and death. The valleys of Piedmont, the  
mountains of Switzerland, the vine-crowned hills of Italy  
and France, and all parts of Germany and the low coun-  
tries, have by turns been lighted by the fires of burning  
victims, or crimsoned with the blood of those who have  
suffered death at the hands of the cruel emissaries of  
popery. England, too, has drunken deep of the 'wine  
of the fierceness of her wrath,' as the blood of Cobham,  
and the ashes of the Smithfield martyrs can testify.  
Ireland and Scotland, likewise, have each been made  
the theater of her atrocities."—"*Fox's Book of Martyrs.*"  
*Preface.*

"All the blood shed by all other Christian sects is no  
more in comparison to that shed by the papacy, than the  
short lived flow of a feeble rill, raised by the passing  
tempest, to the deep overwhelming tide of a mighty  
river, which receives as tributary, the waters of a thou-  
sand streams."—*Id.*

The "Cottage Bible," commenting on Rev.  
17: 6, speaks thus:—

"Charles IX of France, a Roman Catholic prince, laid  
a snare for the destruction of the Protestants, by offering  
his sister in marriage to a Huguenot (Protestant) prince  
of Navarre. All the chief men of the Huguenots were  
assembled in Paris at the nuptials; when on the eve of  
St. Bartholomew's day, Aug. 24, 1572, at the ringing  
of the great bell, the massacre commenced. An unparal-  
leled scene of horror ensued. The Roman Catholics  
rushed upon the defenseless Protestants. Above five  
hundred men of distinction, and about ten thousand oth-  
ers that night slept in Paris the sleep of death. A gen-  
eral destruction was immediately ordered throughout  
France, and a horrid carnage was soon witnessed at  
Rouen, Lyons, Orleans, and other cities. Sixty thou-  
sand perished; and when the news of this event reached  
Rome, Pope Gregory XIII instituted the most solemn re-  
joicing, giving thanks to Almighty God for this glorious  
victory over the heretics! According to the calculations  
of some, about two hundred thousand suffered death in  
seven years under Pope Julian; no less than one hundred  
thousand were massacred by the French in the space of  
three months; the Waldenses who perished, amounted  
to one million; within thirty years, the Jesuits de-  
stroyed nine hundred thousand; under the Duke of Alva,  
thirty-six thousand were executed by the common hang-  
men; one hundred and fifty thousand perished in the  
Inquisition; and one hundred and fifty thousand by the  
Irish massacre; besides the vast multitude of whom the  
world could never be particularly informed, who were  
proscribed, banished, starved, burned, buried alive,  
smothered, suffocated, drowned, assassinated, chained  
to the galleys for life, or immured within the horrid  
walls of the Bastille, or others of their church or State  
prisons. According to some, the whole number of per-  
sons massacred since the rise of the papacy, amounts to  
fifty million."

What a dismal picture is this. It was no  
myth that John saw when he beheld the cruelties  
of this bloody harlot, but the most intolerant  
system of bigotry, and cruel, unrelenting des-  
potism the world has ever seen. Well might the  
holy seer wonder. Strange indeed that any  
would seek such an ally. She has stagnated  
the march of civilization and liberty throughout  
the world. Where popery predominates, you

find an ignorant and debased peasantry, a profligate nobility, and a cruel, domineering, and licentious priesthood.

This is popery in the past, what is it to-day? Has it changed? Would to God it had, but alas! it is the same tyrannical despotism as in the days of "Bloody Mary." It has lost none of its ferocity and bloodthirstiness since the Piedmontese War and Bartholomew Massacre. Had it the power, its victims would be crushed by the same means to-day that anciently filled the dreary dungeons of the Inquisition, and fed the fires of the *auto da fé*; and crush to death, if possible, the religion of the humble Nazarene.

Being infallible, they cannot change.

The *Shepherd of the Valley*, 1876, published under the care of Archbishop Kendrick, said:—

"We confess that the Roman Church is intolerant; that is to say, that it uses all the means in its power for the extirpation of error and of sin; but this intolerance is the logical and necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority, — which will certainly be the case by and by, although the time may be long deferred, — then religious liberty will have come to an end in the republic of the United States." (Italics mine.)

This is a bold and arrogant statement, yet it is true. She longs to wrap in her venomous coil all who expose her iniquity. We ask, Do we want to unite with her?—No; never. To do so is but to extinguish in this fair land the torch of liberty which has stood as a beacon to the world, and kindle the fires of persecution. Liberty is now being menaced by her encroachments. Sad to tell, the line of demarkation between Protestantism and Catholicism is rapidly being obliterated, and a union is being formed. And what will the mongrel be?—A persecuting power, resembling the papacy in the iniquity of its doings.

From the bogs of the Dark Ages, that monster, popery, has crept out, and has fixed her bloodthirsty eyes on our fair land, and longs to make it her prey. Like a midnight pestilence she is stalking silently abroad, and insidiously working her way into power. The time has not yet come for Protestantism to fold her hands, and count the battles won. Let none *unite*, but persistently and determinedly *oppose*.

#### THE MASTER'S HARVEST.

BY S. M. CHAFFEE.  
(Ventura, Mich.)

EVERY one who has had any experience as a farmer, knows that when the grain is ripe, it is necessary to care for it at once, or else it will cripple, the kernels will begin to shell out, and much will be lost. In some places I have seen fields where so much fell out, that when the fall rains set in, enough would spring up to show that the ground was thoroughly seeded for another year.

Now, the Master whom we profess to love has sent word that his harvest is overripe (Revised Version), and is calling for laborers to enter the fields. Some have already begun the work, and others are preparing to follow. But a difficulty has arisen: the Master has intrusted his money to others, and instead of returning his own with usury, many have appropriated it for their own use, until there is not enough left to pay the needed help.

Is it true that those to whom the most has been lent are loth to pay it back? Has not the Master said: "Unto whomsoever much is given, of him shall be much required," and are any so poor that they cannot deny themselves for his sake?

Those who borrow money soon find to their sorrow that unpaid interest accumulates very fast, and unless the money has been invested in some prosperous business, the end soon comes in bankruptcy. Please pause for a moment, and contemplate spiritual bankruptcy! Neglected opportunities! Who is willing to suffer the consequence?

Some of our most efficient and able ministers often sit up till the "wee small hours," planning to make the work a success; and one of the hardest problems to solve is how to make the scanty treasury cover the wants of the broad harvest-field. The General Conference Committee has been sorely puzzled over this question.

Brethren and sisters, are you willing to see those valuable laborers breaking down in health, while you speculate and trade with the Lord's money, forgetful of all he has done for you? How many of us love to sing, "What shall I do for Christ, my Saviour?" Why not stop and make a practical application of the hymn?

Time is short, and if it was ever dangerous to delay, it must be doubly so now. It is some time since sister White made the statement that "we are right on the borders of the eternal world."

And now, when the signs of Christ's near coming are so rapidly being fulfilled, ought not our love for the dear Saviour to prompt each one to do all in his power, so that when the Master returns, he may receive his own with usury?

"Ask not to be excused,  
The Master calls to-day.  
Too long hast thou refused,  
Now hasten to obey.  
The harvest-fields are white,  
The laborers are few;  
Let this be thy delight,  
The Master's work to do."

#### IS IT A LARGER MEASURE WE NEED?

BY LAURA E. CUSHING.  
(Cheyenne, Wyo.)

WHILE attending a prayer-meeting recently, at the Congregational church in this city, I was much impressed with the above question, which was suggested by the remarks of the pastor, who, after having several passages of scripture read, showing God's love for us, his willingness to bless, and his promises that he would bless us, asked why it was that we did not receive more of God's blessings. The answer he gave was, "That we needed to carry about a larger measure."

Is it because our measure is too small, that we do not receive all the blessings that God has promised us? If so, it must be that the one we already have is filled to overflowing. Happy, then, indeed, would be our lot, and we might well seek God for a larger measure to contain his manifold blessings; for he is the only one who can increase them.

But may it not be that the measure we have is so filled with earthly rubbish, that but little room is left for the rich blessings of God? Under these circumstances, should our measure be increased, it would only make more room for worldly cares and pleasures. Let us, then, empty our measure of self, keep it right side up, and God is sure to fill it, and also to give us a measure large enough to contain his many blessings.

There may be some who have emptied their measures, but who do not have them right side up. They have given themselves to God, yielded their wills wholly to him, but have not faith to claim his promises. Such have not become fully acquainted with God, do not know the depth of his love, and how he longs to bestow his richest blessings upon them. Should the loving Saviour let his blessings fall upon such, how could it benefit them, while their measure remains wrong side up?

What we need is, not so much a larger measure, as one emptied of self, and right side up; and then there may be another hindrance from our receiving all that God has for us, and that is, our not recognizing as blessings everything that falls into our measure. Sometimes when we are claiming the promises of God and expecting his blessings, we find trials, perplexities, sorrows, pain, etc., being emptied into our measure. We think, Surely, these cannot be the blessings of God; so we try to empty them out, perhaps by changing our situation, seeking different surroundings where things will be more pleasant, and we will not have these difficulties to contend

with. But perhaps in that very act we may be fleeing from the blessing of God. When we have been tried on all these points and found faithful, God will in due time remove them from us, and pour in the healing balm.

Then what we need is a measure emptied of self, right side up, and a knowledge that nothing can fall into it but blessings directly from the hand of God.

#### LIVE NOW.

BY ANNA C. KING.  
(Des Moines, Iowa.)

ONE of Satan's delusions is to keep the mind dwelling upon past events, or looking into the future, so that present time goes by unimproved. When a person who has struggled long with self, desiring to be free, at last makes a full surrender to God, and grasps by faith his living word, his joy is unbounded, and he will live many days in the joy of that happy moment when he willingly gave up all that he might win Christ; but here Satan will try to get an advantage by leading him to rest satisfied with that experience until it becomes a thing of the past, and he finds himself hopelessly trying to get comfort out of it. If we do not live in the joy of a present salvation, and present victories, then Satan is robbing us of our rightful possession,—the peace which passeth understanding.

The Christian life is a reality, but not a thing separate and distinct from every day life. Its duties are oftener right in connection with the day's cares and perplexities; and as we are not released from to-day's duties because we performed our work faithfully yesterday, neither can yesterday's experience suffice for to-day.

A Christian should not look back to the experience of one hour ago for evidence of God's acceptance, but should receive that evidence each moment, fresh from the throne. Take, for example, the careful housewife who faithfully performs her duties each day. Her work on succeeding days is made much lighter and easier by performing the duty that each day brings, but it is impossible for her to do work in advance of present time, so she regularly performs each day's work without fretting about to-morrow, or feeling excused from work to-day because she worked hard yesterday.

And why do not more Christians exercise the same common sense, of regular work and rest, in the Christian experience that they do in their commonest vocations of life? But there are slothful housewives whose undone work accumulates from one week to the next, and they are forever in perplexity of mind, both as to the work before them and the unaccomplished work of yesterday. So there are many slothful Christians who never have their houses in order, and who tremble at the thought of Christ's coming *to-day*. "Not ready," is the voice that rises from within; there is a little more sweeping, a little more dusting to be done. Perhaps they think it will take them several days before they will be ready, and here is Satan's victory. Why prolong the time? When will there ever come a day when you will feel perfectly satisfied with yourself, and when you can be ready in any other way than just to surrender and accept by faith the righteousness of Christ? Does anything hinder you from doing it now?—Nothing but your will.

The remembrance of a past experience, if not fully enjoyed at the present, will only bring remorse and discouragement; for a treasure *lost* is more keenly felt than a treasure never obtained. Poverty is more keenly felt by those who have once enjoyed great wealth, and the greater the wealth, the keener the loss is felt.

May God open our eyes to this great delusion of the enemy, and make us as wise in the performance of Christian duties as we are in the commonest walks of life.

AFFLICTIONS either lead to God or from God.

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52: 20.

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

### SWEDEN.

KNOWING that the readers of the Mission Field department of our dear REVIEW are interested in the work of God all over the world, I will again speak of the work in this part of the field.

According to appointment, the Swedish Conference was held in Stockholm, June 22-27. We were glad for the privilege of having Dr. Waggoner and wife, also brother Morrison, with us at this meeting. The instruction received from them was practical and of a nature to inspire us all with more faith and zeal in the work of God. Instruction was given in the Bible by Dr. Waggoner, generally two hours daily. Sister Waggoner gave instruction in the Sabbath-school work. We had expected that all would remain with us about two weeks after the Conference was over. In this we were disappointed, but we tried to arrange the program so that we would get the most possible benefit from their visit. We were also disappointed in not seeing Elder Holser, whom we had expected. The meetings during the Conference were well attended, the attendance reaching about two hundred and fifty, and notwithstanding the detraction by the noise on the streets, there was good attention, and the word made good effect.

At the close of the Conference meetings a canvassers' institute began, and continued about two weeks. This was a time of great blessings. Twenty-eight canvassers were in attendance. Brother Morrison could stay with us only one week, but the time was well used, and the instruction given was indeed practical and full of life. The class manifested great interest. A four hours' session, though this was an exception, did not seem to tire any one. Brother E. Lind, as general agent, took part in instructing the canvassers. Brother B. J. Karlson gave some lessons in arithmetic and writing, to good advantage, and the writer acted as interpreter while brother Morrison stayed. From this school I am sure we all carried precious memories of God's blessings and of a pleasant fellowship that often will be a source of encouragement in trying and lonesome hours.

Four new agents started out at the close of this institute. The agents went out two by two, seemingly full of hope and courage in the Lord. We have now had encouraging reports from most of them, one of the new canvassers (a lady) one day taking as many as sixteen orders for "Bible Readings." The book sales we hope will continue to increase. During the last two quarters, orders were taken for \$6,249.46, and books delivered for \$4,012.68. Quite a number of these orders are to be delivered now. The work has been onward during the past Conference year. Three new churches were added to the Conference. A good interest in hearing the truth is manifested all over, and new openings are presented, but the people are slow to take a stand for God. However, our work is to warn the people, and the time will probably come when we shall see many of those who now hear the truth, come out to serve Christ.

The interest in our meetings in Stockholm during the winter and spring has been very good. Twenty-four in all have been added to the church. May 26 seven souls were baptized, and during the Conference we also had baptism. Sixteen were then baptized, ten of whom joined the church in Stockholm, the others being from the country. These were most blessed occasions. A great many people were assembled, and the beautiful weather in the early morning hour added much to the solemnity of the occasion. Most of these converts were young people and promising to the cause. Six of those who joined our church in Stockholm this last year have entered the canvassing work, and have proved successful.

The young policeman, of whom I have spoken before, is now one of our best canvassers. A year ago he was an infidel, but during the winter the truth of the Lord took hold of him, and he is now a converted man. First of last May he left his office as policeman, and leaving his family in Stockholm, he went out to canvass. This he did under trying financial circumstances. But the Lord was with him and blessed him in the work. He had remarkable success, taking as many as twenty-three orders a day for "Prophecies of Jesus." Nothing in the world could now induce him to give up this work for his Master.

May 26 to June 19 I visited the Danish Conference at Copenhagen, Denmark, also the workers' meeting held in connection with the camp-meeting at Laurvig, Norway.

It was a great privilege for me to meet with the workers in these countries, and share in the blessings of their meetings.

July 1-3 I visited Knifsta, not far from Stockholm. This place I have referred to before in my reports. Here a church of eight members was organized, and the ordinances of the Lord's house celebrated. We also organized a regular Sabbath-school. Thus the work that began here about ten years ago has not been in vain, although it has seemed so until lately. There are others living near by, who soon expect to join this church.

Tent-meetings have just begun at Borlänge. Brethren K. A. Fernstrom and F. R. Öberg are with the tent. They write that they have found a good place for the tent, and that the outlook is encouraging.

My brother, Elder O. Johnson, and two of our Bible workers, sisters Mathilda Lindgren and Augusta Larson, have now gone to Finland to begin the work there, as has been intended for some time. They left Stockholm July 19, at 6 P. M., on a steamer, and after a pleasant voyage, arrived in Helsingfors July 21, at 8 A. M. Helsingfors is the capital of Finland, and has a population of 65,000. In this city, with its thousands of Swedish-speaking people, they will begin the work. My brother, writing soon after their arrival, says that they had then found a home, and that their people and the situation looked more favorable than they had imagined while in Sweden. They are of good courage in the Lord.

Having heard from the leading brethren in America that they wished me to return there this summer, I left Stockholm July 10, and went to my home at Amot, with the expectation of soon leaving this country. But I have now received word from the President of the General Conference that, according to the request of the Conference here, I shall remain in Sweden. This, I believe, is also in harmony with the will of God. So, then, after remaining home a short time, I intend to go to help some in the tent-meetings, and after visiting a few churches, return to Stockholm about Oct. 1.

May we see more of the power of the gospel manifested in the work in the future than we have seen in the past. EMIL J. ÅHRÉN.

Amot, July 29, 1892.

### FROM ROBINSON CRUSOE'S ISLAND.

I FIRST landed at Tobago in April, and took about one hundred and sixty orders for books, and now I have returned to attend to delivering them. This island is at present under the same government as that of Trinidad, and is only one night's sail from that place, by Royal Mail. Tobago is twenty-two miles long, eight miles broad, and is of volcanic formation, with a range of hills twenty miles long, rising to a height of 1,800 feet. Since the decline in sugar, Tobago has not been in a prosperous condition, and I feel very well satisfied with even 160 orders. In Trinidad you will find large, well-cultivated estates, a railroad, telegraph, and street-car lines, but none of these are to be seen on Tobago. Carriage roads are very few here, and as a consequence, every one

rides, and ladies go to parties, and even to church, in the saddle.

The early history of Tobago is a varied one, having been owned by the Spanish, Dutch, and French. I climbed up to the old Fort George, and sold books to the officers there. Perhaps two miles away could be seen the old earthworks where the French intrenched themselves on the top of a high hill, and took Fort George; but shortly after, the English fleet appeared, and the French were driven off the island, so that since 1814 Tobago has been an undisputed English colony.

A few miles away is "Robinson Crusoe's cave," which I should visit if business took me that way. As it is, I shall be content with a few curios from Robinson Crusoe's Island.

The largest congregation here is that of the Moravians. I have sold some books to them and to their ministers, and, in fact, to all the ministers in the island. I have been working under difficulties for the last few months, as we have had the most rain this season of any in twenty years. This makes the rivers dangerous to ford, but when on foot, the man who carries my books carries me over the stream also.

In regard to my work thus far, I can report 2,000 books delivered in 18½ months from the time I left Battle Creek, and a surplus of about five hundred and fifty orders besides. I had hoped to deliver that number by May 1, 1893, but I shall probably deliver 3,000 by that time.

W. ARNOLD.

Scarborough, Tobago, July 10.

### CHINA.

AMONG the most interesting sections of China as a field for mission work, is the great province of Kansuh, in the northwest of the empire. It has been considered almost impracticable ground for mission work, yet the China Inland Mission has entered it, and reports four regular stations, manned by twenty-five missionaries, besides three who are engaged in work among the Thibetans on the very border. The Kansuh province is considerably larger than the whole of England and Wales. While the Moravian missions at Leh are seeking, apparently with little prospect of success, to penetrate Thibet from the southwest, the China inland missionaries are hoping to secure an entrance on the northeast. They have already established themselves at a small Thibetan village on the very border. At first it was impossible to obtain a house to live in, but at last a Thibetan landlord was found whose scruples were overcome, and they are already established. An effort was made to drive them out, but the Chinese officials stood by them, and they remained. The difficulty in finding teachers is a great obstacle; but they have succeeded by conversation in gaining something of a knowledge of the language, and apparently have secured a permanent foothold. The recent travels through that country have brought it very prominently before the world, and it looks as if at last an entrance had been made.—*Independent*.

—Certain zealous Mohammedans of Hyderabad, India, appear ambitious of converting the Western world to Islam, and recently held in that city a meeting of about one hundred and sixty Moulvies to discuss the advisability of sending a Mohammedan mission to America. It appears that a Mr. Webb, the American consul at Manila, has become a convert to Islam, and is going to Bombay to organize a mission for America.

—Another party of missionaries lately sailed from Adelaide, Aus., for New Guinea. There were three English ladies and six native teachers from Samoa and Fiji, with their wives and children.

—The Saviour intended that affection, passionate affection for himself, should be the motive power in his followers' lives.—*Mormon*.

## 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.

### "LOOKING UNTO JESUS." HEB. 12: 2.

ONLY three words; but these three words contain the whole secret of life.

"Looking unto Jesus"—in the Scriptures, to learn who he is, what he has done, what he gives, what he requires, to find in his character our pattern, in his teachings our instructions, in his precepts our law, in his promises our stay, in his person and in his work a full satisfaction offered to every want of our souls.

"Looking unto Jesus"—crucified, to find in his blood poured out our ransom, our pardon, our peace.

"Looking unto Jesus"—risen again, to find in him that righteousness which alone can justify us, and through which, unworthy though we are, we may draw near, with full assurance in his name, unto him who is his Father and our Father, his God and our God.

"Looking unto Jesus"—glorified, to find in him our advocate with the Father, making complete, through his intercession, the merciful work of our salvation; appearing even now in the presence of God for us, and supplying the imperfection of our prayers by the power of those which the Father heareth always.

"Looking unto Jesus"—as revealed to us by the Holy Ghost, to find in constant communion with him, the cleansing of our sin-stained hearts, the illumination of our darkened minds, the transformation of our perverse wills, to the end that we may triumph over the world and the Devil, resisting their violence through Jesus our strength, bringing their devices to naught through Jesus our wisdom, upheld by the sympathy of Jesus, who was himself tempted in all points, and by the help of Jesus, who resisted and conquered.

"Looking unto Jesus"—that we may receive from him the work and the cross of each day, with grace which is sufficient to bear the cross and do the work; patient through his patience; active by his activity; loving with his love; asking not, "What can I do?" but, "What can he not do?" relying upon his strength, which is made perfect in weakness.

"Looking unto Jesus"—that the brightness of his face may enlighten our darkness; that our joy may be holy, and our grief subdued; that he may humble us to exalt us in due time; that he may afflict and then comfort us; that he may strip us of our self-righteousness to enrich us with his own; that he may teach us how to pray, and answer our prayers, so that while we are in the world, we are not of the world, our life being hid with him in God, and our works bearing him witness before men.

"Looking unto Jesus"—who has re-ascended to his Father's house to prepare a place for us, that this blessed hope may give us courage to live without murmuring, and to die without regret, when the day shall come to meet the last enemy whom he has conquered for us—whom we shall conquer through him; once the king of terrors, now the messenger of everlasting peace.

"Looking unto Jesus"—who gives repentance as well as remission of sins, to receive from him a heart that feels its wants, and cries for mercy at his feet.

"Looking unto Jesus"—that he may teach us to look unto Him who is the author and object of our faith, that he may keep us in that faith of which he is also the finisher.

"Looking unto Jesus"—and to no other, as our text expresses it in one word which is untranslatable, and which enjoins us at one and the same time to fix our eyes upon him, and to turn away from all besides.

"Looking unto Jesus"—and not to ourselves, our thoughts, our wishes, our plans; unto Jesus, and not unto the world, its allurements, its examples, its maxims, its opinions; unto Jesus, and not

unto Satan, whether he tries to affright us with his rage or to seduce us with his flatteries. O, how many useless questions, uneasy scruples, dangerous compromises with evil, distracted thoughts, vain dreams, bitter disappointments, painful struggles, sad back-slidings could we not avoid by looking unto Jesus, and following him wherever he leads the way, careful not even to cast a glance at any other way, lest we should lose sight of that in which he leads us.

"Looking unto Jesus"—and not to our brethren; not even to the best and most beloved among them. If we follow a man, we run the risk of losing our way; but if we follow Jesus, we are certain we shall never go astray. Besides, by putting a man between Christ and us, it happens that the man imperceptibly grows in our eyes, while Christ becomes less; and soon we know not how to find Christ without finding the man, and if the latter fails us, all is lost. But if on the contrary, Jesus stands between us and our dearest friends, our attachment to our friends will be less direct, and at the same time more sweet; less passionate, but purer; less necessary, but more useful—the instrument of rich blessings in the hands of God while it shall please him to use it, and whose absence will still prove a blessing when it shall please him to dispense with it.

"Looking unto Jesus"—and not to the obstacles we meet in our path. From the moment that we stop to consider them, they astound and unnerve us and cast us down, incapable as we are of comprehending either the reason why they are permitted or the means by which we may overcome them. The apostle began to sink as soon as he turned to look at the boisterous billows; but so long as he continued looking unto Jesus, he walked upon the billows as upon a rock. The harder our task and the heavier our cross, the more it behooves us to look to Jesus only.

"Looking unto Jesus"—and not to the temporal blessings which we enjoy. By looking at these blessings first, we run the risk of being so much captivated by them, that they even hide from our view him who gives them. When we look unto Jesus first, we receive all these blessings as from him; they are chosen by his wisdom, given by his love; a thousand times more precious because received at his hands, to be enjoyed in communion with him, and used for his glory.

"Looking unto Jesus"—and not to our strength; for with that we can only glorify ourselves. To glorify God we need the strength of God.

"Looking unto Jesus"—and not to our weakness. Have we ever become stronger by lamenting our weaknesses? But if we look unto Jesus, his strength shall fortify our hearts, and we shall break forth into songs of praise.

"Looking unto Jesus"—and not to our sins. The contemplation of sin brings only death; the contemplation of Jesus brings life. It was not by looking at their wounds, but by beholding the brazen serpent, that the Israelites were healed.

"Looking unto Jesus"—and not to the law. The law gives us its commands, but does not impart the strength necessary to obey them. The law always condemns, it never pardons. To be under the law is to be out of the reach of grace.

In the same measure as we make our obedience the means of our salvation, we shall lose our peace, our strength, our joy, because we forget that "Christ is the end of the law for righteousness to every one that believeth." As soon as the law has constrained us to seek salvation only in Christ, he alone can command obedience, an obedience which asks no less than our whole hearts and our most secret thoughts, but which is no longer an iron yoke and an intolerable burden, having become an easy yoke and a light burden, an obedience which he makes lovely while it is also obligatory—an obedience which he not only enjoins, but inspires, and which, well understood, is less a consequence of our salvation than a part of the same, and like every other part is the gift of free grace.

"Looking unto Jesus"—and not what we are doing for him. If we are too much taken up with our work, we may forget our master—we may have our hands full and our hearts empty; but if we are constantly looking unto Jesus, we cannot forget our work; if our hearts are filled with his love, our hands will also be active in his service.

"Looking unto Jesus"—and not to the apparent success of our efforts. Apparent success is not always the measure of real success, and besides, God has not enjoined success upon us, but only labor; he will ask an account of our labor, but not of our success. Why then should we be too much concerned about it? We must sow the seed; God will gather the fruit, if not to-day, it will be to-morrow; if not for us, it will be for others. Even if success were to be granted to us, it would always be dangerous to look complacently upon it. On the one hand, we are tempted to claim for ourselves some of the glory; on the other, we are too prone to slacken our zeal when we see good results arising from it, and that is the very time when we ought to put forth double energy. To look at our success is to walk by sight; to look unto Jesus and to persevere in following and in serving him despite all discouragements, is to walk by faith.

"Looking unto Jesus"—and not to the gifts that we have received or are now receiving from him. As to the grace of yesterday, it has been withdrawn with the work of yesterday, we can use it no longer, we ought not to dwell upon it any longer. As to the grace of to-day, given for the work of to-day, it is intrusted us, not to be contemplated, but to be used; not to be paraded, that we may appear rich, but to be employed at once, that we may in our poverty look unto Jesus.

"Looking unto Jesus"—and not to the depths of sorrow we feel for our sins, or to the degree of humility they produce in us. If they humble us, so that we no longer delight in ourselves; if they cast us down so that we look to Jesus, that he may deliver us from them, that is all that he requires of us; and it is looking unto him, which above everything else shall cause our tears to flow and our pride to fall.

"Looking unto Jesus"—and not to the liveliness of our joy or the fervor of our love. Otherwise, if our love seems to grow cold, and our joy is dim—whether on account of lukewarmness or for the trial of our faith, as soon as these emotions have passed, we shall think that we have lost our strength, and we shall give way to hopeless discouragements, if not to shameful inactivity. Ah! let us rather remember that if the sweetness of religious emotions be sometimes wanting, faith and its power are left us; and that we may be always abounding in the work of the Lord, let us be constantly looking, not to our wayward hearts, but unto Jesus, the same yesterday, to-day, and forever.

"Looking unto Jesus"—and not to our faith. The last artifice of Satan, when he cannot lead us out of the way, is to turn our eyes away from Jesus, to look at our faith, and so to discourage us, if it is weak, to puff us up, if it is strong; and in either case to weaken it. For it is not our faith which makes us strong, but it is Jesus through faith. We are not strengthened by contemplating our faith, but by looking unto Jesus.

"Looking unto Jesus"—for it is from him and in him that we should learn, not only without injury, but for the good of our souls, as much as it is meet that we should know of the world and ourselves—of our misery, our dangers, our resources, our victory; seeing all these things in their true light, because he shall show them to us at the very time and in the very measure when the knowledge shall be best calculated to produce in us the fruits of humility and wisdom, of gratitude and courage, of watchfulness and prayer. All that is well for us to know Jesus will teach us. All that he does not teach us, it is better for us not to know.

"Looking unto Jesus"—during all the time

which he has allotted us here below—unto Jesus ever anew, without allowing either the remembrance of the past, which we know so little of, or the cares of an unknown future to distract our thoughts; unto Jesus now, if we have never looked unto him; unto Jesus again, if we have ceased to do so; unto Jesus always, with a more fixed and steadfast gaze, “changed into the same image from glory to glory;” and thus waiting for the hour when he shall call us to pass from earth to heaven, and from time to eternity, the promise, the blessed hour, when at last we shall be “like him, for we shall see him as he is.”—*Translated from the French of T. Monod, of Paris, France.*

### Special Mention.

#### TROUBLOUS TIMES.

WE do not remember before of a time since the Civil War when troops have been called out in so many places to suppress disorders, at about the same time, as within the last few weeks. Within two months there has been trouble in Pennsylvania, Wyoming, New York, and Tennessee, all of such a serious character that the State troops have been called out to suppress riots; and in Wyoming regular troops of the United States were called out. The whole body of the New York militia, about ten thousand men, are out to protect property at Buffalo, and at other points where the switchmen are on strike. Much property has already been destroyed at this place, but whether by the strikers or by others who take advantage of the strike to burn and plunder, is not yet fully decided. In West Tennessee a miniature civil war is raging. That relic of barbarism, the convict chain-gang system, is practiced in that State. Mining companies and other wealthy corporations hire these convicts of the State, and work them in chains and under guard. The free miners are bitterly opposed to this system, as it has a tendency to degrade free labor, and so they rose *en masse*, overpowered the guards, took charge of the convicts themselves, and sent them back to prison. The governor of the State was inactive, apparently not knowing what to do. Really, he was in a difficult position; for while the rightful authority of the State ought to be maintained, public opinion, if it did not sympathize with the turbulent miners, condemns the convict chain-gang system, which was the root of the difficulty. The militia were finally called out, the United States furnishing a portion of the arms and ammunition. At Coal Creek a regular battle was fought. A company of soldiers attempted to hold the place until the arrival of re-inforcements. After a brave resistance to greatly superior numbers, they were overcome by treachery, their captain being seized while trying to confer with the miners under a flag of truce. A larger force under General Carnes rescued Captain Anderson, and defeated the miners, killing many of them. The miners are now subdued, and the rightful authority of the State established, but the trouble is not yet over, and cannot be until the disgraceful convict-lease system now in vogue in Tennessee, shall be abolished. The free miners regard it as an insult to them to be compelled to work with convicts, and to be obliged to give up their places to them, whenever the work gets slack.

We are surely living in a troublous time—a time when those who know nothing of what the Scriptures pre-tell concerning our days, are wondering what will come next. To the student of prophecy these events are full of meaning. “Men’s hearts failing them for fear,” is a sign of the day of God. We need never expect a peaceful settlement of the political, religious, and social questions agitating the world, until, by the coming of Christ, righteousness shall be established in the earth. “The work of righteousness shall be

peace; and the effect of righteousness, *quietness and assurance forever.*” Isa. 32:17.

M. E. K.

#### THE CATHOLIC CHURCH EXHIBITION.

ONE of the remarkable exhibitions which is to be made at the World’s Fair is the “Catholic Church Exhibition.” The closing of the Fair Sunday is supposed to be a national exhibition of Christianity. Then there is to be a “Parliament of Religions,” in which all the principal religions of the world will be exhibited by chosen persons who are supposed to be capable of presenting their respective religions in the best possible light. But the Catholic Church is not satisfied with an exhibition which only allows her to be represented as a *part* of Christianity, and so they are going to have a Catholic exhibit. They are also going to have a Catholic commissioner, Archbishop Ireland having received an appointment from the pope to that position. That is to say, the Catholic Church is to have a representative the same as the States of the Union, and other independent countries who participate in the Fair. This looks to us like a tacit acknowledgment of the temporal power of the pope; for all the other powers who have appointed commissioners are temporal and not ecclesiastical powers.

If it is not so, and the Catholic Church expects to put herself on exhibition simply as a church, then in this land of religious freedom, with its numerous churches to whom, according to the cherished instincts of American policy, no especial favor is to be shown, we can see no reason why every separate denominational church cannot have an exhibition peculiarly its own, and of course a regularly accredited commissioner to represent the church at the Fair.

In that case we would have the Methodist commissioner, the Baptist, the Presbyterian, the Mormon, etc. All this might logically follow the appointment of a Catholic commissioner. It would seem as though this fact, which is patent enough for every person of common sense to take in at one glance, would have caused the constituted authorities controlling the Fair to have rejected such a novel thing as a Catholic commissioner, unless they were prepared to allow this idea of a religious exhibit at the Fair to be carried to its full extent by allowing all the denominations to make a denominational exhibit, and to receive accredited commissioners from them all! If the other churches do not make a move in this direction, it will be an evidence that they have a little common sense left; and if the directors of the Fair, while receiving a Catholic commissioner, should discourage the appointment of similar commissioners by the other churches, we should be able to see in such action a direct fulfillment of that prophecy which says that “all the world wondered after the beast.”

But if the Catholic Church is to make a genuine Catholic exhibit, it would be one of great interest, and for fear that they will overlook some things that ought to be put on exhibition, we would offer the following suggestions:—

The various holy coats, all of which the Catholic Church has declared to be the veritable coat worn by Christ. An exhibition of the historic Inquisition, with the secret tribunal in session; the procession of the *auto da fé*, with the victim’s robes painted with flames, and the various instruments of torture which they have so skillfully applied to Jews and heretics. A carefully tabulated statement of the number of those who have suffered the loss of property or life, or both, for refusing to accept the doctrines of the Catholic Church, would also be of great benefit to the modern collector of church statistics; and finally, a true inside picture of convent life, as it has been, and is now practiced in the Catholic Church. These are some of the things we would be glad to see in the Catholic Church exhibit, but even after these suggestions, we fear that our modest wish will not be gratified. Why, we leave our readers to decide for themselves. M. E. K.

#### RUSSIA RETROGRADING.

I HEAR that it is expected at Berlin and at Vienna that the furious persecutions which are now disgracing the government of Russia will assuredly lead to some frightful catastrophe before many months have passed. It is not only the Jews who are ruthlessly persecuted, but the Protestants and Roman Catholics also. The czar is now positively execrated by the Finns, who were formerly his most loyal subjects, in consequence of the insane attempts to complete the Russification of Finland. Russia has gone back forty years in a few months. Persons of rank, of the liberal professions, and of both sexes, are being ferociously flogged all over the country. At Warsaw, the other day, a Catholic priest of exemplary character received sixty strokes with a birch rod, because he had endeavored to hold a service in the open air after his church had been closed by the police. The emperor has abolished all the privileges of the provincial councils, trial by jury is suspended for an indefinite period, and the schools and universities are ruled as if they were barracks or prisons. The political reaction which has gone on since the emperor fell into the hands of his present advisers, who are as reckless as they are stupid and brutal, can only end either in a revolution or a military or palace *coup d’état*. Alexander is either a maniac, like most of his family, or else he is so saturated with apprehension for his own personal safety or with religious fanaticism, that he is practically insane.—*Henry Labouchere, in London Truth.*

#### TO SUPPRESS THE SLAVE TRADE.

ACTIVE steps against the slave-trade in Central Africa are being taken among various nations. A report comes, says *Zion’s Herald*, from the region of Lake Nyassa that the slave-catching chiefs have been chased away, and that their raids can be prevented in the future. The British government is building two gunboats, which, as soon as possible, will be placed upon the waters of Lake Nyassa to aid in keeping the country at peace, and to protect the natives from slave raiders. A party of twenty Europeans, with Major Wissman, are to carry two small steamers to the mouth of the Zambesi River, and after passing up that river and the Shire, they are to be launched on Nyassa, and finally taken overland to Tanganyika.

Major Wissman has with him 200 native soldiers, armed with the best improved rifles and rapid-firing cannon. He will establish fortifications on the east coast of Tanganyika for the entire suppression of slave raids. On the west side of the same lake, the military force of the Congo States, organized by the Antislavery Society of Belgium, has put an end to the terrible slave raids in that region. When Wissman’s posts are established, there will be a cordon of stations around the thousand miles of coast-line, and these will be in constant communication by means of steamboats. Unfortunately, the reports from the southern Congo basin are not so favorable. There, in 4° 50’ south latitude, it is stated that a great slave market, carried on by Raschid, a nephew of Tippu Tib, handles 1,000 slaves a month, most of them in a starving and wretched condition. However, the knowledge of such a state of affairs is a long step toward its suppression.—*Religious Intelligencer.*

—Murders have been so numerous in Switzerland in recent years that many cantons have re-established capital punishment, which some years ago was abolished in nearly all of them. Within the last few months, several crimes of peculiar atrocity have been committed, and it is expected that nearly all the cantons are likely to sanction the infliction of the death sentence. These crimes have created a very strong feeling among the people in favor of capital punishment; but as long as juries find “extenuating circumstances,” its enactment will be of little use; for in Switzerland, as in France, this finding prevents the court from passing sentence of death.

## The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 30, 1892.

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### THE EARTH DESOLATED.

WHEN we have correct views of Scripture (and we always may have, if we will take them as they read, and believe what they say), we shall not find texts that stand as great stumbling-blocks right in the way of the theory we have been led to form. It is only by trying to make the language mean something different from what it says, that error is maintained.

There is a doctrine respecting the future, generally known as "The Age to Come," which finds itself often embarrassed in this way. That view has this essential feature: that Christ, from the time of his second coming remains continuously upon this earth, here setting up his kingdom, and reigning over his subjects, during the thousand years of Revelation 20.

In the way of this view stand some very positive scriptures, which show that at the coming of Christ the earth is for a time reduced to a state of complete desolation, becoming from that time till it is made new, utterly uninhabitable by human beings. Among these scriptures are Isaiah, chap. 24, and a portion of the 4th of Jeremiah. To bend these scriptures to the Age-to-Come theory, an effort is made to show that they apply only to the land of Palestine, and that they have already been fulfilled. In objection to such a view, the following considerations are offered:—

There is one feature common to the prophecies, which should not be overlooked, and that is, that they often embrace within themselves a double prediction. While speaking, primarily, of local and temporary events, the prophet often glances down far into the future, to greater and more tremendous scenes, of which the local and temporary may be, in their measure, appropriate illustrations. And to ignore this broader application, and try to make the whole prophecy apply to the local and limited event, is to pervert the scripture, and run inevitably into error. This is just what the Age-to-Come believers do with the passages in question.

Take the 24th chapter of Isaiah and look at its expressions. The statements are "the earth," "the earth," "the world," "the uttermost parts of the earth," "the foundations of the earth," and "the windows of heaven," etc., expressions which are used with reference to the flood, which certainly covered more than the land of Canaan. And mark especially verses 19 and 20: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage."

It will be seen at once that it requires nothing less than the whole earth for a fulfillment of these predictions; for how could the land of Canaan, of itself, be dissolved and moved exceedingly, and reel to and fro like a drunkard, and be removed like a cottage, without reference to surrounding lands? And has any such thing ever taken place in Palestine? Has it ever been "clean dissolved" or "moved exceedingly?" Has it ever "reeled to and fro like a drunkard?" Has it ever been "removed like a cottage?"—Nothing of the kind.

And as further evidence that the language must refer to the whole earth, verse 22 shows us that the prophecy covers the general scenes of the last day, and carries us over beyond the thousand years, while the wicked are shut up "in the pit," or grave.

To try to confine all this to the land of Palestine and have it all fulfilled in the past, is in the highest degree unreasonable and unscriptural.

We come now to the prophecy of Jeremiah 4, and shall find that that cannot any more be fulfilled in the land of Palestine alone, than the prophecy just noticed, but that it must embrace also the whole earth. Verse 23: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and

they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled."

Who can fail to see the parallel between this description and the picture of the scenes of the last day, given in the book of Revelation, when the heavens depart as a scroll, and every mountain and every island is moved out of its place (Rev. 6: 14) when men are drinking the fierceness of the wine of the wrath of God (Rev. 16: 19-21) and the remnant are slain with the sword of Him that sat upon the horse (Rev. 19: 21), so that there is no man. These scenes are general, affecting all the earth, and so are the parallel declarations given in Jeremiah 4. And these convulsions will produce just the results which Jeremiah beheld; namely, the reduction of the earth to such a condition that it will be "without form and void." But has Palestine ever been made "without form and void?" Such a claim is ridiculous. Then this prophecy does not apply to anything that has ever taken place in Palestine.

The earth was once without form and void, and then it was called "the bottomless pit" (Gen. 1: 2), "deep," Greek, *abussos*, "bottomless pit." It is to be once more without form and void, as Jeremiah declares, and when it is brought into this condition again, it is again called "the bottomless pit" (Rev. 20: 3), Greek, *abussos*, the same word which is rendered "deep," in Gen. 1: 2.

The time when it is reduced to this condition is at the coming of Christ and the resurrection of the righteous, where the other descriptions found in Revelation, and referred to above, apply, and where Jeremiah's declaration must also apply. Here in this desolated earth, this bottomless pit, Satan is bound a thousand years. Therefore the earth must remain in this desolate condition during the entire thousand years, the period during which the saints are reigning with Christ on thrones of judgment, as stated in Rev. 20: 4.

Therefore, the earth, during the thousand years, instead of being as the Age-to-Come theory declares, the theater on which Christ and his immortal saints are laboring to convert mortal sinners, and build up a glorious kingdom, is lying dark and uninhabited by any human being, without form and void, with no light, the gloomy abode of Satan and his evil hosts. And when the thousand years are expired, and the wicked are raised and destroyed, and sin, and its author, and all its aiders and abettors, are blotted out forever, and the new heavens and new earth appear, then will be fulfilled the scriptures which locate a kingdom on this earth, in which the righteous shall dwell forever (2 Pet. 3: 13), the kingdom, in its occupied territory, being confined to the city above during the thousand years, after which said city comes down (Rev. 21: 1-4) to be the metropolis of the kingdom on the new earth which shall have no end. Dan. 2: 44; 7: 18, 27. Thus the Scripture presentation is harmonious throughout; but the so-called Age-to-Come scheme is out of joint with the record in every particular.

### CHRIST, THE SAVIOUR.

Description of His Personal Appearance When on this Earth.

The following document, purporting to be a description of Christ's personal appearance while here among men, has been extensively copied by the press of this country, and often been sent in for insertion in the REVIEW. We have never thought it best to give it, having no confidence in its genuineness as an actual communication from "Publius Lentulus to the Roman Senate," but considering it rather as an imaginary sketch originating in some subsequent age. It is however interesting as a remarkable piece of composition, and is doubtless as near correct as any description could be, outside of actual observation; for it cannot be otherwise than that our Lord in his humanity was a specimen of physical perfection. To bear our sicknesses and infirmities it was not necessary that he should be deformed and diseased, any more than it was necessary for him, in bearing our sins, to be a sinner. The lack of form and comeliness and beauty spoken of by the prophet Isaiah evidently refers, not to any physical distortions or imperfections inherent in himself, but only to the way he was treated and regarded by wicked men, and to the crushing weight

of sin upon him when he passed through the bloody agony of Gethsemane, and was pierced upon the cross. The copy herewith presented is taken from the Philadelphia Press:—

"The following is an exact copy of a document which is said to have been found among the ancient manuscripts sent by Publius Lentulus, President of Judea, to the Roman Senate:—  
"There lives at this time in Judea a man of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of God. He is endowed with such unparalleled virtues as to be able to call back the dead from their graves, and to heal every sort of disease with a word or touch. His person is tall and elegantly shaped, his aspect amiable and reverend. His hair falls in those beautiful shades which no united colors can match; dropping in graceful curls below the ears, agreeably touching the shoulders and parting on the crown, like the head-dress of a sect called the Nazarites. His forehead is smooth, and his cheeks without a spot. His nose and mouth are formed with exquisite symmetry. His beard is thick and suited to the hair of his head, reaching to a little below the chin, where it parts in a fork. His eyes are bright, clear, and serene. He rebukes with majesty and counsels with persuasive language, his whole address, whether in word or deed, being grave and strictly characteristic of so exalted a being. No man has ever seen him laugh, but all Judea have frequently beheld him weep. When he pleads, his tears are so persuasive that the multitudes are unable to restrain theirs from mingling with his. He is very modest, temperate, and wise.

"Whatever this phenomenon may be in the end, he now seems to be a man of strange beauty and divine perfection; in every way surpassing the children of men."

### 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.]

224.—THE WORD OF GOD. HEB. 4:12.

This text reads, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Will you please explain this text and greatly oblige.

Your sister in the faith,

Mrs. T. C. K.

Answer.—By the expression, "The word of God," we understand is meant the Scriptures. The word "quick" is an old Saxon word, meaning "living." In a very few expressions it is still made use of in its old signification, as we say, "cut to the quick," that is, to the living flesh. "Powerful," that is, full of energy. The word of God is a living word, full of power and energy. Then, to show how it works, it is compared to a two-edged sword, one that is ground on both edges, and cuts its way through in whatever direction it is moved. This literal work of a literal two-edged sword is taken to illustrate the spiritual work of the word of God. A sword divides asunder soul and spirit, that is, separates the elements or means of life, and so causes death. It divides between the joints and marrow, that is, dismembers the body on which it is used, cutting it up piecemeal. But for the sword to do this work it must be in the hands of some powerful agent to wield it. So the word of God is used by the Holy Spirit, and when by this Spirit it is applied to the consciences of men, it acts in the same manner, it dismembers and slays the "old man" of sin, it cuts to the quick, it goes to the fountain head, the heart, and searches our motives, our inmost thoughts and feelings. How many convicted sinners have felt this and been led by it to turn to the Lord.

225.—JUDAH'S SCEPTER. GEN. 49:10.

Will you please tell us through the REVIEW how the prophecy of Gen. 49:10 had its fulfillment? That is, 1. Who swayed the scepter in Judah after the captivity of Zedekiah? 2. Who was the acknowledged lawgiver under the former dispensation after Moses? 3. Who was the last one so acknowledged prior to the coming of Shiloh, or the Messiah? 4. Can there be any doubt that the first advent of Christ is referred to? 5. Does the gathering of the people here spoken of have reference to the future gathering of the saints in the kingdom of God?

A. S.

Ans.—We must suppose that the prophecy has reference to Judah, with regard to its position and relation to the other tribes, not to its relation to outside nations; for there were times when even Judah itself, as well as the other tribes, was in subjection to other nations. Professor Bush argues that the word "scepter" was often used in the sense of "tribe," and that the meaning is that the tribeship of Judah would be preserved till the coming of Shiloh. And so speaking of the return of the tribes from captivity, he says:—

"And while in fact a large portion of the other ten tribes never returned at all to the land of their fathers, Judah, with Benjamin, its necessary, returned with its integrity unbroken, and so remained till the birth of Christ, the whole nation, as well as the land itself receiving its denomination from Judah, the one being called 'Jews,' the other 'Judea.' Thus it was that  
ue time



the scepter, or the *tribunal constitution*, did not depart from Judah before the predicted era."

The term "lawgiver" doubtless means, in a collective sense, "teachers of the law," a body of men which continued in Israel as long as the national polity of that people lasted, not one who originated and promulgated laws; for God always retained that prerogative in his own hands. The office of teachers of the law was performed by the priests and Levites, from whom were the lawyers and scribes so often mentioned in the New Testament. These joined themselves to Judah, as we read in 2 Chron. 11:13, 14: "And the priests and the Levites that were in all Israel resorted to him out of all their coasts. For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem." So Judah was the ruling and the teaching tribe until the coming of the Messiah. There can be no doubt that the expression "till Shiloh come," refers to the first advent of Christ; and after his coming the gospel was to go to all the world, to gather out from the Gentiles a people for his name. The gathering would therefore seem most naturally to refer to the gathering of the people to Christ by the gospel, resulting, of course, in their gathering at last into the kingdom of God.

#### 226.—WORKING ON THE SABBATH.

What is one to do who works for his living, and who cannot get work unless he will work on the seventh day, when he knows that to be the Sabbath, on which we are commanded to do no work?  
W. J. E.

*Ans.*—Seek for some independent employment. The canvassing field is always open. Or find something to be done by the job, on which you can labor in your own time and way. Find a piece of land to rent or work on shares. Farming is the most independent, and in some respects the most desirable kind of employment. A man is master of his own time on a farm, and can arrange his work to suit his own conscience and convenience. If a man has health and a fair amount of good judgment, it would seem that he need not be long out of employment in such a country as this, where there are so many avenues open for seeking a livelihood.

#### 227.—RAISED UP AT THE LAST DAY. JOHN 6: 54.

Please harmonize John 6: 54 and 1 Cor. 15: 52, with Rev. 20: 5, 6. What power will raise the wicked one thousand years after the last day spoken of by Christ, when the righteous are raised?  
L. B.

*Ans.*—The Lord in the first text speaks of his people, and also 1 Cor. 15, from verse 23 to the end of the chapter, speaks only of the righteous. These of course are raised up by Christ as a part of the plan of redemption. Those raised in the first resurrection are raised in honor and glory, to die no more. But it is in the plan of redemption also that all men shall be restored to life, from the death they die in Adam; for every one must give an account of his deeds at the judgment-seat of Christ, whether good or bad. Nothing short of the power of God can raise any one from the dead; and the wicked are raised for this purpose, that they may stand on their own responsibility and realize that their destiny is decided by their own acts. The day when the righteous are raised is called the "last day," with reference to this dispensation and the present order of things. It is not the last day in any other sense.

#### 228.—REPAIRERS OF THE BREACH. ISA. 58: 12-14.

Where and how will the promise made to the repairers of the breach in God's law, Isa. 58: 12, be realized: "I will cause thee to ride upon the high places of the earth"? etc.  
L. B.

*Ans.*—Besides a promise to ride upon the high places of the earth, denoting great exaltation and honor, the scripture in question says also, "And feed thee with the heritage of Jacob, thy father." This is doubtless the same heritage to which we become heirs through Christ, by thus becoming Abraham's seed. Gal. 3: 29. And the promise is therefore to be fulfilled in the new earth.

#### 229.—BOUND IN HEAVEN. MATT. 16: 18, 19.

We have frequently had occasion to answer correspondents on such passages as Matt. 16: 18, 19, "Whatsoever thou shalt bind on earth shall be bound in heaven," and John 20: 23, "Whosoever sins ye remit, they are remitted," etc. We find that we are not alone in the views heretofore presented, that these passages refer to special endowments conferred on the apostles, not necessarily to be transmitted to their successors. Thus the *Christian*

*Herald* (New York) of Aug. 17, in answer to a correspondent on Matt. 16: 18, 19, says:—

"The confession which Peter had just made was the rock on which Christ said he would build his church. The keys Peter used at the day of Pentecost, when he opened the doors of the kingdom, by his sermon, to the first great influx of believers, and when he preached the first sermon to the Gentiles in the house of Cornelius. He, in common with the other apostles (see Matt. 18: 18; John 20: 23), had mysterious and miraculous powers conferred upon him, which Christ referred to as 'binding and loosing,' but there is not the slightest ground for imagining that they could transmit them to their successors."

#### THE OHIO CAMP-MEETING.

This meeting was held as appointed, Aug. 12-22, in the city of Cleveland. The camp was located on vacant grounds in the eastern part of the city, easily accessible by street-car, and was favored most of the time by a cooling breeze from Lake Erie, which tempered the heat and made up largely for the absence of shade trees, of which there were none on the ground. The weather was nearly perfect, with the exception of one hard rain-storm on Friday morning, which from its suddenness occasioned some slight damage. Enough people were in camp to nearly fill the new Conference tent, 80x120 ft., which had been purchased with money raised at the meeting last year. The attendance from the city was comparatively small, but with those who did come, the motive seemed to be one of interest rather than mere curiosity, and there was evidence that a deep impression was left upon the minds of many who visited the camp, from which tangible results may be expected.

In point of laborers the meeting was highly favored, there being present from outside the State, Elders Loughborough, Farnsworth, Jones, Shultz, Conradi, Wakeham, and Prof. Prescott, either all or part of the time. Elders Jones and Farnsworth especially bestowed most earnest labor to make the meeting one of spiritual profit.

The preaching was both doctrinal and practical, as indeed, all preaching must be which has for its theme the everlasting gospel of God. Elder Jones preached several discourses, calling particular attention to the nature of the gospel, as being the power of God unto salvation to every one that believes, his aim being to show the necessity for this power in the Christian life, and how it was to be obtained by each of his hearers individually. This brought in the subject of the exercise of faith in God's word,—the sufficiency of that word as a foundation for faith, and the nature of faith itself as distinguished from mere intellectual belief. To every one was brought home the questions, Have I been justified by faith? Am I a Christian? and do I know it? Have I yielded my will to God? Has God blessed me with all spiritual blessings in Christ? The gospel was presented as being "Christ in you, the hope of glory,"—Christ being in us in our earthly lives, even as God was in him in his earthly life, so that there is no room whatever for self. We are to yield our wills to God each day and hour,—let him take possession of the heart,—and then he works in us, and our lives are a manifestation of his power.

Elder Farnsworth gave two discourses in the nature of Bible readings, on the subject of God's ownership of the world and everything that it contains, bringing out the thought that in everything we should see him—in the land we till, the stock that we raise, the crops that we gather, the money that is in our purses, and even the clothes that we wear; that he who did thus see God in all these, would be much more spiritually minded than one who did not. He presented also the necessity of a deeper experience in spiritual things,—that the great difficulty in this respect was that people were so easily satisfied with little or nothing of that which God wants them to have, that those who had been justified ought to claim the promise of the gift of the Holy Ghost; for the promise was unto them, and in the great commission to his disciples the Saviour said: "And ye shall receive power after that the Holy Ghost has come upon you." This power is needed now no less than it was in the days of the apostles, and why is it that we do not see it? Is it not simply because we do not have the faith, do not see and believe in the power that God's word has promised to us? We cannot get more out of the word of God than we see in it.

As the spirit of faith and consecration came into the camp, there came with it the spirit of praise,

the last Sabbath of the meeting being especially noticeable in this respect. About seventy-five, mostly young people, signified for the first time that they yielded themselves to God, and of these sixty-one were baptized on the following day, one other having been baptized on the preceding Friday. Much light was imparted from the word of God, and all felt that his faithful servants had brought forth from the storehouse of divine wisdom, things new and old. Will this light be treasured up and given out in the life, or will it die out and be forgotten? It is to be hoped that our brethren and sisters in Ohio and elsewhere who are so highly favored with the labors of those especially set apart for the work of instructing in spiritual things, will realize the importance of studying God's word for themselves, and of cultivating the presence of the Spirit of God which will guide them into all truth, and not get the idea that they are to be carried along the path of spiritual knowledge by others who are in advance of themselves. Now is the time to study our Bibles as we have never studied them before.

The usual Conference, tract and missionary, health and temperance, and Sabbath-school meetings were held, and also a session of the Religious Liberty Association, at which \$190 was raised to further the Association work. These meetings will be mentioned in another report. L. A. S.

#### OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

##### The Shaking of the Powers of Heaven.

In our Saviour's prophecy as recorded in Matthew and Mark, the shaking of the powers of heaven is the next event following the falling of the stars, then "the sign of the Son of man" is seen, and "all the tribes of the earth mourn," and then the Son of man is beheld in the clouds of heaven, coming with great power and glory. None of these events are designed to teach the people that his coming is near. They are the *advent* itself, or the events in close connection with it. They all occur at, or immediately after, human probation closes. The falling stars is therefore the *last sign* given in the record of the order of events preceding his coming, for the purpose of warning all who will believe that that great event is near. There is an interim of more or less length between the falling of the stars and Christ's coming, during which a message of warning will go forth to the world, proclaiming the advent near at hand. Luke states that "when these things begin to come to pass" (*i. e.*, when the first sign is given—the darkened sun), "then look up, and lift up your heads: for your redemption draweth nigh." To a waiting church, just come forth from the great tribulation, these were blessed words of encouragement. But he adds further, in reference to all the signs given in the connection, closing with the falling stars: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 25-31.

Great confidence, even *knowledge—perfect certainty*—shall then fill their hearts, that his advent is immediately impending. And such knowledge would surely be communicated to others. These precious truths would be proclaimed to multitudes, that the day of deliverance to God's people was dawning. But of this, more will be said hereafter. The signs in the sun, moon, and stars, then, are great landmarks—*guide-posts* on the road to the heavenly city. They furnish a special foundation for the proclamation of the good news of the coming kingdom.

But to return to the order of events in the record: Matthew, Mark, and Luke all use the same expression in substance. "The powers of heaven shall be shaken." The word "powers" is translated from the Greek word *dunamis*, which is found in the New Testament about one hundred and twenty times. It is rendered "power" or powers some eighty times. It is also rendered several times "mighty works," "mighty deeds," "wonderful works;" a few times "miracles," "strength," "abundance," "virtue," etc. Greenfield defines it by a variety of meanings. First as "power; *i. e.*, faculty, ability, strength;" "power; *i. e.*, might, potency, strength;" "power; authority, right;" "power; *i. e.*, efficacy, efficiency, energy"—by the figure of metonymy, "one who possesses power and author-

ity: "power of language; i. e., sense, signification: "a miracle; i. e., a remarkable occurrence resulting from the exercise of supernatural power"—by metonymy, "the power of working miracles: "one who possesses the power of working miracles: "the hosts of heaven," "the celestial bodies, stars." He cites various scriptures where he thinks these various meanings are attributed to this Greek word *dunamis*. It will be noticed that in the last definition given, he refers to the heavenly bodies, the stars, as the meaning of this word. The only instances in the New Testament where this meaning is attributed to it, is in the three texts occurring in our Saviour's discourse. Matt. 24: 24; Mark 13: 25; Luke 21: 26. In view of the various uses of this word, it must be admitted that our Saviour's meaning at this distance of time is somewhat obscure to us. There has prevailed an opinion quite extensively that he meant when he declared, "The powers of heaven shall be shaken," that the sun, moon, and all the starry host would vibrate, and be violently moved in their places, or even utterly destroyed. If this was certainly the statement of the Bible, we would not question it: for the God who made all things and who spoke his word, certainly has power to shake or even annihilate the whole economy of nature if he chooses. But has he said so? We recall no such statement clearly made in Holy Writ, that the sun, moon, and starry host shall be shaken when Christ comes. These statements occurring in our Saviour's discourse seem hardly sufficient to serve as a foundation for such a grave conclusion. The ordinary meaning of the word *dunamis*, certainly would not warrant it. Power, might, and strength are the ordinary meaning of it. And since in no case but in these three passages does any one attribute such a meaning to it as the heavenly bodies, how can we be at all certain it has such a meaning in these instances? Looking at it merely from the standpoint of reason, we can discern none why the distant suns of other systems, or the sun, moon, and planets of our solar system, should be violently perturbed, when the Son of God should come to redeem his people or destroy the sinners of this earth, and make it the abode of the saved. We cannot suppose the sins and miseries of this little globe have affected other worlds. Why, then, should they be thrown out of their accustomed order when *its* Maker comes to restore it to its first and happy condition?

"According to Liddell and Scott, *dunamis* is not used in the classics to signify a ruling body, certainly not a solar or stellar body." These authorities give as its primary meaning, bodily and mental strength, then ability, influence, and authority.—*Lexicon*, p. 373. Dr. Robinson says its first meaning is physical, moral, innate, and inherent power.—*Lexicon*, p. 194. With these all others agree. "*Dunamis* is from a root which signifies ability to perform an act."—Taylor's "*Great Consummation*," pp. 303, 304.

Some translators have rendered the expression, "And the strength of the heavens shall be shaken." But the best way to obtain the meaning of Bible statements is to compare scripture with scripture. What do parallel scriptures say concerning the terrible shaking which will take place in connection with the second advent?

Says the prophet Haggai, some five hundred years before Christ, "I will shake the heavens, and the earth, and the sea, and the dry land." Hag. 2: 6.

Says St. Paul, contrasting the glories of the gospel dispensation with that of the Mosaic, "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Heb. 12: 26-29. What will cause this terrible shaking?

Another prophet declares, "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith

the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 30-33.

Says the prophet Joel, "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 15, 16.

The prophet Isaiah, after referring to the darkening of the sun and moon, declares, "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold: even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 13: 11-13.

We cannot doubt that each of these prophets refers to the same shaking of which our Saviour speaks when he says, "The powers of heaven shall be shaken." The language is so similar and the time when it should occur so evidently the same, that their identity is unquestionable. The voice of God in awful majesty is heard from his holy habitation on Mount Zion in the New Jerusalem above. The heavens and the earth are shaken like the reed in the tempest. Fearful commotions take place such as nature has never felt before.

G. I. B.

(To be continued.)

#### RATIFYING THE ACTS OF CONGRESS.

FROM all parts of the country we hear of meetings being held to ratify the late action of Congress in closing the Columbian Exposition on Sunday. It goes without saying that all these meetings have been held in churches, and that the church people are the ones who are doing the ratifying. It strikes us as a little curious that an act of Congress can be ratified. We should have supposed that even if the "unco gude" people, as the Scotch say, should wish to express their satisfaction at what Congress has done in the matter of Sunday legislation, they would have used some other term to express their satisfaction than "ratification." They might properly meet to approve, indorse, or sanction any action that Congress might make that was in harmony with their feelings; but how could they properly ratify an act of Congress? The especial definition of "ratify," above the meaning of its synonyms, "approve" and "sanction," is "to give sanction to, as something done by an agent or servant; as, to ratify an agreement or treaty."—*Webster*. This is no doubt the very sense in which it is used by the church people who are holding ratification meetings all over the country. Congress is their servant,—the servant of the churches. If Congress does their bidding as their "agent," all is well; they will promptly "ratify" the act of Congress. By the same token we are to conclude that if Congress should have the temerity to pass an act giving people permission to depart somewhat from the rules laid down by the churches for "such cases made and provided," then we should hear of *nullification* meetings being held in the churches, and that the act of Congress, whatever it might be, not being ratified by the churches, would be a dead letter! If not, why not? If the churches have the power to ratify, why not to nullify?

But how happens the churches so suddenly to have such overweening confidence in their power that they think it devolves upon them to ratify the acts of Congress? Is not the passage of the Sunday-closing law of the Columbian Exposition at their demand? And did not Mr. Hawley plainly say in the Senate that it was not good statesmanship to refuse the demands of the churches? Therefore the churches are rising to accept the position offered them by Congress, as the suggester of suitable legislation, and as the final court of appeal which shall ratify or nullify the acts of Congress. After this, Congress is to be the power of whom the churches shall "ask whatsoever they will, and it shall be done!"

There is no question but that the popular Christians of our day and country will take all the advantages that Congress will give them, and they will use them, too, in a way to prove them to be the spiritual descendants of the self-seeking, ambitious bishops of the fourth century. The people have no rights which these religious zealots are bound to respect. This was well illustrated in a remark made by the Rev. Mr. Patton, at a meeting of the World's Fair directors. A speaker advocated the opening of the Exposition on Sunday, on the ground that the laboring men could not lose time during the week to attend, when this representative of the church most unfeelingly remarked: "So much the worse for the laboring man!"

But how about the rich men? Mrs. Elizabeth Cady Stanton is authority for saying that the closing of the Centennial on Sunday, about which so much has been said, kept out the poor to let in the rich; for it is a known fact that American millionaires, prominent statesmen, and foreign autocrats got in at their own sweet will on Sundays, the same as other days. If the World's Fair shall be closed Sunday, doubtless the same thing will be repeated. The "rich men and the chief captains," and perhaps the clergymen will be admitted, and the laboring man on his one leisure day will be allowed to stare at the high fence surrounding the grounds, and wonder what possible good can come from such pious hypocrisy. And we, who by the sure light of prophecy know the beginning and the end of this movement to give the churches the control of legislation in this land, know that nothing but evil and only evil can come from it. The result will be persecution upon those, who, in the exercise of the rights given every man by God, and every man in this country by the letter and spirit of the American Constitution, shall dare to worship God, as his own conscience, instructed by the word of God shall approve, and not as this spiritual hierarchy shall attempt to dictate to him. When was prophecy ever fulfilled faster than it is being done now, and in our country? We need to heed the Saviour's words written for this time, "What I say unto you I say unto all, Watch!"

M. E. K.

#### HOW THE LAW WILL BE PROCLAIMED.

DR. TALMAGE, in a late sermon preached in London, Eng., described in his usual rhetorical, imaginative style, the marching of Christian missionaries from Europe and America to conquer the world for God. After describing the various conquests of these armies, he says:—

"And crossing into Asia, the law shall again be proclaimed on Sinai, and Christ in the person of his ministers, will again preach on Olivet, and pray in Gethsemane, and exhibit his love on Calvary. And then the army will halt in front of the other wing, the twain having conquered all the earth for God."

At the first casual reading of the above, we thought that Mr. Talmage had the idea that the Lord himself would proclaim the law again on Sinai; but as the preaching of Christ also mentioned is to be accomplished "in the person of his ministers," we conclude that he thinks that the law will be proclaimed in the same way. We are sorry that this is to be so; for if the proclamation of the law is to be left to the popular ministers of this age, its rendition will vary very materially from the way it was given by God on that wonderful occasion when "Mount Sinai was altogether on a smoke." We thus conclude from the way the majority of ministers, including Dr. Talmage, now render the fourth commandment. If these ministers should surround the mountain and then endeavor to proclaim the fourth commandment, as they do in their churches at home, there would be the greatest confusion of sentiment that this world has witnessed since the work on the tower of Babel was suspended. And if there would be any likelihood of their preaching the other nine commandments in the way they do the fourth, we have no idea whether we should be required to honor our own parents or some other persons, whether we should be commanded to worship Jehovah or some other God, or whether we should be told to honor God's name or Baal's. This we do not know; but this we do know: That while it is very improbable that there will ever be any special proclamation of the law again at Mount Sinai, there is to be a proclamation of the law in harmony with the "everlasting gospel" made to the world just previous to the coming of Christ; that that proclamation is now going to the world in the threefold message of Rev. 14: 6-12; and that upon the reception or rejection of this message depends the salvation or destruction of those who are living at the time of Christ's appearing. This proclamation of the law is not imaginary, but real, and it is accomplishing a real work in the earth.

M

*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.

THE DEACON'S ADVICE.

"THINK more of the harvest and less of the labor,"  
Said good farmer Smith to his neighbor one day,  
Who paused on the hillside, both stony and sterile,  
To chat with the deacon, hard fisted and gray.

The prospect seemed cheerless where even weeds  
wilted,  
And oft would the husbandman growl and lament,  
Yet still he worked on, with heart unconfiding,  
Vexation his portion instead of content.

Soft dews and warm rains on the hillside descended;  
A capital crop blessed the young farmer's eyes.  
"O, fool that I am," in the autumn he murmured,  
"My summer-time doubts I now deeply despise!

"I might have spared all the fretting and worry;  
The deacon was right, and my duty was clear—  
"Think more of the harvest and less of the labor,"  
I'll sing both in spring and in autumn next year."

"Think more of the harvest and less of the labor,"  
Should be the grand motto of all as they toil;  
For God will bless those who act nobly and wisely,  
And flowers will spring from unpromising soil.  
—*Youth's Companion.*

PENNSYLVANIA.

LOTHROP, SUSQUEHANNA CO.—Our interest has been on the increase for several weeks past. Seven have decided to obey the commandments, up to this writing, and we have good reason to expect many more. Two opposition sermons, by two Methodist ministers in different places near us, convinced the thinking people that there is no command for Sunday observance in the Bible, as they each admitted. The interest extends for many miles, and other places are opening for meetings. We are of good courage, and trust in the Lord for help.  
F. PEABODY,  
J. Q. BAKER.

IOWA.

HAMBURG.—We pitched our tent at this place, June 30. It is a river town of about two thousand inhabitants. The people are decidedly lovers of pleasure, passing along without a thought for the future. On account of the strong prejudice against tabernacle meetings, it was difficult for us to find a suitable location for our tent. The park was finally secured, with the understanding that the meetings should be orderly and quiet. We at once raised the tent and seated it, but the sight of it revived the old hatred, and we were requested to move. Accordingly, we pulled up our stakes, and having secured another place, we again pitched our tent and began our meetings with a fair attendance. Since then the attendance has been irregular. There are a few of our people living here, and four new believers are keeping the Sabbath.  
We have sold a few books, and donations have amounted to \$13.12.  
J. S. HART,  
GEO. WATSON.

MONTANA.

CHICO, ROSDELL, BOZEMAN, HELENA, COMO, LIVINGSTON, BUTTE CITY, PHILLIPSBURGH, AND CORVALLIS.—Since our camp-meeting in June, I have visited the above-named places. At Chico and Rosdell I found all the friends of the truth of good courage. There was some outside interest in the vicinity of Chico. I stopped at Bozeman over one Sabbath, and baptized two persons, and two united with the church.  
Leaving Bozeman, I spent one day with brother Martin at the tent, then went to Helena, visiting two families of lone Sabbath-keepers on the way. At Helena there are six persons keeping the Sabbath. I preached twice, and held one prayer and social meeting. Steps were taken to do some systematic missionary work.  
From Helena I went to Como, where I found that some who embraced the truth last winter had given up; others are still holding on, but as it was a very busy time with the farmers, I could do but little at this place.  
July 16 I was called back to Livingston, in the interests of the tract society, after which I went to Butte City and spent one week laboring for our people there. From there I went to Phillipsburgh, where one family of Sabbath-keepers lives. We secured the Methodist church and began a meeting; but finding no interest to hear, were compelled to close.

I am now at Corvallis, where we have the free use of the Christian church, the minister himself offering us the house, and inviting me to make his own house my home while here. As it is harvest time, and the farmers are very busy, I do not think it prudent to begin a regular series of meetings just now, but will speak on Sundays, and spend the time mostly visiting and becoming acquainted with the people.  
Brother Martin is having good success with the tent, five having embraced the truth already, and others are interested. One of the Bible workers at Livingston is sick at present, the other is having a good interest and more work than she can do. Persons call on her and urge her to come to their homes and give them readings.  
Brethren, pray for the work in this new field.  
J. W. WATT.

MICHIGAN.

CHESANING.—We began meetings at the above-named place June 21, and closed Aug. 7. The attendance was small all the way through. We had just completed our new church building, and the dedicatory services took place at the beginning of the tent-meetings, June 25, 26, brethren Corliss and Evans officiating. As a result of the meetings, six started in the service of the Master. Our donations amounted to fourteen dollars. The last meeting we gave a discourse on temperance. The tent was full, and nearly as many more outside.  
We are now (Aug. 22) at Luce, a country post-office six miles northeast of Chesaning. We have held three meetings with increasing interest. The attendance the first evening was about seventy-five; last night about one hundred and fifty were out, and paid excellent attention to the word spoken. We hope to see fruit of this effort. Our trust is in the Lord who created the heavens and the earth. We desire to be remembered in the prayers of our brethren.  
W. H. FALCONER,  
CHARLES N. SANDERS.

OKLAHOMA TERRITORY.

OKLAHOMA CITY.—We closed our meetings here night before last, having continued about nine weeks. As the result, thirteen, mostly adults, are rejoicing in the truth, and as many more here in the city feel it their duty to obey the message, but it is hard for them to break away from the bands of tradition, and in fact, they cannot do it in their own strength. May God give them strength. Eternity alone can reveal the full results of our work here. A great many have attended our meetings who do not live here. Some were working near here for a few weeks, and others were visiting. The truth is making a deep impression upon some of them, and we have good reasons to believe that God will in some way finish the good work begun in their hearts. One lady took home with her to western Texas a full volume of the REVIEW. Her mother lives here, and is happy in the truth. We are now moving to Norman, where we expect to labor until time for our camp-meeting at Edmond. Dear brethren and sisters in the Territories, get ready for the camp-meeting. Notice the announcement in REVIEW of Aug. 23.  
R. H. BROCK,  
Aug. 16. GEO. W. PAGE.

WISCONSIN.

PRAIRIE DU LAC.—Meetings in the tent near this place still continue. The attendance since our last report has been smaller and very irregular. The farmers have been very busy haying and harvesting, and the ministers have been determined in their opposition, going from house to house, urging the people not to attend the meetings. Those who were interested two years ago have nearly all become indifferent, some of them not having attended a single meeting. One lady in the midst of great opposition in the neighborhood and in her own family, has begun the observance of the Sabbath. There are a few others interested, for whom we have hopes. We have realized the Lord's blessing in our meetings, and know that our victory is in him.  
J. W. WESTPHAL,  
Aug. 16. J. B. EITEL.

LA CROSSE.—We remained at Trempealeau one week after our last report, or until the last of July. One accepted the truth, and three or four others showed some interest; but we did not think it best to stay longer, as the work at La Crosse was urgent. One of us has visited Trempealeau each Sabbath this month. They have a Sabbath-school of eight members, and are settling down into the truth.  
We began meetings in North La Crosse Aug. 4, with a good attendance, which has held its own to the present, averaging about one hundred. It is a steady congregation, very likely owing to the distribution of tracts in this part of the city last winter and spring. Nearly all who became interested

in the reading attend the meetings. Four or five have begun to keep the Sabbath from reading and hearing, and several others seem to be about ready to do so. Still we have not yet discussed the Sabbath question, referring to it only in connection with the prophecies. We have constantly endeavored to weave about every doctrinal truth many practical thoughts. The church here now numbers ten, and the Sabbath-school twenty-three. Brother F. W. Phelps has carried on the tract and Bible work during the fore part of the summer, and is still with us. Some of our faithful agents have just delivered between forty and fifty denominational books here among the Norwegians. The amount of donations we have received for the entire tent season so far is \$14.08.  
S. S. SMITH,  
July 23. J. B. SCOTT,  
E. W. WEBSTER.

NEW ENGLAND.

SINCE our last report we have spent some time with the tent company at Westville, Mass., also with the Bible workers at Hartford, Conn., and at Springfield and Worcester, Mass. In all of these places there seems to be a good interest to hear the truth. The interest is not large, but those who are studying the truths for our time, with the workers in these different places, seem very much interested. Besides this, we have visited the churches at Lakeville, Conn., and Charlemont, Mass., in both of which a growing missionary spirit is manifest, and some begin to realize that time is short, and what is done must be done quickly. We are now (Aug. 13-20) holding a short series of meetings with the church at South Lancaster. The interest shown on the part of the church is excellent, and some from outside are deeply interested. We feel very sure that good will result.  
The courage of our laborers throughout the Conference is good, and a number are taking hold of the truth, as a result of the blessing of God that is attending their efforts. We can see God's hand leading in the work, and through his prospering hand we expect to see it advance in all parts of the Conference with an ever-increasing interest as we near the end.  
R. C. PORTER.

OREGON.

COVE AND LA GRANDE.—We began labor at Cove, June 15, and although it was in a very busy time, we had a fair attendance and a good interest. We had to depend principally on the country for an audience, as Cove is only a small country village.  
We found sixteen precious souls here ready to receive the truth, as soon as they heard it, and there are a number of others still investigating, who we feel certain will yet obey. Six out of this number went forward with their Lord in baptism, five of them having never confessed their Lord before. The Lord came very near, and we all enjoyed much of his precious blessing.  
Our book sales amounted to eighteen dollars. We took four orders for our good paper, the REVIEW. A Sabbath-school of about twenty members was organized. Some who heard and accepted the truth at Cove live near Union, and so attended the Sabbath-school there.  
There are about forty-five adult Sabbath-keepers in the Grand Ronde Valley, but as yet we have no organized church. We are now at La Grande, having a fair attendance and a good interest. We are of good courage in the Lord, and hope for success.  
Aug. 15. W. W. STEWARD,  
C. L. FORD.

IOWA.

WAVERLY.—This is a county seat, and has about three thousand population. We have been here five weeks. The second Sunday the leading minister of the place, pastor of the M. E. church, after advertising in three weekly papers to "Expose Seventh-day Adventism," spoke against us twice. His spirit was very bitter. He made wild assertions, based on rumors and opposition works, from which also he made many quotations. He did not hesitate to denounce us as worse than thieves, of course proclaiming sister White as a false prophet, "prophesying lies," and warning his people against us.  
At the close of his remarks, I arose, and asked the privilege of making an announcement, but was met with an insulting refusal. The next day, however, we flooded the city with circulars, and that night I exposed his folly before multitudes of people. He sought retaliation by distributing a circular in which some of our statements were garbled and made to misrepresent us very much. But the Lord has been near by his good Spirit, and a signal victory has been gained.  
The opposing parties are still using pulpit and the public press in their effort to defame our work and misrepresent our teachings. Our attendance, however, has rather increased; and at this writing

some twelve or more are keeping the Sabbath, with many others favorably inclined toward the truth.

We have canvassed the city several times, and have placed "Father Enright on the Sabbath," in nearly every home. Our collections have reached over thirty-five dollars. Some fifty "Bible Readings" had just been delivered prior to our coming, and about ten dollars' worth of other literature has been sold. Our company consists of four persons besides the writer, and we have more work than we can do in the way of visiting, holding readings, etc. The people are free and liberal in supplying our wants, and we are led to praise the Lord for his goodness. J. P. HENDERSON.

Aug. 15.

#### INDIANA.

TERRE HAUTE.—We came to this city the first week in June, pitched our tent, and from the first the interest was good. The Lord wrought mightily on the minds of the people. He also greatly favored his servants in enabling them to present the truths of the gospel for this time. We remained here until Aug. 1, then going to our camp-meeting at Indianapolis, at the close of which we returned, and have our tent pitched on North 9th St., about nine squares from where we were located before. We have now held five meetings at our new location. At first our congregations were small, but in the few meetings held, the attendance and interest has increased. Before closing our first tent effort here, nineteen fully accepted the truth, all of whom show evidence of a sound conversion. Last Sabbath our new brethren and sisters and many others, were out to Sabbath-school in the morning; in the afternoon almost all present took part in a social meeting. The Lord came near by his Spirit; two more took their stand for the truth, and others are almost persuaded.

The fulfillment of the prophecies concerning the remnant people and our country, does greatly stir the minds of the honest, and tenders the heart of the one who delivers it to the people. There is a prospect that a good work will be wrought in this city; the foundation has been laid, and by faith we hope to build upon it. We have sold about ten dollars' worth of tracts and pamphlets. Our donations have been thirty-one dollars. We are encouraged to labor on.

Aug. 23.

J. M. REES,  
W. A. YOUNG.

#### ILLINOIS.

AMONG THE CHURCHES.—Since my last report, I have spent nearly nine months at our College in Battle Creek, Mich. This time was very profitably spent. The amount of good I received, especially from Bible study and history, is simply inestimable. Under the present management, this school is a place where all seek to realize the words of Christ: "And they shall be all taught of God." John 6: 45. Parents would do well to consider this, and not send their children to schools where infidelity is taught in many of the text-books, and the Bible regarded as being out of date.

While at Battle Creek, I enjoyed the privilege of visiting the churches at Ceresco, Athens, Bedford, and Convis. At each of these places much of the blessing of God was enjoyed, and the meetings were precious occasions.

I left Battle Creek May 16, accompanied by my family. We spent about three weeks attending to some business and visiting friends in Ohio, before returning to our field of labor. At Delaware, Ohio, we spent ten days, and had the pleasure of holding seven meetings with the church, from which we had been absent over a year. Three, who had been awaiting an opportunity, were baptized and united with the church. Six joined the National Religious Liberty Association; one subscription was taken for the REVIEW. In the last year eight new members were added to this church. May the Lord continue to bless them, and add to their numbers such as shall be saved. We stopped several days at Inland, Ohio, the home of my childhood, visiting my aged mother and a sister and family. These are the only ones in the place who are holding up the light of present truth. A few years ago a series of tent-meetings was held there, with small results, and prejudice ran very high; but at present some are becoming more favorable, and the Disciple church, which was once closed against our people, is now open to any Seventh-day Adventist minister who may visit the place. In a former visit, I occupied their pulpit twice. A brother has canvassed the village and township for "Bible Readings," and sold a large number, some of them to prominent families. May some precious sheaves yet be garnered as the result of faithful work done at Inland.

We arrived at Springfield, Ill., June 15, and found the members all faithful and anxiously awaiting our return. The mission building needed some repairs and fitting up before we could get settled, and the church-members did what they could to help meet

the expense. They are now raising a fund to paper the chapel and Sabbath-school rooms. I preached six times while there, and did what visiting I could, aside from the labor of getting settled. This church numbers about twenty-five members at present, two thirds of whom live in the city, and are able to attend the meetings. But though few in numbers, if truly consecrated to God, so that his power can be manifested in their lives, the Lord will do as great a work through them in enlightening others as he has done through his humble followers in past ages.

I was with the Aledo church July 8-11. I preached three times, and administered baptism to three who were awaiting the rite. I was glad to see the advancement this church has made in the last year. Those who have accepted righteousness through Christ are the live workers.

In company with Elder L. D. Santee and brother D. N. Loughborough, we began a series of tent-meetings at Ottawa, July 18, and expect to continue them until our camp-meeting, which will be held at this place. The attendance thus far ranges from forty to one hundred and twenty-five. Several are deeply interested, for whom we have strong hopes. The most of these first heard the truth during the tent effort here last summer, by Elders M. G. Huffman and E. A. Merrell, also the Bible work since then by brother Wm. Haskell.

My courage in the Lord is good, and I praise him for the evidence I see of his willingness to help those who put their trust in him.

Aug. 10.

O. J. MASON.

#### TEXAS CAMP-MEETING.

This meeting was held in South Park, in the suburbs of Dallas, Aug. 2-9, as previously appointed. This was the largest meeting that has ever been held in the State. There were between 700 and 800 people camped on the ground during the meeting. When we take into consideration the fact that the Texas Conference has only about six hundred members, this is an unusual attendance. To give the number of tents on the ground would not fairly represent the encampment, as many came with covered wagons and camped in them. There were not tents enough to supply more than three fourths of the people who came. Several houses which stood in the park were rented for those who did not get tents.

There was a good spirit in the meeting from the first. The Spirit of the Lord came in, and those who came to the meeting under a cloud, found light and peace. There were a large number of young people present. These had meetings by themselves each day. Quite a number gave themselves to the Lord for the first time, and others, who had been living formal lives, consecrated themselves to the Lord. We did not remain until the baptism, but understand there were about forty-five baptized.

The business of the Conference passed off pleasantly. Three churches were admitted into the Conference. Elder Greer was elected President of the Conference and tract society. The brethren felt loth to part with Elder McCutchen, who was called into another field. After considering the matter, they expressed themselves willing to see him go, if the General Conference thought he was needed in Georgia. Brother McCutchen has grown up in the Conference, and has endeared himself to the people. He will have the prayers of the brethren of Texas as he goes to his new field of labor.

Elder Hyatt, the former President of the Conference, was called to the Missouri Conference last spring. He was present at the camp-meeting, and assisted in closing the Conference business for the year. His labors for the past three years in this Conference have been blessed of the Lord to the prosperity of the Conference. He has many warm friends in Texas, whose prayers will follow him to his new field of labor.

The laborers from abroad were Elders Underwood, Farnsworth, and the writer. The evening services were well attended by the people from Dallas. God gave liberty to his servants in presenting the truth for the times in which we live. By the good order and close attention of those who were from the city, we judge good impressions were made.

J. H. DURLAND.

#### INDIANA CAMP-MEETING.

This meeting was held in a grove in North Indianapolis, from Aug. 9-15. It was the largest camp-meeting ever held by our people in the State of Indiana. The camp consisted of 125 tents and 750 campers. The earnest desire of all seemed to be to learn the Lord's will, and get nearer to him. The victories gained last year at the Noblesville meeting had not been forgotten, but were largely held fast, and in this respect this camp-meeting seemed to start in where the other left off, and advanced to a glorious victory. This was good indeed for our own people, but in addition to this, many took their stand for the Lord and his truth during the encamp-

ment. On first-day afternoon forty-five persons were baptized.

The annual business meetings were pleasant occasions, and the reports made, showed quite an advancement in the work. The number of churches in the Indiana Conference is fifty-six; and there are organized companies in the State. The total number of believers being (June 30, 1892) 1,390, an increase of sixty-five since last year. These paid a tithe for the year of \$8,108.94, or an increase of \$882.69. On June 30 there were in the State thirty-seven church buildings, valued at over \$40,000.

The State Sabbath-school Association was reported as composed of fifty-two schools, with a membership of 1,157, who contributed during the year for foreign missions, \$573.73. On the two Sabbaths of the camp-meeting, \$62.01 were contributed by the camp-meeting Sabbath-school, and \$69 were contributed as first-day offering. Besides this a little over eighty dollars were collected to aid our brethren who were imprisoned for their faith.

The canvassing work in the State was represented as being in quite a prosperous condition, the average number of canvassers for the year being thirty persons, who had sold books to the amount of over seventeen thousand dollars.

Elders A. T. Jones, W. W. Prescott, H. W. Decker, W. H. Wakeham, and the writer, were present to take part in the preaching services.

At the closing meeting, brother John M. Ellis was ordained to the work of the gospel ministry. Our people returned to their homes determined to "let the peace of God that passeth all understanding" rule their hearts and minds in Christ Jesus.

Aug. 18.

J. N. LOUGHBOROUGH.

#### THE ARKANSAS CAMP-MEETING.

As appointed in the REVIEW, the annual Arkansas camp-meeting was held from Aug. 4-15, with an average attendance of about one hundred and seventy-five believers. Eighteen small tents and four large ones were pitched in a fine grove in full view of the town of Springdale, and within a short walk from the San Francisco depot. This Conference is divided into two sections by the Boston Mountains, which run east and west through the State. But the third angel's message seems to recognize no such geographical line. The Arkadelphia meeting, which had been held south of the mountains for the convenience of the brethren, of course made the annual gathering smaller than it otherwise would have been, yet I believe that this has been the largest camp-meeting ever held in the State.

The brethren came with the intention of taking right hold of the work, and seemed to realize their need. They appreciated the help sent them, and as the word of God flashed forth the light, they received it with joy, "as it is indeed the word of God and not of men." The instruction given was very pointed, yet administered in love and tenderness. The preaching services were quite well attended by the people of the place, especially at night. The ministerial labor during the first part of the meeting was performed by Elders C. McReynolds and the writer, assisted also by the ministers of the Conference. After Elders R. A. Underwood and J. H. Durland came, they took the principle burden of the work, while the others still labored to the same end.

The effectiveness of the practical instruction given was evinced by the general move made on the second Sabbath of the meeting. In response to a call, some sixty or seventy persons came forward to seek God anew, and quite a number had moved out in similar calls which had been made before. Hearty confessions were made, and stout hearts were melted to tears as strong men implored each other for pardon for wrongs done. A good degree of interest was manifested in the young people's meetings, conducted by Elders J. H. Durland and W. F. Martin, and several of them sought and found the Lord. Sister L. Dyo Chambers of the Kansas Conference had charge of the children's meetings, and a good and acceptable work was done in this department. The Health and Temperance work was conducted by sister Eva Wick of the Missouri Conference, and the instruction in this line was well received.

Here I would speak especially of the great help we all received from the light which brother Underwood had to give us on the tithing system. Much light sprang forth on various points, but none seemed to do us the good and call forth such a hearty response as this. What a pleasure it now is to pay our tithe, in recognition of God's ownership in the great plan of redemption. In all the instruction given along the various lines, the laborers gave evidence of a humble walk with God and power from him to do their work. On Sunday, Aug. 14, nearly the entire camp and many of the towns-people repaired to the water, where Elder McReynolds buried eleven precious souls in baptism, not into the church merely, but into Christ, we trust. The burden of many hearts seemed to be, "O, for more of the power of God to fall upon both ministers and people!"

The Conference has made a record this year of sev-

enty-seven additional members, and twenty-six others who are keeping the Sabbath. One church was received into the Conference. The report of the Treasurer showed an increase of \$431.08 tithes over last year, and much of this increase came from the tithes of the canvassers. Indeed, so successful has this branch of the work been, that their tract and missionary society has been entirely supported by the per cent of the sales of the canvassers. Their whole amount of booksales for the past year has been \$11,995. This we consider a remarkably good record, as the entire membership of the Conference is less than four hundred. Elder C. McReynolds was re-elected President of the Conference. Elder W. F. Martin was re-elected President of the Sabbath-school Association. Credentials were renewed to two, and four received ministerial license, and missionary license was granted to four.

Resolutions in favor of the circulation of the *Signs and Sentinel*, and also to accept the offer of the International Sabbath-school Association to place the *Sabbath-school Worker* in the hands of all our schools, were heartily discussed in open Conference, and passed with full voice.

The parting meeting on Monday evening was affecting, as the farewell words of Paul in 2 Cor. 13:11, were administered to us by brother Durland. May growth in grace and in the knowledge of Jesus Christ be the fruit of this meeting. Brethren and sisters, let us make it a point during the coming year to take time and review the great light given us, to call up the good points made, and meditate upon them until they shall become living principles in our souls. Aug. 17. W. W. STEBBINS.

**CAMP-MEETING AT SOUTH HOT SPRINGS, SO. DAK.**

This meeting was held at the above-named place, July 5-12. The two Conferences of Nebraska and South Dakota united, and made it a union meeting for the brethren living in northwestern Nebraska, the Black Hills, and South Dakota. The camp was pitched on the Black Hills Chautauqua grounds, about a mile west of the city. The grounds were all that could be desired for the purpose of camp-meeting, and the large pavilion erected by the association served for our meetings in place of a tent.

Elders O. A. Johnson, N. P. Nelson, and N. W. Kauble were present from South Dakota, Elder J. P. Gardiner and the writer from Nebraska, and Elder J. G. Matteson from Colorado, were present and rendered valuable assistance.

About one hundred and thirty were camped on the ground in twenty-six tents. This was the first camp-meeting ever held in this part of the field, and it was indeed a feast of good things to those who attended it. Many who had long been in the truth, but who have been living where they have had but few privileges of meeting with our brethren, drank in the advancing light and truth for our time, made a full surrender of self to Christ, and learned to trust him to carry on the work begun. A goodly number gave their hearts to God for the first time, and found joy and peace in believing. The preaching was close and practical, the theme being God's plan for the salvation of men. Twenty-six were baptized Monday in the beautiful stream on the ground.

As far as possible, attention was given to all branches of the cause. The sum of \$200 was raised for the tent and camp-meeting fund, those present from each Conference giving to their own State.

The outside attendance was not as large as was hoped for. Evidently the attractions of the Hot Springs was more to the pleasure seekers at this summer resort, than hearing the word of the Lord preached.

Prof. J. W. Loughhead and wife of Union College, attended the meeting, and did an excellent work in the cause of education. Thus closes the first camp-meeting for this section of the country, but we believe the fruits will appear in the kingdom of God, and that all will be faithful in so seeking and serving God, that the work in their midst will grow to large proportions, and more meetings be held among them. The brethren and sisters went home with new and clearer views of the plan of salvation and the Christian life. W. B. WHITE.

**THE CANVASSERS' INSTITUTE AT GALENA, GA.**

The canvassers' institute appointed here for July 26 to Aug. 10, has closed, and the workers have gone to new fields, full of renewed strength and courage in the Lord. Fifty-two agents were in attendance during the entire time of the institute, and five southern States were represented. A spirit of love and harmony prevailed among those in attendance to a greater degree than I have ever seen at any previous meeting of its size in the South. This was very cheering to those who gave the instructions, as they were called upon to deal in a plain and practical manner with the dangers and duties of those who enter the work of God at the present time.

All seemed hungry for the good things set before them in Bible study, preparation for canvassing, keeping of books in the companies as leaders, canvassing in the field, and other lines of work.

Eight dear souls were buried with their Lord in baptism, and several united with the Atlanta church. Last Sabbath nearly all united in the celebration of the ordinances of the Lord's house. The good Spirit of God was present to touch and make tender every heart, to draw them closer to himself, and to bind the minds of the brethren and sisters together by stronger cords than ever before. Sins have been confessed, and wrongs righted at this meeting, which brought the tender spirit of truth and love into it in rich measure.

The canvassing work in Dist. No. 2 has never had brighter prospects of success than that which at the present time looms up before it; and what now only appears in prospect will become a reality if all engaged in the canvassing work will renew their covenant of self-surrender and consecration at the throne of grace daily and hourly.

The Captain of our salvation is going before us all the way, and he will not, yea, cannot, be defeated; he will certainly lead his tried ones on to a glorious triumph, a little way in the future.

We can truly praise God for what we see of his mercies and leading providence in the South in the advancement of the third angel's message.

Aug. 12. G. T. WILSON.

*Special Notices.*

**VERMONT, NOTICE!**

ARRANGEMENTS have been made by which those desiring to attend our camp-meeting with teams, can be accommodated with stable, hay, and grain, also pasturage, at reasonable rates. P. F. BICKNELL.

**MINNESOTA, NOTICE!**

It has now been decided to hold the second northern Minnesota camp-meeting at Detroit, Minn., Sept. 20-25. We shall be glad to see at this meeting as many of our brethren and sisters from northern Minnesota and North Dakota as can attend.

A. J. BREED, for Conf. Com.

**SOUTHERN ILLINOIS CAMP-MEETING.**

THE workers' meeting begins Tuesday, Sept. 6, and we hope the brethren will be on the ground that day to help arrange the camp. Elder Loughborough will be there at the beginning, also other of our State ministers, and there will be other meetings besides the regular canvassers' meetings. As many expect to come with teams, we will try to get pasturage for them. Elder A. T. Jones will be with us during the regular meeting.

We are in the midst of our Ottawa camp-meeting, and are receiving much of God's blessing. Come as early in the meeting as you can. E. A. MERRELL.

**NOTICE TO MICHIGAN.**

As the time for our camp-meeting draws near, many of you will wonder whether you should attend this meeting or not. We wish to say, that we request all our workers in the Conference who can possibly attend this meeting to do so. This may be the only opportunity we shall have of all being together this fall, and plans must be laid for future work. We feel exceedingly anxious that all who are connected with the work may be present, and receive of God's rich blessings. We do indeed believe we shall have a meeting where the power of God will be present in a remarkable manner. We hope to see every worker in the Conference present. We request all who can, to attend the workers' meeting, beginning Sept. 15. I. H. EVANS.

**CENTRAL BIBLE SCHOOL.**

SEVERAL weeks since we made mention through the REVIEW that the "announcement" of the winter term of the Chicago Bible school was now ready. Quite a number of applications have already been made for this, and we are looking for a full attendance. In addition to testimonials already published, we take the liberty to quote the following from sister Jessie Capps, 2,105 N. 10th St., Kansas City, Kans., who was one of the students last term:—

"I realize more and more each day that 'all things work together for good to them that love God.' I am getting along nicely with my readings, and thoroughly enjoy the work. My only desire is to be diligent, that I may be found of him in peace, without spot, and blameless, and bringing my sheaves with me.

"Should I look at self, I should be rather tired and discouraged; but I am glad it is 'looking unto Jesus,' and 'he shall not fail nor be discouraged.' 'Tis truly a blessed assurance. I suppose that ere this all the others are at work in their several fields of labor.

"The winter spent at Chicago is one of the brightest spots of

my life, and it is with a feeling of pleasure and thanksgiving that I look back upon it. I often wish I had the means to send others there—and to go myself. The spiritual benefit I received there is infinite, and I wish all could have the privilege of this excellent instruction. May 23, 1892."

Let any persons desiring copies of the "announcement" of "Central Bible School," write to 28 College Place, Chicago, Ill. J. N. LOUGHBOROUGH.

**THE MICHIGAN WORKERS' MEETING.**

WE wish to call the attention of our brethren to the workers' meeting just preceding our Lansing camp-meeting. This meeting will begin the 15th of September. We wish all our directors to be present on Monday, the 12th, as our auditing work begins at this date. This will probably be the largest camp-meeting ever held among Seventh-day Adventists. We must make ample preparations for this meeting. We call upon each of our churches to send one or more men to help in this preparation. Have them on the ground Sept. 15. The elder of each church should at once see that some one from his church is appointed to attend this meeting. We will board them during the workers' meeting, and expect them otherwise to care for themselves. I. H. EVANS.

**KANSAS STATE CAMP-MEETING.**

**Additional Information.**

THE Union Pacific system has designated junction points as follows: Abilene, Salina, and Topeka. Take a receipt at starting point on this road, the same as on the others. Those coming on the Howard branch of the Santa Fé will change at Emporia to M. K. & T. for Council Grove, from thence the Mo. Pac. to Herrington. This route calls for three receipts. Close connection is made at Council Grove. There is ample time for transfer at Emporia. Street-cars from one depot to the other. Fare five cents.

Those coming from Montgomery, Wilson, and Woodson counties on Mo. Pac., will take the M. K. & T. at Leroy, for Council Grove, thence Mo. Pac. again to Herrington. This route calls for three receipts also.

Those coming west on Ft. Scott & Wichita, change at Piqua, to M. K. & T. for Council Grove, thence Mo. Pac. to Herrington. This route also calls for three receipts.

Those coming west on the Mo. Pac., Pleasanton to Leroy, will change at latter place to M. K. & T. for Council Grove, thence Mo. Pac. to Herrington. This route also calls for three receipts.

These four routes, so far as we have learned, are the only ones calling for three receipts. Be sure to get them all. The camp is about one-half mile from the depot. There will be transportation for baggage. WM. H. MILLS.

*The Sabbath-School.*

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

**LESSONS FROM THE NEW TESTAMENT.**

**LESSON XI.—PHILIP AND THE ETHIOPIAN.**

ACTS 8:26-40.

(Commit Verses 35-38.)

(Sabbath, Sept. 10.)

TEXT.—"He that believeth on the Son hath everlasting life." John 3:36.

1. Where did Philip preach the gospel after he left Jerusalem?

2. After the work had been finished in Samaria, where did the Spirit send him? Acts 8:26.

NOTE.—It is interesting to note how completely the work of the gospel in the early part of the first century was under the direction of the Holy Spirit. It will be a good point to keep in mind in succeeding lessons. Philip was not left to go here or there as chance might dictate, but was directed by the Spirit. When he went toward Gaza, he knew that there was work for him there to do. When he got there, the Spirit told him just what to do. Under such guidance there is no room for doubts or regrets. Is it now past that time for the Lord thus to direct his ministers in their work? Did the Lord set his servants to work in any different way from what he wants them to continue to the end?

3. When he had reached the designated place, whom did he see? Verse 27.

4. What was the eunuch doing? Verse 28.

5. What did the Spirit tell Philip to do? Verse 29.

6. What question did Philip ask when he heard the eunuch read? Verse 30.

7. What was the reply? Verse 31.

8. What scripture was the eunuch reading? Verses 32, 33.

9. Where is the scripture found?

10. What question did the eunuch ask? Verse 34.

11. What did Philip then do? Verse 35.

NOTE.—"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." That scripture was the 53rd chapter of Isaiah. There is a

wonderful amount of gospel in that chapter. It describes man's lost condition, and Christ's humiliation and suffering because of it. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." It also describes his glorious triumph, when, having received those whom he has purchased with his own blood, Jesus sees the travail of his soul, and is satisfied.

He preached Jesus unto him. This was just what Philip preached to the Samaritans. Later, Paul determined to know only Christ and him crucified (1 Cor. 2:2), and would not glory in anything save the cross (Gal. 6:14). Ought anything different to be preached in these days? We have no warrant for it in the Bible. The apostle says that Christ is "the fullness of him that filleth all in all." Eph. 1:23. Surely it would be difficult to get anything real outside of that fullness.

12. What question did the eunuch ask as they went on? Verse 36.

13. From this question what do we learn is necessarily included in the preaching of Jesus?

14. What is the significance of baptism? Acts 2:38; Rom. 6:3-5; Col. 2:11-13; Gal. 3:27.

NOTE.—After Philip had preached Jesus awhile, the eunuch said: "See, here is water; what doth hinder me to be baptized?" So we see that the preaching of Jesus necessarily includes baptism. Philip said: "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." And upon this declaration Philip baptized him. Well, what is enough to save a man is surely enough to allow of his being baptized, and the apostle Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9.

15. What did Philip say to the eunuch's request to be baptized? Acts 8:37.

16. What profession of faith did the eunuch make?—*Id.*

17. Is simple faith in Christ sufficient for admission by baptism into the church of Christ? Acts 16:30, 31; Rom. 10:8, 9; John 3:16.

18. What is scriptural faith in the Lord Jesus?

NOTE.—Let us see what it is to believe in Jesus. In the first place, how do we know anything about him, what and who he is?—Only as we read in the Bible. Therefore to believe in Jesus means to believe all that the Bible tells about him. It takes all that the Bible says of him to describe him, so that we may know who he is. So if there is anything that the Bible says of him that we do not accept, we do not believe in Jesus. We must believe that he came to save sinners. 1 Tim. 1:15. We must believe that he has the power to do this. Matt. 28:18; Rom. 1:4; Heb. 7:25. He gave himself for the world. John 3:16; 6:51; Heb. 2:9. Therefore, he who believes in Christ must necessarily believe that without him every man is a sinner without life or hope of life. But he who believes this must acknowledge that he himself is a lost sinner. Now if a man acknowledges that he is a sinner, he will accept Christ as his Saviour, if he believes that Christ is the Saviour of sinners. The sinner who does not accept Christ as his Saviour from sin, does not believe in him. Therefore it follows, as the Scripture says, that whosoever believes in Jesus must be saved. Therefore the preaching of Jesus must embrace the preaching of every doctrine that the Bible sets forth as necessary for salvation. Christ is the Way, the Truth, and the Life. John 14:6.

19. In order for Philip to baptize the eunuch, what was necessary for both to do? Acts 8:38.

20. What took place when they were both come up out of the water? Verses 39, 40.

#### ADDITIONAL NOTES.

1. **PREACHING IN THE DESERT.**—After having preached in the city of Samaria, it must have been somewhat surprising to Philip to be told by the Spirit to go "down from Jerusalem unto Gaza, which is desert." The desert was not a place where he would naturally expect to find many persons to whom he could preach. But loyal to the Spirit of God which in some way clearly made known his duty, he does the bidding of the Lord, trusting in him to provide an audience. The Lord who gave him his directions provided him an audience. The same Spirit which guided Philip, directed the eunuch to meet him; not only to meet him, but to do so just at the time when the reading of the prophetic description of Christ had excited in his mind an interest to know its meaning.

2. **THE NEED OF GUIDANCE.**—The question which Philip asked the eunuch was a very important one, and we should not fail to derive some benefit from it ourselves. It takes something more than simply the reading of the Scriptures to make us wise unto salvation. We must understand what we read. The word of God is read to-day by thousands who have little understanding of the words they read. Few earnestly seek for divine guidance as they study the word. The Scriptures came by the Spirit of God, and only by the Spirit of God can they be understood. Every one who thus seeks for light receives it.

3. **PREACHED JESUS.**—The words of the prophecy of

Isaiah where the eunuch was reading, were concerning Jesus, and the record says that Philip "began at the same scripture and preached unto him Jesus." The Bible is full of Jesus, Old Testament as well as New. He is the "Lamb slain from the foundation of the world." Rev. 13:8. The sacrifices of the Mosaic law as truly pointed forward to Christ as the ordinances of the church which Christ established during his incarnation, point back to him. He is the first and the last in the Scriptures and in the plan of salvation. The Bible is one book, having one purpose—to set forth God's love to man, and the plan of salvation through Christ our Lord. Some parts of the book reveal him more clearly than other parts, but Jesus the Saviour of the world, either in type or in reality, is all through it; and any one well instructed as was Philip, will be able to begin most anywhere in the book and preach Jesus.

4. **PROMPT OBEDIENCE.**—The Spirit of God had made no mistake in bringing Philip where he could preach Jesus to the eunuch. He was a man "of great authority," and Philip was a man unknown to him, with no recommendations but the Spirit of God witnessing to his explanation of the Scriptures; but the eunuch at once received the truth he preached, and the first opportunity which presented itself to fulfill a gospel ordinance, he was ready to do it, saying, "See, here is water, what doth hinder me to be baptized?" The same Spirit operates upon the hearts of men to-day, and in just as marvelous ways brings those who are earnest seekers after the truth, where some Philip can present it to them.

5. **REJOICING.**—During his short interview with the eunuch, Philip had poured a flood of light upon the sacred page. To the eunuch the Bible was a new book. He had received with meekness the engrafted word which was able to save him. He had been baptized, thus signifying his faith in Christ's death and resurrection, the pledge of the resurrection of the dead, and a symbol of his own death to sin and the fullness of a new life in Christ. He "went on his way rejoicing." He took up the duties of life sustained by faith in Christ, the Saviour of the world, who from heaven had come to seek and to save the lost. He had no idea of shirking any of the responsibilities of his position as servant to the queen. His faith in Christ would make him more loyal to his sovereign. And the hope before him made his life one of rejoicing. The true Christian is always rejoicing. "Sorrowful but always rejoicing" was Paul's description of himself and the other apostles, and "rejoice evermore" was his exhortation.

## News of the Week.

FOR WEEK ENDING AUGUST 27.

### DOMESTIC.

—All vessels coming from Europe to the United States and Canada will be quarantined.

—Over one hundred cars were burned during the Switchmen's strike at Buffalo, N. Y.

—There are now over thirty thousand people at summer resorts among the Thousand Islands.

—The Tennessee Coal and Iron Company have declared their intention to hire no more convicts.

—The United States government is taking active measures to prevent the cholera reaching this country.

—Thirteen hundred grain shovelers employed in the Buffalo elevators quit work Saturday night out of sympathy for the switchmen, and every elevator is idle.

—Keir Hardie, the eccentric Laborite M. P., has donated the £100 which Carnegie contributed to his election expenses for the benefit of the Homestead strikers.

—Dispatches from Arizona state that the Colorado River is falling slowly, but that the great crevasse which cut through the west bank last year below Yuma is growing wider and deeper.

—At a meeting of the river coal operators, held in Pittsburgh, Pa., on Monday, it was decided to reduce the wages of their miners to three cents per bushel. It is expected the miners, who number 10,000, will strike.

—Homestead strikers held a mass-meeting Saturday night, at which addresses were made by Mrs. Helen M. Gougar and others. Much enthusiasm was manifested, and the speakers all expressed confidence in the strike being ultimately successful.

—Governor Buchanan of Tennessee, has ordered the entire National Guard of the State and the massing of nearly five thousand deputy sheriffs at Coal Creek to aid in restoring order among the miners engaged in stamping out the convict-lease system of slavery.

—One of the big guns which is being mounted at Sandy Hook for the protection of New York City, was tested Aug. 18. The gun, a ten-inch steel rifle, requires 420 lbs. of powder for each charge, and hurled a projectile weighing 575 lbs., six miles down the bay.

—The Secretary of State, last week, on the receipt of a telegram from the United States Charge d'Affaires at Constantinople, stating that the house of Dr. Bartlett, an American missionary in Konich, Asia Minor, had

been burned, and that the lives of the missionaries were in danger, cabled instructions to the Legation to demand of Turkey effective protection, indemnity, punishment of the guilty parties, and reprimand of the authorities found remiss. The United States cruisers "Newark" and "Bennington" will be ordered to the vicinity of the outrage to support this demand.

### FOREIGN.

—A severe shock of earthquake was felt in several parts of England, Aug. 18.

—Gladstone's cabinet met for the first time Wednesday, Aug. 17, the Premier presiding for two hours.

—Rt. Rev. Archbishop Ireland has been appointed commissioner of the Vatican to the World's Fair at Chicago.

—It is considered a crime in Germany to preach in the French language in the provinces taken from France in 1870.

—There is a clash between Emperor William and Von Caprivi, the emperor favoring long, and Caprivi short, enlistments.

—French officers of high rank have been punished by retirement, for exposing soldiers needlessly to the danger of fatal sunstroke.

—The ameer of Afghanistan has asked the government of India to intervene to prevent Russian aggression in the Pamir country.

—Canadians are much agitated over the action of President Harrison in imposing a toll upon ships passing through the St. Mary's canal.

—John Morley, the new Irish secretary, has begun his work by getting reports as to evicted tenants and holders of evicted land, but the figures do not tally.

—Several hundred Clyde shipwrights have been discharged for lack of work, and there is stagnation in the Lancashire cotton trade, caused by over production.

—General Fonseca, the organizer of the revolution which dethroned Dom Pedro, emperor of Brazil, and who became the first president of Brazil, died Aug. 24.

—A dispatch from Zanzibar says it is reported on good authority that Baron Paul and four leading members of the German punitive expedition have been murdered at Kilima-Njaro.

—The labor troubles in the United States beginning with Homestead, have created a more profound impression on England than any other event among English-speaking people for many years.

—Emperor William's opposition to a two-year military service, it is expected, will lead to the resignation of Chancellor Caprivi, next year, and the appointment of Count Eulenberg in his stead.

—At Rome, during the intense heat of the past week, the Italian troops were required to go through the regular military exercises, and fifteen were sunstruck. At Venice, 100 soldiers were prostrated.

—A wave of unusual heat passed over Europe last week. At Vienna, Aug. 18, the mercury rose to 107° in the shade. A large number of deaths from the heat is reported, and the mortality among small children has been very great.

—Acting upon a suggestion made by the ameer of Afghanistan, the government of India, in October, will send a political officer to the Kuran Valley to check the Chikai revolt. This agent of the government will be accompanied by a military escort.

—The Canadian government not having taken off the toll imposed on American ships passing through the Welland canal, as they had agreed to do, President Harrison, by especial proclamation, Aug. 20, imposed a like toll upon Canadian ships passing through the St. Mary's Falls canal, to go into effect Sept. 1, until further notice.

—Cholera of a most violent type has broken out in Hamburg and Havre. At Hamburg three hundred persons have died. Hundreds of others are stricken. The ambulances of the city are not sufficient to carry the stricken ones to the hospitals, and seventy other carriages are being used. Some have died within an hour after being stricken with the disease, and all the others died within six hours. The German government is making extraordinary efforts to localize the disease.

### RELIGIOUS.

—The Treasurer of the American Home Missionary Society reports that he has received \$43,000 during the year from Congregational Christian Endeavor Societies.

—The fifth General Council of the "Alliance of the Reformed Churches throughout the world, holding the Presbyterian System" will meet at Toronto, Canada, Sept. 21.

—There is no relaxation in the determined endeavor of the Russian government to stifle all nationalist feeling in the Baltic provinces, and to make the Russian language and the orthodox Greek religion paramount there.

—One of the latest applicants for baptism in the Wesleyan Mission in Burmah is a niece of the late King Theebaw. She is a bright girl of seventeen, a pupil in the mission school.

—The Primitive Methodists believe that Methodism is as well adapted for work among the heathen of Africa as those of India and China, and will establish a mission in the Zambezi region.

—A Roman Catholic priest of the City of Mexico recently visited the Methodist headquarters, and made application to be received into the church. This is the third prominent defection from high circles of Catholicism during a single month.

—The red tape of the English circumlocution office, so accurately described by Dickens, still denies the Methodist preachers the sacred right to pay pastoral visits to convict prisons. This privilege is fully conceded to Roman Catholics, and efforts will be made to secure it for Methodists.

—The New Zealand census shows 1,197 churches and chapels, and 400 other buildings used for worship, with sittings for 278,000, or about one half of the population. The number attending services is 197,000, of whom 40,075 are Presbyterians, 37,252 Episcopalians, 20,525 Roman Catholics, 27,106 Wesleyans, and 14,442 belong to the Salvation Army.

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.

Table listing various district meetings for 1892, including District Number One (Maine, Auburn, Aug. 25 to Sept. 5), District Number Two (Tennessee River Conference, Nashville, Tenn., Aug. 30 to Sept. 5), District Number Three (Illinois, Olney, Sept. 13-19), District Number Four (Nebraska, Seward, Aug. 30 to Sept. 6), and District Number Five (Colorado, Boulder, Aug. 31 to Sept. 12).

BUSINESS NOTICES.

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

WANTED.—A first-class blacksmith who keeps the seventh-day Sabbath. Address B. A. Davis, Box 9, Shiloh, N. J.

LABOR BUREAU.

WANTED.—A good Sabbath-keeping girl to do general house work, will be treated as a member of the family, with the privilege of attending school part of the time and work for board. Address James D. Kimble, Fero, Chemung Co., N. Y.

WANTED.—Homes for two children, a boy of eight and a girl of eleven years, among Sabbath-keepers. Address Mrs. Alice Bellis, No. 245 Plainfield Ave., Grand Rapids, Mich.

PAPERS WANTED.

Will the Readers of the REVIEW please send us back numbers of the following papers, post-paid and clean, to be used for missionary work: REVIEW, Youth's Instructor, Good Health, Medical Missionary, Home Missionary, Signs of the Times, American Sentinel, Little Friend, also old lesson books and Bible-reading Gazette. Mr. and Mrs. Frank Jeffers, Box 72, Lemoore, Tulare, Co., Cal.

SEVENTH-DAY Adventist publications wanted for missionary work. Please send post-paid. C. F. Campbell, 13 High St., Portsmouth, N. H.

I CAN make good use of Seventh-day Adventist publications in different languages. Send post-paid to E. G. Alvord, Mendon, Mich.

Those having reading-matter, either tracts or papers, English or German, please send to J. K. McFarland, Columbus, Platte Co., Nebr.

ADDRESS.

THE post-office address of Elders J. M. Rees and W. A. Young will be 1802, North 9th St., Terre Haute, Ind., until further notice.

Obituary Notices.

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

ELLIS.—At Haynesville, Aroostook Co., Me., Charles M. Ellis, aged 35 years, 9 months, and 23 days. J. B. GOODRICH.

BURR.—At Poy Sippi, Wis., July 19, 1892, of paralysis, Mrs. C. E. Burr. Discourse by Elder Nickleson. N. EATON.

ALLEN.—At his home near Winnebago City, Minn., June 11, 1892, of diphtheria, Orlo Vincent Allen, aged thirteen years. KATE ALLEN CURTIS.

EDWARDS.—At New Augustine, St. Johns Co., Fla., July 17, 1892, brother F. S. Edwards, in the seventy-first year of his age. N. ORCUTT.

DEJARNATT.—At Sedalia, Mo., Sept. 13, 1892, of measles and la grippe, Bernice Dejarnatt, aged 1 year, 5 months, and 13 days. MARY E. DEJARNATT.

MEAD.—At San Francisco, Cal., at the home of her grandmother, June 23, 1892, Carl Ella Mead, aged 7 months and 27 days. EDWIN S. BUTZ.

SAWYER.—Near Centralia, Cal., July 14, 1892, by accidental drowning, Robert Earnest Sawyer, aged 17 years, 5 months, and 15 days. J. H. DURLAND.

ALLEN.—At Nashville Center, Minn., April 20, 1892, from a kick by a horse, Nial Willard Allen, aged 25 years and 5 months. KATE ALLEN CURTIS.

FURGERSON.—At Santa Rosa, Cal., July 27, 1892, Hannah Furgeron, aged 85 years, 5 months, and 15 days. Funeral service by the writer. W. M. HEALEY.

REED.—Near Boon, Wexford Co., Mich., June 9, 1892, Nathaniel U. Reed, in the fiftieth year of his age. Service by the writer. D. H. LAMSON.

PERRIN.—At Omaha, Nebr., July 17, 1892, Jessie B. Perrin, aged fifty-eight years. Words of comfort by the writer from Rev. 14:13. GEO. W. BOUGHTON.

BUTLER.—At South Lancaster, Mass., June 5, 1892, while attending meetings there, Charles A. Butler, of Monson, Mass., aged sixty-six years. MRS. M. L. BUTLER.

MCLELLAN.—At her home in Topeka, Kans., July 25, 1892, sister Mary Mclellan, in her forty-fifth year. Funeral services by Elder J. M. Erikson. GEO. KNIGHT.

FEES.—At Sedalia, Mo., July 22, 1892, of consumption, Frank S. Fees, in his twenty-second year. Funeral services conducted by the writer. J. B. BECKNER.

MANETTE.—At Twin Brooks, So. Dak., June 21, 1892, Olive Manette, aged 2 years, 9 months, and 19 days. Remarks by the writer from Jeremiah 31. C. P. FREDERICKSON.

CALVIN.—At Cobble Hill, near Victoria, British Columbia, July 22, 1892, Christina Calvin, aged fifty years. Funeral services conducted by Elder Samuel Bartlett. E. A. GAYTON.

CHURCH.—At Fresno, Cal., June 20, 1892, of membranous croup, Lillie A., infant daughter of John M. and Ella C. Church. Funeral services conducted by the writer. R. A. MORTON.

NORDSTROM.—At Battle Creek, Mich., March 20, 1892, sister Agnes Nordstrom, aged 17 years, 3 months, and 8 days. Funeral services at her home in Duluth, Minn. E. HILLIARD.

OLMSTEAD.—At Austin, Mich., Aug. 5, 1892, of hemorrhage of the lungs, Willis Olmstead, aged 21 years, 10 months, and 12 days. Services by the writer. Text, John 14:30. F. I. RICHARDSON.

LEARNED.—At South Vineland, N. J., June 23, 1892, Hattie M. Learned, wife of M. D. Learned, in the forty-seventh year of her age. Discourse by the writer from 1 Cor. 13:12. H. E. ROBINSON.

WALLACE.—At Grinnell, Iowa, July 20, 1892, of heart trouble, Patience Wallace, aged 67 years, 11 months, and 24 days. Services conducted by Elder L. T. Nicola of Des Moines, Iowa. DELLA WALLACE.

MONTGOMERY.—At Weldon Creek, Mich., June 15, 1892, of Bright's disease of the kidneys, John S. Montgomery, aged fifty-two years. Words were spoken from Ps. 39:4. D. O. MONTGOMERY.

PARDU.—At Selma, Iowa., June 23, 1892, of consumption of stomach and bowels, Ellen A. Pardu, aged fifty-eight years. Funeral discourse by Elder J. H. Cook, from 1 Thess. 4:14. C. A. PARDU.

GUILFORD.—At Burrough, Cal., June 15, 1892, from the effects of la grippe, James W. Guilford, aged 29 years and 4 months. Words of comfort were spoken by Elder J. H. Cook. H. S. AND A. L. GUILFORD.

CURTIS.—At Battle Creek, Mich., Aug. 4, 1892, of progressive paralysis, Cordelia A., wife of Elder D. P. Curtis, aged 61 years, 9 months, and 12 days. Words of comfort by Elder U. Smith, from Rev. 14:13. D. P. CURTIS.

MAHAFFEY.—At Deer Creek, Ill., July 4, 1892, of consumption, Blanche Mahaffey, in the twenty-fourth year of her age. The funeral services were conducted by the Rev. Mr. Doty of the Christian Church. AMOS A. EVELSIZER.

BARTHOLOMEW.—At Sioux Falls, So. Dak., July 11, 1892, of heart failure caused by paralysis, Daniel W. Bartholomew, in the fifty-seventh year of his age. Funeral services were conducted by Elder S. B. Whitney. MRS. FRANK GROVELLE.

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Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, and Buffalo, with times for various services.

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.

CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 26, 1892.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Detroit, and Toronto, with times for various services.

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.

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# The Review and Herald.

BATTLE CREEK, MICH., AUG. 30, 1892.

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## REMAINING CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

As apt a definition of a hypocrite as one often meets, is the following, which we clip from an exchange: "A hypocrite is a man who tries to fool everybody, but who only fools himself."

One point which the church people who have succeeded in causing Congress to attach the Sunday-closing condition to the appropriation to the World's Fair, consider a good one, is, that "it will make no enemies to the Fair." Very true; but are they so short-sighted as not to see that it will make enemies to the churches?

It was a pleasant sight a short time since to see two large railroad double drays piled so high with boxes as to resemble small buildings, moving away from the Office toward the railroad station. The boxes were filled with books ordered from every part of the land. Forty orders were received in one day, and this shipment amounted to \$11,500, and the weight was over ten tons.

The time is right upon us when another school year will open; and we trust that a larger number of our young people than ever are preparing to avail themselves of the advantages of some one of our educational institutions, from Massachusetts to California and Washington. We are happy to learn that the prospect is good for a large attendance at Battle Creek College the coming year.

Congress has declared by its vote in both houses on the proposition to close the World's Fair on the Sabbath, that Sunday is the Sabbath. Should not every one now be convinced that Sunday is the Sabbath,—that the Sunday side of the great religious controversy over the claims of the seventh day and the first day is correct? Congress has said so; and what Congress says is going to be supported by force. Congress is not in the habit of talking into the air. And when the assertion of Congress is backed up by force, will you then not be convinced that Sunday is the Sabbath? It will be a powerful argument. Will you still refuse to be convinced?

It has been very forcibly said that "it is an awful thing to live and not live the way God means that we should." God has definitely instructed us in his word how he wills that all his creatures should

live; and the apostle says that "in him we live, move, and have our being;" that is, we owe to him our existence, our power to exercise any of our faculties, and the continuance of these blessings from moment to moment. Considering this fact, and that God desires us to use these gifts of his in his service and to his glory, it is indeed "an awful thing to live, and not live the way that God means that we should." Would that all those who are not actively engaged in the service of the Lord, would take this question into solemn and careful consideration.

Barely two thirds of the year 1892 has passed into history, but what a record of disaster, misery, and crime, has burdened the part that has gone. Famine in Russia, revolution and war in South America, riot and bloodshed in several of the United States, constituting a most alarming phase of the struggle between capital and labor, and the plague knocking at the gates of every civilized nation, and already admitted to some, while slaying thousands daily in semi-civilized lands,—these are a few of the baleful features of this latest year of our boasted nineteenth century; and neither from the light of revelation or of history, can we discover a promise of anything better. Probably the most serious evil, from a worldly point of view, is the ever-increasing struggle between the working classes and their employers. Bullets and bayonets in the hands of the State militia have furnished a mighty argument on the side of the employers, but it is an argument which doesn't convince the working men. There is a lull in the conflict, but nothing to show that it is any nearer its termination.

B. O. Flower, in the *Arena* of September, 1892, in an article headed "The Menace of Plutocracy," has this note in reference to the closing of the World's Fair on Sunday:—

"Recently, ostensibly in deference to the clamor of a few persons who are engaged in attempting to unite Church and State, Senator M. S. Quay of Pennsylvania introduced a provision to the bill for granting an appropriation to the World's Fair, that the grant should be conditional on the World's Fair being closed on Sunday; although his colleague from Illinois showed conclusively that such a provision would immensely increase crime, immorality, and debauchery, by crowding the saloons and brothels of the Prairie City with strangers, who, being in the city and not being able to enjoy the Fair, would drift to these places, which abound in Chicago, and so largely dominate the city government of the great western metropolis."

Two points are worthy of attention in the foregoing note: First, that all men can see that the work of the National Reformers and their co-workers is an effort to unite Church and State; and, secondly, that closing the gates of the Fair on Sunday will vastly increase the intemperance crime and debauchery that will reign in Chicago on that day.

## TOO FAR TO STOP.

The significance of recent movements in the direction of committing this government to religious tyranny, and in the labor troubles, is that they have reached a point where the logic of the situation will compel them to go forward to the bitter end. The vote of Congress on the Fair has committed them to a course of action from which they can hardly recede. They may hereafter reverse their vote, but the force of the fact will remain, and will be used for further movements in the same direction. So the labor troubles have reached proportions which will compel both parties to go on far beyond where they now stand. Matthew Marshall, in the *New York Sun*, speaks on this point as follows:—

"The point, therefore, to which labor unions seem to be tending, and to which they will continually, in the future, come nearer and nearer, is a complete organization of all working-men on one side, confronting a complete organization of employers on the other. In the measure in which this approaches accomplishment, disputes about wages and conditions of labor will come to resemble dealings between sovereign nations. The individual workman will be reduced to the position of the individual citizen of a nation, and like him will have to submit to the will of the majority, no matter what may be his personal preferences. To a man of my independent notions, the prospect of this state of things is not pleasing; but I cannot see any other alternative to the present reign of labor disturbances."

## A SENSATIONAL PRAYER.

A NOTE in the *Northwestern Christian Advocate* says:—

"Every political convention must now be opened with prayer. Their ability to speak or pray extempore makes Methodist preachers especially popular for this service. On one occasion Dr. Moore of the *Western* was invited to make the opening prayer at the Ohio State Republican convention, and such was its earnestness and power that many of the delegates became oblivious

of the character of the service, and repeatedly cheered the eloquent preacher."

Why "must," we do not see clearly, but suppose it is because politics and religion in fulfillment of prophecy are drawing closer together. That many of the delegates on the occasion referred to "became oblivious of the character of the services," we have no doubt. The most probable reason why this was so is that the prayer was so saturated with politics that the delegates forgot that it was a prayer, and took it for a political speech, and cheered accordingly. A prayer that would have drawn groans, and tears of penitence from those who listened, to our mind would have been more suitable to the occasion than one that would provoke a cheer. A true minister of the gospel would have felt himself insulted by such conduct, to say nothing of the disrespect shown to God. But it appears from the above that the minister was flattered with the sensation he had made.

M. E. K.

## A HELL ON EARTH.

THE same paper referred to above, in an article on southern convict labor, says:—

"By the system, a convict becomes an animal and a beast of burden. Souls are left out of the account, and mules are happier than the average southern State's prisoner. Savage "statesmen" get contracts to do so much and so much work, and then invest their regiments of poor humans to do the work so much sooner and unpityingly, that their pockets will grow heavy with the satanic balance between the cost and yielding totals. We have seen the dreadful southern chain-gang, and its aspect in the middle of a hot day in August and the middle of an August night would adorn the next day massacre of every kid-glove partner in the infernal "business" compact Men (and most of them are colored) are convicted for little crimes, while the "witnesses" are sometimes the very scum of the earth. God is a very patient father of his children. A Tennessee or Georgia chain-gang almost suggests that God gets tired in his care of his waifs. The criminal system of our whole country is almost enough to suggest that a hell on earth satisfies all the theological demands."

If, according to the above article, "the criminal system of our whole country is almost enough to suggest that a hell on earth satisfies all theological demands," what must that refinement of cruelty, the "chain-gang," be? And we would here remark that "theological demands" have actually often thrust men into such places. Many instances of this kind are recorded in the Acts of the Apostles; and the recent arrest, imprisonment, and enforced labor in the chain-gang of our brethren in Tennessee is one of the latest illustrations of the effects of such "theological demands;" for it was the "theological demands" of certain Christians (?) in Tennessee that was at the bottom of the whole wicked affair.

M. E. K.

## THE NEW PROPHETIC CHARTS.

We have just received copies of the new prophetic charts lately prepared by the General Conference, for use in the lecture field. They are seven in number, giving the symbols of the leading prophecies, not, as heretofore, all on a single chart, and for this reason necessarily small in size and indistinct at any great distance, but on separate charts, according to their natural grouping, much larger in size, and so more distinct and impressive. They present the following subjects: 1. The Law of God; 2. The great image of the 2nd of Daniel; 3. The symbols of the 7th of Daniel; 4. The symbols of the 8th of Daniel; 5. The Sanctuary; 6. The symbols of the 12th and 13th of Revelation; and, 7. The three angels of Rev. 14:6-12. Something of this kind has long been needed, and we are glad to see these charts now ready for use. If a second edition should be printed, we think some changes for the better might be suggested on some of them; but they will be found a great improvement over the single chart for most occasions, and will serve a good purpose, awakening a deeper interest in the truths which they represent. They are each 28x40 inches, nicely printed on white linen, and are offered at the exceedingly low price of four dollars for the entire seven, the object of the Conference being to furnish them for barely enough to cover the cost.

Address any State tract society, or General Conference Association, Battle Creek, Mich.

## NOTICE TO STUDENTS.

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

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

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