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"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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THE GLORIOUS MANSIONS OF GOD.

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

"His rest shall be glorious." Isa. 11:10.

Some day will the journey be ended,
 That long upon earth I have trod,
 And I'll go by bright angels attended
 To the glorious mansions of God.
 The veil from my eyes will be taken,
 And I'll walk where the angels have trod,
 From the dark dreams of earth I'll awake to
 new birth,
 In the glorious mansions of God.

Some day will the curtain be lifted
 That hides the fair city from me,
 And the years of the past that have drifted,
 No longer remembered shall be;
 But I'll leave all the burdens I've carried
 On the earth, with its thorn-bearing sod,
 For the mansions ideal, the city so real,
 The glorious mansions of God.

Some day I'll be made all immortal,
 And my age as a dream pass away;
 I shall sing and rejoice in the portal
 Of the shadowless regions of day.
 My fingers shall waken the harp chords,
 My feet shall with gladness be shod,
 As I stand in the splendor of love, warm and
 tender,
 In the glorious mansions of God.

Some day all the children will gather
 In the glorious Eden of rest,
 They'll rejoice at the call of their Father,
 They will come from the east and the west;
 They will enter the city of beauty,
 They'll forget darkened paths they have trod,
 In the city so fair, far removed from all care,
 In the glorious mansions of God.

Our Contributors.

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

CONTEMPLATE CHRIST'S PERFECTION, NOT MAN'S IMPERFECTION.

BY MRS. E. G. WHITE.

As long as Satan has power to work upon human minds that are not barricaded with the Holy Spirit, there will be stern and earnest conflict between good and evil, and evil will be manifested even among those who claim to be the children of God. The characters of God's people are to be developed by the relation that exists between man and God, between man and his fellow-man. In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though he has given minute particulars regard to our character, conversation, and con-

duct, in a large measure, his lessons are disregarded and ignored. Besides the instruction in his word, the Lord has given special testimonies to his people, not as a new revelation, but that he may set before us the plain lessons of his word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse. There is no reason for us to fix our eyes upon error, to grieve and complain, and lose precious time and opportunities in lamenting the faults of others. We are to turn our eyes away from this, and store the mind with truth, that we may have pure and holy practices. Right practices are set forth in contradistinction to the error, and every one who loves God, who will learn in the school of Christ to be meek and lowly in heart, will find rest from all turmoil, confusion, and strife of tongues. But if any do not take upon them the yoke of Christ, if they do not cast away the yokes and burdens of their own manufacturing which gall so, they will be filled with dissatisfaction, complaints, faultfinding, and evil speaking. They will be so engaged in looking upon the imperfections of others that they will fail to see and appreciate that which is desirable and precious. They will fail to fill memory's hall with the pictures of that which is pure and lovely and of good report.

The apostle says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." By beholding we become changed into the image of that upon which we dwell; then let us turn away our eyes from beholding the imperfections of those who are in the church, but who have not the likeness of Christ. We shall not be held responsible because those who make a high profession do not possess corresponding virtues. Let us thank God that it is our privilege to turn away our eyes from these defective Christians, and look upon those who are truly devoted, who are doers of the word, and who in life and character bear the image of the Divine. And above all things, thank God that it is your privilege to look upon Christ, the perfect pattern. We shall be without excuse if we do not study the word of God that we may understand how inseparable are Christian doctrine and Christian practice.

In the lessons of Christ the true and the false are set in contrast. We need not hesitate to find our delight in what is pure and heavenly, to talk upon what is good, to bring the brightness that God has given before our minds. We should earnestly desire to be like the perfect Model. We should thank God that through the aid of his Spirit, we can distinguish between the pure and holy, and the impure and unholy. By beholding and copying the perfect Model, we shall present to the world a character that is Christlike. We have much desired that others should possess such a character, and have been greatly perplexed because they did not manifest Christlikeness in their life; but let us see to it that others are not perplexed at seeing this same lack in our own character. God has given a clear principle to guide every sincere lover (of his own ideas, of his own opinion?—

NO!) of that truth and wisdom which cometh down from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

In this world we shall become hopelessly perplexed [as the Devil wants us to be], if we keep looking upon those things that are perplexing; for by dwelling upon them, and talking of them, we become discouraged. In criticising others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in his life? Then it is our duty to manifest this love to the world. Let us fear to dwell upon, to behold and talk of, the great mistakes that others are making by not manifesting love to their brethren and sisters. Spend as little time over this question as possible; but be sure to give due attention to the precious truths which come to us from lips that have been touched with a live coal from off the altar. Praise God that light has been sown for the righteous, and gladness for the upright in heart. Talk of the instruction that you have received that was to your soul as a feast of fat things. See to it that you bring into your character-building the solid timbers of truth. Let the exalted truths you have heard be manifested in the faithful performance of God's precepts.

We may create an unreal world in our own mind or picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in our imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy, but to build up the people of God.

With every consecrated human agent, who is free from all selfish partiality, from guile and hypocrisy, heavenly intelligences will co-operate. None need to err, none need to lose the golden moments of time in their short life history through seeking to weigh the imperfections of professed Christians. Not one of us has time to do this. If we know what is the manner of character Christians should develop, and yet see in others that which is inconsistent with this character, let us determine that we will firmly resist the enemy in his temptations to make us act in an inconsistent way, and say, "I will not make Christ ashamed of me, I will more earnestly study the character of Christ in whom there was no imperfection, no selfishness, no spot, no stain of evil, who lived not to please and glorify himself, but to glorify God and save fallen humanity. I will not copy the defective characters of these inconsistent Christians; the mistakes that they have made shall not lead me to be like them. I will turn to the precious Saviour, that I may be like him, follow the instruction of the word of God, which says,

'Let this mind be in you which was also in Christ Jesus.'

(To be continued.)

THE ARMOR OF GOD.

BY FRANK THORP.

(Oakdale, Cal.)

In the third part of "Early Writings," p. 132, speaking of those who received the "latter rain," it says, "They were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers." That can be none other than the whole armor of God spoken of in Eph. 6:10-18. And when it says that those clothed with the armor spake "forth the truth with great power," and that "it had effect" (*id.*, p. 133), it would be well to examine into the nature of that armor, why it is necessary, and how it may be obtained.

Beginning with Eph. 6:10, let us proceed to examine this armor: "Finally, my brethren, be strong in the Lord, and in the power of his might." "Be strong in the Lord." Joshua, just before he entered Canaan, was commanded to "be strong and of a good courage." Strength and courage go hand in hand. Joshua was commanded three times to "be strong and of a good courage," and he was told wherein his strength lay: "For the Lord thy God is with thee whithersoever thou goest." Joshua 1. We, as Joshua, are on the eve of our entrance into Canaan, the heavenly Canaan, and the command comes to us: "Be strong in the Lord, and in the power of his might." Paul says, "When I am weak, then am I strong." Just so. That is the secret of strength "in the Lord." When self is laid bare, and cries out, "My leanness, my leanness, woe is me!" then there is strength for him who, by faith, takes God at his word when he says, "Be strong in the Lord."

But the Lord gives explicit instruction as to how we may be strong: "Put on the whole armor of God." Verse 11. Why do we need an armor?—"That ye may be able to stand against the wiles of the Devil." Simply to stand requires strength, but to stand "against the wiles of the Devil," requires an armor besides. There is an opposing element, there is a conflict on hand, and our opponent, the Devil, is wily, cunning, sly, crafty, subtle, and persistent in his warring. Hence the need of the "whole armor of God." "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [margin, wicked spirits] in high places. Wherefore"—and is not that a good reason? What an array of power is set against us! simply "all power and signs and lying wonders"—"wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all [margin, having overcome all], to stand." The evil day is just ahead, and those who stand then will have been complete overcomers.

"Having done all," having perfected their characters and been sealed, they are to "stand" against all the darkness that Satan can bring to bear upon them, stand without an intercessor in the courts of heaven, and drink the bitter "cup" to the dregs. "Stand therefore, having your loins girt about with truth." When God says "stand" at that time, or at any time, we can stand on his word, but now is the time to "put on" the armor. We cannot "put" it on then, but simply "stand" with it already on.

Thank God for a chance now to put it on! What is it?—"Having your loins girt about with truth." This refers to the custom of wearing a girdle to keep the garments from hanging carelessly. Spiritually it has reference to the "loins of the mind." "Girt about with truth,"—the "truth as it is in Jesus." And when

that girdle is on, the mind, the thoughts, will not be between the world and God; but like the village preachers described in Goldsmith's "Deserted Village," our thoughts will "have rest in heaven."

"As some tall cliff that lifts its awful form
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds may spread,
Eternal sunshine settles on its head."

Truth, then, is to be the girdle of the mind. What is characteristic of truth? "And ye shall know the truth, and the truth shall make you free." John 8:32. Paradoxical as it may seem, a mind that is girded with truth is a free mind, and the only sort of mind that is capable of "free thought," the boast of infidelity to the contrary notwithstanding. "If the Son therefore shall make you free, ye shall be free indeed." Verse 36. Then to have the loins "girt about with truth" is to "be free indeed." Glorious freedom! Happy condition!

"And having on the breastplate of righteousness." "Having on," not "putting on." "The evil day" will be too late to put on any of these things. "The breastplate of righteousness." Whose righteousness?—God's. The "whole armor" is his, hence every part is his, and it is God's righteousness we are to "put on," and not our own. In 1 Thess. 5:8 the same thing is spoken of as the "breastplate of faith and love," the same as the "gold tried in the fire" that the "Wonderful Counselor" offers. None but righteous characters will be able to stand the fearful storms ahead. And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5. "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3:13. Nothing short of perfect righteousness shall endure the test.

"And your feet shod with the preparation of the gospel of peace." Verse 15. Then the "gospel of peace" has prepared them to stand, and they stand on their feet. We shoe horses so that they can endure to travel over rough roads, and so their feet will not become tender. The object of the gospel is to reconcile man to God, and if we love God, we will "keep his commandments;" for love "is the fulfilling of the law." "Great peace have they which love thy law: and nothing shall offend them," or cause them to stumble. Again: with the feet we go from place to place to carry the gospel, and knowing we have accomplished that work, we have exceeding peace, keeping peace, and "rejoice with joy unspeakable and full of glory." "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Verse 16. A shield was commonly used to ward off missiles during an engagement, but this shield quenches all the darts that are hurled against it. He who has that shield "shall be able to quench all the fiery darts of the wicked," not may be able. A very important part of the armor this; yea, the most important. But whose faith is this? "I counsel thee to buy of me gold tried in the fire." This is the counsel of Christ. The "gold" is faith and love. Christ would have us buy his faith, the "faith of Jesus." "Here are they that keep the commandments of God, and the faith of Jesus."

"And take the helmet of salvation." Verse 17. "And putting on . . . for a helmet, the hope of salvation." 1 Thess. 5:8. Christ's second appearing for which we hope is "unto salvation." Heb. 9:28. A helmet is for the protection of the head. So the mind of the saint of God is to be fortified with the grand hope of his Lord's soon coming. But what does the putting on of this part of the armor do for a

person? "And every man that hath this hope in him purifieth himself, even as he [Christ] is pure." 1 John 3:3. In other words, he has the "mind" of Christ. Then every one who, "in the evil day," has on that helmet, will, by the putting on of it, have been so purified that he will "reflect the image of Jesus fully."

"I also saw that many do not realize what they must be in order to live in the sight of the Lord without a High Priest in the sanctuary through the time of trouble ["in the evil day"]. Those who receive the seal of the living God and are protected in the time of trouble, must reflect the image of Jesus fully."—"Early Writings," first part, p. 60.

"And take . . . the sword of the Spirit, which is the word of God." "I heard those clothed with the armor speak forth the truth with great power. It had effect."—"Early Writings," third part, p. 133. Ah! when those who have on the armor wield "the sword of the Spirit," it has "effect."

Now we have found what the "whole armor of God" is, and why we need it; but how shall we get it? He tells us, "Put on the whole armor of God." But we must have it before we can put it on. How shall we get it?

"Wherefore take unto you the whole armor of God." Then we are to take it from God who has it to give. "Put on the whole armor." "Take unto you the whole armor." "Take the helmet of salvation," "and" take "the sword of the Spirit." In other words, "Let this mind be in you which was also in Christ Jesus." That is the way to get a gift, take it and be thankful for it. If we do not secure the armor in that way, we will surely be without protection "in the evil day." "Said the angel, 'Nothing less than the whole armor of righteousness can enable man to overcome the powers of darkness and to retain the victory over them.'"—"Early Writings."

THE DIVINE LOVE.

BY T. L. WATERS.

(Fremont, Mich.)

"AND this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11. While to human perception it may not appear clear that the gospel of Jesus Christ was contained in the promise of God to Adam and Eve,—"It shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15)—to the omniscient mind the divine plan was present in all its details. The Lord does not reveal his plans and purposes faster than is necessary, according to his own wisdom, successfully to carry forward the plan of salvation he has devised. Eph. 3:5, 6, 9; Rom. 16:25, 26; Col. 1:26, 27. All the promises to Adam, Noah, Abraham, Isaac, and Jacob, ancient Israel after the flesh, or King David, had in view the grand object mentioned in the text. In the British navy there is a red thread that runs through all the cordage, from the spun yarn to the heaviest cable; and so this life in Christ runs through all the Bible, from Genesis to Revelation.

These consecutive promises and covenants were but progressive steps toward the consummation of God's philanthropy to fallen man; and the three angels' messages, the Sabbath restoration, the returning gifts of the Spirit, and all the great truths proclaimed in our day, are but *avant-couriers* that this great purpose of love in all its goodness and magnitude, is soon to be realized.

How grand the thought! How cheering to the tired toiler in the harvest! How comforting to the worn pilgrim, to know that the goal of the ages is almost reached! Courage along the line! God has "given a banner to them that fear" him, "that it may be displayed because of the truth. Selah!" Ps. 60:4.

WORTH IN CHRIST ALONE. 1 COR. 1:30.

BY N. W. VINCENT.
(Mound Valley, Kans.)

I AM Christ's, and Christ is mine,
Hope of glory, joy divine!
Little is my all of earth,
In myself I'm nothing worth,
Christ's my prize, tried, precious gold,
Best the universe can hold!
O what gift God gives to man;
Praise him for redemption's plan!

Christ is Counselor to me;
In his word God's mind we see;
Life eternal here we find;
Christ is wonderfully kind.
Opened now the book once sealed,
Secrets to God's saints revealed,
See, God's law is shining clear,
"Know" Christ's advent now is near.

Christ, the Lord, our righteousness,
Our salvation in distress;
All our help is from above,—
Length, breadth, depth of heavenly love;
God is love, the Scripture saith,
God is ours, in Christ by faith;
O what height of love we see,—
Jesus to eternity!

THE FOUR HUNDRED YEARS IN EGYPT.

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

HISTORY is said to repeat itself, and fashions to return at longer or shorter intervals. The same law of periodicity is discernible in the presentation of difficulties which arise out of statements found in the Scriptures. Among the vexing questions which require solution about once in so often, is the one that relates to the length of time that the children of Israel were in bondage. In Ex. 12:40 it is affirmed that the sojourning of the children of Israel in Egypt covered 430 years. Here is the passage: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." The difficulty which has presented itself to the minds of believers, as well as to those of skeptics, arises from the circumstance that by no honest computation based upon the Scriptures themselves can it be proved that the children of Israel remained in Egypt for the length of time stated in the text. When the infidel discovers that such is the case, he gleefully pronounces the Bible a fable, and rejects it as a whole. Not so with the believer; he has seen so many evidences of the authenticity of the word of God, and has been able so many times to find a satisfactory solution of the seeming contradictions which it contains, that in the case before us he looks about him in the confident hope that the good providence of God will sooner or later discover a way out of the trouble presented by the case in hand. Fortunately for him, the ranks of the disciples of Christ have had in them a large number of scholarly men who have possessed the ability and the leisure necessary to a thorough investigation of such questions as the one before us.

Dr. Adam Clarke, for example, was a man of deep piety, and one whose knowledge of ancient languages and acquaintance with sacred literature was so extensive as to render him eminently fitted for the task of explaining the discrepancy between Ex. 12:40 and the facts of Jewish history. From him the following extract on the passage in question, is taken:—

"Now the sojourning of the children of Israel, etc.] The statement in this verse is allowed on all hands to be extremely difficult, and therefore the passage stands in especial need of illustration. 'That the descendants of Israel did not dwell 430 years in Egypt,' says Dr. Kennicott, 'may be easily proved, and has often been demonstrated. Some therefore imagine that by Egypt here both it and Canaan are to be understood. But this greater latitude of place will not solve the difficulty, since the Israelites, including Israel their father, did not sojourn 430 years in both countries, previous to their departure from Egypt. Others, sensible of the still remaining deficiency, would not only have Egypt in the text to signify it and Canaan, but by a figure more comprehensive would have the children of Israel to

mean Israel's children, and Israel their father, and Isaac the father of Israel, and part of the life of Abraham, the father of Isaac.

"Thus, indeed," says Dr. Kennicott, 'we arrived at the exact sum, and by this method of reckoning we might arrive at anything but truth, which we may presume was never thus conveyed by an inspired writer.' But can the difficulty be removed without having recourse to such absurd shifts?—Certainly it can. The Samaritan Pentateuch, in all its manuscripts and printed copies, reads the place thus: . . . *Umo-shab beney Yishrael veaboitham asher yashebu baarets Canaan, ubaarets mitsraim sheloshim shanah vearba meoth shanah.*

"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was 430."

"This same sum is given by St. Paul (Gal. 3:17), who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt; and this chronology of the apostle is concordant with the Samaritan Pentateuch, which, by preserving the two passages, 'they and their fathers,' and 'in the land of Canaan,' which are lost out of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be necessary to observe that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses; and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic, as well as most ancient, copies of this version which we possess. As to St. Paul, no man will dispute the authenticity of his statement; and thus in the mouth of these three most respectable witnesses the whole account is indubitably established. That these three witnesses have the truth, the chronology itself proves; for, from Abraham's entry into Canaan to the birth of Isaac, was twenty-five years. Gen. 12:4; 17:1-21. Isaac was sixty years old at the birth of Jacob (Gen. 25:26); and Jacob was 130 at his going down into Egypt (Gen. 47:9), which three sums make 215 years. And then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed."

Those readers of the REVIEW AND HERALD who do not have access to Clarke's Commentary, will do well to preserve this article for future reference.

LIVING WITHOUT SINNING.

BY C. L. TAYLOR.
(Seward, Nebr.)

THE question is often asked, "Is it possible to live without sin?" This is a very important inquiry, and if it is to be answered in the affirmative, it is time for every Seventh-day Adventist to know it, believe it, practice it.

In order to get a proper understanding of the question asked, it may be well to state that the interest of the questioner is to know whether one may live without sinning. There is a difference between living without sin and living without sinning. But allowing this to pass for the present, let the reader notice a few passages showing God's purpose in reference to our living without sinning.

There is to come a time very soon, when God's people will stand "without fault before the throne of God" (Rev. 14:5), when the church of Christ will be without "spot, or wrinkle, or any such thing," "holy and without blemish." Eph. 5:27. This is a perfection to which all must attain before Christ comes; for at his coming no change is promised but in our "vile body." Phil. 3:21. Therefore, at some period prior to the coming of Christ, all will have ceased sinning.

That the Lord desires to have men live without sinning all through their Christian experience is evident. And we read, "We, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:74, 75. Said the angel to Joseph, "Thou shalt call his name Jesus: for he shall save his people from [not in] their sins." Matt. 1:21. And "put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. 13:14. "My little children, these things write I unto you, that ye sin not." 1 John 2:1.

That God is able and willing to keep his people from sinning is expressed by Paul to the Philippians as follows: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. The same apostle writes to the Romans, "Who art thou that judg-

eth another man's servant? To his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand." Rom. 14:4. But Jude makes the matter even more clear. His testimony is, "Now unto him that is able to keep you from falling, . . . be glory and majesty," etc. Jude 24, 25.

And now to go still further: God not only desires men to have, and expresses his willingness and ability to give them such an experience, but he says that he actually *does* give it. In the second letter to the Corinthians, Paul in unmistakable language, says, "Thanks be unto God, which always [not occasionally, but *always*] causeth us to triumph in Christ," 2 Cor. 2:14. In perfect harmony with this, Peter adds, "Who *are kept* by the power of God through faith." 1 Peter 1:5.

There is no room to misunderstand the foregoing texts. Then besides these direct statements there is the fixed and everlasting fact that the followers of Christ are to live *as he lived*. Of him it is written, "Who did no sin," "leaving us an example, that ye should follow his steps." 1 Peter 2:22, 21. If men follow his steps, they certainly will do no sin. "Ye are my witnesses, saith the Lord." As to how they are to witness, Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. "Having your behavior seemly among the Gentiles." 1 Peter 2:12, Revised Version. Every day, every hour, the church of Christ is to witness truthfully for him, proclaiming that the gospel is the "power of God unto salvation," just what it claims to be.

A thought of inestimable value to the realization of the foregoing truth is this: The Scriptures tell us that if any man "be in Christ, he is a new creature." 2 Cor. 5:17. A new creation has taken place by the power of the word of God. 1 Peter 1:23. This creation is just as real as was the creation of the heavens and the earth, which took place by the same power,—the "word of the Lord." Ps. 33:6, 9. Of the created works of God Paul tells us they are upheld by the word of God (Heb. 1:3), which brought them into existence, and of the starry worlds moving on in their ceaseless orbits it is written, "He calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40:26. Now, as God has told us that one soul, one renewed heart, is of as much value as a world, therefore every man whose heart has been made new in Christ may know that just so surely as the heavens shall never fail, just so surely will he never fail in his course. The "everlasting arms," the eternal word of God, will always be "underneath." No being will be able to separate him from God. (See John 10:28, 29.) From this we again see that God's plan is to give us everlasting victory.

Why then do we not have it? Simply because we do not claim it by faith. A man will never receive more than his check calls for. "According to your faith be it unto you." If one believes he must "sin a little," he will sin not only a little but a great deal. He could not well do otherwise. By believing as he does, he is making "provision for the flesh, to fulfill the lusts thereof." His faith is only to calculate to sin. Is it not plain that such a plan will *never* bring one to a cessation of sinning? If a man would be perfect as God is perfect, his faith must lay hold upon that perfection. If he would stop sinning, his faith must call for that experience also. And if a man believes for it, he will surely get it.

The word of God leaves no room for sinning a "little." It says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him." 1 John 3:9. The fact that many who have been born of God, who have had an experimental knowledge of the Saviour, do not enjoy the fullness of this text, is no argument against

its truthfulness or practicability. When John penned those words by inspiration, he undoubtedly gave an account only of what he knew in his actual life. "Whosoever abideth in him sinneth not." As one has said, "It is much more to the glory of God that we be kept from sinning than that we should sin, and then be pardoned." How true! And the reason why he that is born of God sins not is, "his seed remaineth in him." The "seed," the word of God, abides in him, according to the instruction of Christ (John 15: 7), and this gives him victory. He lives by the "It is written." The hidden word keeps him from sin. He is tempted, but knowing the goodness of God as revealed in Christ, he is constrained to say as did Joseph, "How then can I do this great wickedness, and sin against God?" Gen. 39: 9. He "cannot sin." Not that he is physically unable, but his mind, his heart, is averse to wrong, being drawn to the right by a greater power than that of evil. (See 1 John 4: 4.)

"Well," says one, "will we not commit sins of ignorance?" It is possible that one will; but that is not saying one ought to plan to commit sins of ignorance. It is better for men to plan by faith to let God put a spirit of wisdom within them. Has not Christ promised to be wisdom to his followers? 1 Cor. 1: 30. Does he not bid us ask for this very blessing? James 1: 5. And "when wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." Prov. 2: 10, 11. We are not to be ignorant of the plans Satan lays for our downfall. 2 Cor. 2: 11. It is possible that sins of ignorance may be committed; but it is not probable that such sins will be very numerous, if people live up to their privileges. "Where religious principle governs, the danger of committing great errors is small; for selfishness, which always blinds and deceives, is subordinate."—"Testimony for the Church," Vol. II., p. 129.

To illustrate the fact that to live without sinning is different from living without sin, let us take a man in whom no change has been wrought by the gospel of Christ. What is his condition? A little observation will reveal the fact that he not only does wrong; but he loves to do wrong. He is a willing servant to that living, active principle of sin, the law of sin (Rom. 7: 23; 8: 2), that dwells in his members. His mind is carnal (Rom. 8: 5, 6); and his very flesh is so filled with the lusts of sin that the word "flesh" is used as a synonym for *sin* by the Spirit of God. Rom. 8: 8. Both mind and body are sinful; no difference exists between them. The flesh lusts, the mind agrees, and the lust is willingly allowed to conceive, and is carried out into active sin. It is sin that causes the man to *sin*.

But now we will suppose that this man hears the truth. He sees the purity and loveliness of the life of Christ in contrast with the vileness and hideousness of his own. The view causes him to desire a change of life, and in his mind there is developed a faith that lays hold on the promises of God, and he is changed. From henceforth he leads another life, the life of Christ. Gal. 2: 20. The things he once loved he now hates. Righteousness is the controlling power of his life. He has stopped sinning, but is sin all gone?

In "Appeal to Ministers and Conference Committees," p. 36, is found this statement: "When we lay hold of Christ by faith, our work has but just begun. Every one has corrupt and sinful habits that must be overcome through vigorous warfare." By this statement it is seen that the Christian will feel the promptings of lust; and this, in "Bible Sanctification," is positively stated to be the case. And every one knows by experience that this is true. It was concerning these very lusts that Paul spoke, when he said, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to

fulfill the lusts thereof." The lusts are there after the man has "put on Christ." Is the Christian, then, no different from the sinner?—Certainly. The sinner obeys his lusts, the Christian compels his lusts to obey him. The Christian never allows lust to blossom forth, to conceive, to become active, open sin. (See James 1: 14, 15.)

The plan of the Christian's life is clearly stated by Paul in his letter to the Romans, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." That is, the power of sin is broken that sin itself may be destroyed, put out of existence. Sin is crucified by faith, is dead and buried by faith, and if *kept* buried, will finally, like any dead body, mortify and be dissolved utterly. Notice the following: "Ye are dead, and your life is hid with Christ in God. . . . Mortify therefore your members which are upon the earth; fornication, uncleanness," etc. Col. 3: 3, 5. These things had been made "dead," but now they were to be "mortified." Nothing would ever mortify if it were being raised from the dead continually, and so God would have those who by faith have crucified, put to death the body of sin, keep it forever in a state of death, mortify it *by* faith.

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6: 11, 12. Mark it, the lusts of sin are there, but are not to be allowed to *reign*. When sin occupied the citadel of the heart, it did as it pleased, because it had the power; but now that Jesus, the rightful owner, has been enthroned, he is to be king over all, because he holds the right as well as the power. From this time forth the renewed heart says to all the promptings of lust, *No*.

Satan, knowing the situation, and being fully aware of these sinful tendencies of the flesh, is constantly seeking to stir them up, shooting his fiery darts right and left. But the Christian has on the shield of faith, and is able not only to ward off the attack, but to "quench all the fiery darts of the wicked." Eph. 6: 16. The result of the temptation, therefore, is only to reveal to the child of God his weaknesses, and in place of the weaknesses, he puts in Christ. Thus day by day the battle goes on, the result being that the wall of old, sinful habits and lusts is being torn down brick by brick to give place to one of perfect righteousness. This is sanctification; and being changed from glory to glory, he who once was filled with the motions of sins will finally have completely eradicated all such, and reflect the perfect image of Christ.

But to view the Christian from the standpoint of the present, he presents many paradoxes. He is perfect (Phil. 3: 15), yet not perfect (verse 12); that is, his heart is perfect toward God (2 Chron. 16: 9), but he still has sinful habits to overcome through vigorous warfare. He is complete in Christ (Col. 2: 10), yet not complete. Phil. 3: 13. He is sanctified (1 Cor. 1: 2), yet not sanctified; for "sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace."—"Testimony for the Church," Vol. I., p. 340. He is righteous (Rom. 4: 5, 6), yet not righteous. Job 9: 20. In all these statements there is no contradiction, but only illustrations of the thought that though one is not sinning, there is still sin to be overcome, an advance step to be taken in perfection, completeness, sanctification, righteousness. With heart as pure as a little child, he grows up, by overcoming the lusts of the flesh, "unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 13. (See also Phil. 3: 13, 14.)

Let no one, therefore, be discouraged over his imperfections. Rather let him rejoice that the light of Christ's countenance so shines upon him that the imperfections are seen. For seeing en-

ables him to apply the perfect remedy, and trusting in God's all-sufficient grace, he will live without sinning, and finally without sin.

JOHN 14: 12. ✓

BY JOSEPH CLARKE.
(Lowry City, Mo.)

"VERILY, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do because I go to my Father." In this 14th chapter of John is recorded the promise of the Comforter, the Holy Spirit, which promise could not be fully realized until after the crucifixion and ascension of our Lord to the presence of the Father. And in Acts 1: 4 we find that Jesus bade his disciples to wait at Jerusalem for the fulfillment of this promise. This command the disciples strictly obeyed, and on the day of Pentecost, they realized in all its fullness that the promise which Jesus had made to them, of which Peter reminded the people, was also a fulfillment of Joel 2: 28, 29. (See also Acts 2: 17-21.)

Thus it came to pass that the promise recorded in John 14: 12 was realized on the day of Pentecost, in the outpouring of the Holy Spirit, to such an extent that the apostles addressed the people with divine power in the various languages and dialects of each nationality then present at the feast,—at least fifteen different languages,—and as the outcome, three thousand people were soundly converted in one day.

Truly this was a day of great things to the little band of disciples who a few days before this were mourning the loss of their divine Master laid away in the tomb cut in the rock, and they themselves locking themselves in an upper room for fear of the Jews. Now they could see how it was that John 14: 12 was literally fulfilled.

HOW WE ARE CLEANSED. ✓

BY R. P. HANSEN.
(Eau Claire, Wis.)

THE "Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17. Jesus says, "If any man thirst, let him come unto me and drink." John 7: 37. And he tells us how to drink, and the result of so doing in the words following: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

Again: "But the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14; 6: 35. It will "cleanse us from all unrighteousness," making us "new creatures." Therefore our prayer should be: "Create in me a clean heart, O God; and renew a right spirit within me." "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." And God will not only cleanse us of the "sins that are past" (Rom. 3: 25), but purge our conscience from "dead works." Heb. 9: 14.

A natural mirror reveals to us the filth, but has no power to cleanse. But glory be to God, that, whoso looketh into the perfect law of liberty, and *continueth* therein, . . . shall be blessed in his doing." James 1: 25. The law of God, as it is revealed in Christ, does change us, as it is written: "We all, with open face *beholding* as in a glass the glory of the Lord, are changed into the same image from glory to glory." So let us study the lovely character of Christ, and be changed and cleansed of all unrighteousness.

—Habit grows with years.

—No one ever reaps good fruit from gain dishonestly accrued.

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.

LOVE LIGHTENS LABOR.

A good wife rose from her bed one morn,
And thought, with a nervous dread,
Of the piles of clothes to be washed, and more
Than a dozen mouths to be fed;
The meals to get for the men in the field,
The children to fix away
To school, and the milk to be skimmed and
churned;
All to be done that day.

It had rained in the night, and all the wood
Was wet as it could be;
There were puddings and pies to bake, besides
A loaf of cake for tea.
The day was hot, and her aching head
Throbbled wearily, as she said:
"If maidens but knew what good wives know,
They would be in no haste to wed."

"Jennie, what think you I told Ben Brown?"
Called the farmer from the well;
And a flush crept up to his bronzed brow,
And his eyes half bashfully fell.
"It was this," he said, and, coming near,
He smiled, and stooping down,
Kissed her cheek: "'T was that you were the
best
And dearest woman in town."

The farmer went back to the field, and the wife,
In a smiling, absent way,
Sang snatches of tender little songs
She'd not sung for many a day.
And the pain in her head was forgot, and the
clothes
Were white as the foam of the sea;
Her bread was light, and her butter was sweet
And as golden as it could be.

"Just think," the children all called in a breath,
"Tom Wood has run off to sea!
He would n't, we know, if he only had
As happy a home as we."
The night came down, and the good wife smiled
To herself as she softly said:
"'T is so sweet to labor for those we love,
It's not strange that maids will wed."

—Building Association Record.

THE STRENGTHENING POWER, OF SYMPATHY.

THE word "sympathy" is from two Greek words, *syn*, with, and *pathos*, suffering, and means a suffering with another. The "Century Dictionary" defines sympathy as a "feeling identical with or resembling that which another feels; the quality or state of being affected with feelings or emotions corresponding in kind if not in degree to those which another experiences: said of pleasure or pain, but especially of the latter; fellow-feeling; commiseration; compassion."

In order that any one may have real sympathy for or with another, it is necessary for him to have a personal experience in those very things in which he would feel with that other; for without that he will not be able fully to understand, much less to enter into, the other's state of feeling, so as to share it with him, be it joy or grief. On the other hand, it not infrequently happens that persons in need of sympathy do not rightly recognize or appreciate the value of those, who, being capable of having this kind of sympathy for and with them, would gladly extend the same to them, if they could only sense it and avail themselves of it. But somehow, we all often fail to do so, even though the views and interests of our sympathizers are identical with our own. But when we are eventually brought into situations where we have them no longer with us, we see our mistake, and must now set about to find and develop among utter strangers what lay so near us in our former associations, and which might have been so helpful to us, had we only availed ourselves of it.

The meetness of human sympathy is one of the main-springs of social life, and if rightly used, may become one of the chief factors in the achievement of grand and noble undertakings. It manifests itself variously, according to circum-

stances; now as pity and compassion, then by way of confidence and respect, and again by self-denial and sacrifice for the object of its care. Sympathy is the real soul of true friendship and love, and is an indispensable part of genuine religion. The sufferings and miseries of others, in most cases, call it into action, and whenever we see any of our fellow-beings unjustly and shamefully treated, it imparts to the truly noble soul the courage of the hero or the self-denial of the martyr, to champion their rights. The parasite and his like, however, only seeks the sympathy of others to expend it on himself, for his own selfish ends, without ever lifting a finger himself to ameliorate in any way the unfavorable condition of others.

How essential an element sympathy is, in all relations and conditions of life, experience teaches us, whenever we bring succor and help to our fellow-man in his need and distress, or when we ourselves, in hours of darkness or gloom, utterly helpless, receive the sympathy of some kind friend who rekindles our courage and revives our drooping spirits, thus infusing new life and hope into the down-cast soul.

It has been demonstrated over and over, from innumerable examples, how exceedingly difficult it is for the ordinary man, and in fact, for the vast majority of mankind, to make advancement in the upward development and ennobling of character, or even only to preserve a good character amid unfavorable surroundings that afford neither sympathy nor aid to reach a high ideal, but whose tendencies are all and always in the opposite direction. Extremely few of the great mass of mankind are able to rise in worth of character entirely above their surroundings, and to surmount every obstacle or influence, even though the most unfavorable possible. Thus far the world has seen only one who was able to do this perfectly, and that was the Lord of life himself. He who had come down with the most noble and lofty purposes saw himself obliged to begin his career as Saviour of mankind on earth, without any degree of human sympathy worth the mention, not even from those for whose redemption he had given up the glories and joys of heaven. "He came unto his own, and his own received him not." John 1: 11. Misjudged, despised, and falsely accused again and again, he entered upon and pursued steadfastly his sublime work, continuing faithfully in the same, even under the most forbidding circumstances, unto the end.

But it was one of his first endeavors in the execution of this work to call this very sympathy into life among men, by that means to gain instruments for the pursuit and extension of his mission. For that reason he endeavored, immediately after commencing his public labors, to gather about him such as could be initiated into the aims and purposes of his mission, with the expectation of their becoming animated by the same to co-operate with him and to share, in a measure at least, his motives and feelings for so doing. Indeed, this genuine sympathy for his work, which the Saviour had to infuse and then develop in the hearts of his immediate followers, formed a fundamental bond of union between him and them, to cement their relationship. None felt drawn toward him except as they were attracted by his views and teachings of truth and duty, such as he promulgated during his public ministry. But after they had become convinced that his representations of God and our relations to him were correct, there was through this very means a lively desire and longing awakened, in some few at least, to make these teachings their own and to follow the teacher; the intelligent and conscientious felt themselves drawn toward God, and the mighty impulses and longings which the Saviour so well knew how to awaken in hearts at all susceptible, led them to seek kinship with him in his thought and life. And to such as received him, he gave "power [margin, the right, or privilege] to become the sons of God, even to them that believe on his name." John 1: 12.

But out of the multitudes of those who believed

themselves the children of God, and in the enjoyment of the favor and fellowship of heaven, the Saviour could cull out only a scanty twelve, to train so that they might enter into the spirit of his work, and become to him a source of sympathy and encouragement. But, alas, how often was he to be disappointed, even in these chosen ones. Yea, the most favored three of this picked company of the twelve, with whom he stood on more intimate terms than the rest of the apostles, were, in spite of his constant instruction which he gave them early and late, still very far from being thorough sympathizers with him in his work and sufferings. Peter, after three years and a half of the closest association with his Master, and in the face of the boast that he would go into death for his Lord, denied him most shamefully in the hour of trial. And when, a few days previous to this, the Saviour was burdened in soul with the anguish of his coming sufferings, that he was so soon now to undergo, James and John, utterly regardless of the troubles that weighed down the Spirit of their Teacher, were occupied with selfish contests for the pre-eminence among their brethren. Still, very imperfect as their sympathy and help was, the Lord made them, with the rest of the twelve, a most glorious promise of reward, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. And we know that they were privileged to form the nucleus of that body of believers that was under God through Christ with them to become heirs of the everlasting kingdom of God.

Jesus, however, did not only seek to gain the sympathy of others, but freely bestowed his infinite love and compassion upon them, and still extends his sympathy to us, down to this very day. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 18. Christ can enter most fully into human trials, because there is no trial to which he has not been subject, in order to know from personal experience how those are tried whom to save to the uttermost cost him the greatest work of self-denial that ever was accomplished, or ever can be. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But 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." Isa. 53: 4, 5. In the days of his humiliation the Saviour sought not only human sympathy, though he found none, but he underwent all these sufferings that he might most fully sympathize with his followers all through the ages, to the end of time. Are you suffering without human sympathizers? Christ can understand your case, if men do not. Look to Jesus, and take new courage, weary soul. Follow his example and extend your sympathy to others, even though they cannot or do not sympathize with you, and you will become most Christ-like.

Do you have the sympathy of your fellows? Then do not cast yourself passively upon the same, but rather use the strength and help thus derived to assist others, in turn, thus ennobling your life and theirs by lifting them to a higher plane of living. Let those, however, who freely and indiscriminately draw upon, or bestow, sympathy, see to it that by so doing they do not gratify the ambitious and selfish ends of men, rather than further the cause in which they have enlisted, lest in the great day of reckoning they will find that they have built up "wood, hay, stubble;" "for the fire shall try every man's work of what sort it is." 1 Cor. 3: 12, 13.

AUGUST KUNZ.

The Mission Field.

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

IN THE AFRICAN INTERIOR.

(Continued.)

ON arriving at Katunga, I was attacked with a severe fever, and having my goods to look after, I was glad when I could rest quietly. It was now March 5, having taken about eighteen days for the boys to paddle a boat three hundred miles against the stream. This was considered good time, as it takes the steamer thirteen days, and often more, as they sometimes get stuck on the sand banks for a day or two. I received every kindness here from the agent, Mr. McMaster, who took care of my goods, and rendered all the assistance he could. He secured carriers for my goods,—and I had to have about twenty of them,—which was quite a help to me. He also got men to carry me by a "machilla," a hammock fastened on a long pole, and by that means carried on the shoulders of two or four men. I felt unable to face a journey of twenty-eight miles on foot, after having the fever, and it only cost me about ten shillings.

I left Katunga on the 7th, at 7:40 A. M., and away went the boys at a jog trot up hill and down, but generally up hill, as Blantyre is at an elevation of 3,500 feet. I arrived here at 4:30 A. M., and called on the Rev. D. C. Scott, who has charge of the mission here, having been here about twelve years. He informed me they had no room to take in strangers, but advised me to go to the African Lakes Co., who have an office and residence here. I had been advised by a young man I met at Katunga not to go to that company for accommodations, as their charges were rather expensive. So I sought out a Mr. Booth, a brother missionary whom I had heard of at Cape Town, and one with whom I had some business to settle. I was received by him very kindly, and am now making my home with him until I decide where to locate my mission station.

Mr. Booth is a man about forty-three years old, and has engaged in the mission work here on a very large scale. He has already secured about two hundred and one thousand acres of land, some of which I have been over. It is a very rich soil, and well timbered, and a fine location for a mission station, the nearest point being about five miles distant from Blantyre. It is called the Zambezi Industrial Mission, non-sectarian. His plan is to make it self-sustaining after the first three years; but it will require about one thousand pounds to carry out the plan. After that the proceeds from the third year's crop will more than pay all expenses incurred. Coffee will be the chief crop, but there are several other things, he says, that will bring the same revenue. I will try to forward you his prospectus. He informs me that he can have all the capital necessary to carry out his plan, as they have written him from the London office that he can go on with the work, and the money will be forwarded at once.

He is proving a brother to me, and is doing all he can to aid me in my work. He has made me an offer of any of his interpreters to help me in any way I may wish to use them, or even take them with me, if necessary, and more than that, being a nonsectarian mission, and he the manager here, it will lay in his power to aid me financially, if necessary. He has secured seven mission sites, any of which are now open for us to enter if we so desire. He has three hundred natives working at building houses, among others, two school-houses. He intends to find work for about one thousand natives, each family to have an acre of land on which to grow their food. This offer will be made first to the Angola slaves, who are willing to make their houses on the mission station, and provision will be made for others as far as possible. . . .

I visited Mr. Scott a few days ago, in order to get his assistance in procuring some books and other helps in the Manganza languages, as I had heard he had compiled a dictionary and some of the Scriptures in that language. He received me very kindly, and invited me to come and take dinner with them at 5:30. I thanked him, and was there as appointed. His home looks like an old English homestead, with thatched roof and brick walls, and is very nicely furnished; he also has a very fine library. I had heard he was a very good musician, so after dinner I asked him to play on the organ. He said he would, and invited his brother, Dr. Scott, who lives near him, to join him with his violin. He had heard I had a violin with me, so asked me to take the doctor's place, which I did. They seemed to appreciate my playing very much, and I received another invitation to come and take dinner with them on Friday evening. I could not very well go on that day, but went the next day, at 7:30 P. M. He gave orders for me to have any book, or such help as I thought would aid me in learning the language, so I have gained one important step in my work.

I will now inform you of my prospects, as far as I know, at this time. Some few weeks ago, a Mr. Petit sent for Mr. Booth, and asked him to go as a missionary to Chipata land, as he had had a very urgent request for them to send a white man to come and live with them, their words being, "For God's sake, send us a white man to protect us from being killed or taken slaves." Mr. B. told him he could not go, as he had an important work here, but would do all he could in getting one for them. So he informed me of the opening, and I am now waiting to see this Mr. Petit, who happens to be away on his plantation. I have spoken to Mr. Scott about the people, and he says it is true that they are being surrounded by foes. They are now hid, as it were, on the top of the mountains and every hiding-place that they can find. There are not many of them, but they are in a sad state. They told Mr. Petit they would do all they could for a white man, if he would come, as they know then their enemies will not take them as slaves. Mr. Scott informs me it will require great care if I go, as I will have to go through their enemies' land, and I will need quite a number of carriers, and I must have money to buy all the food I will need, both for myself and men.

But even while I pen these lines, there are now sitting in the house two chiefs who want teachers to go to their people. Mr. Booth has had no less than twenty asking for teachers. Mr. Scott told me I need not go to Lake Tanganyika, as there were many urgent calls near by. I have thought the matter over, and have given up going. The cost of reaching there is great to me, and in fact, more than I think I ought to give to men of the world, who are grasping for riches, when the money can be spent in calico to help me to reach those who are anxiously calling for help near by. I feel I cannot pass on, so for the present can only wait until the way is clear to me what to do. My only help is in asking God to direct to the right path of duty.

G. JAMES.

(Concluded next week.)

MISSIONARIES FOR SOUTH AMERICA.

SOUTH AMERICA has for some time been on the hearts of Dr. Grattan Guinness and those who labor with him at the East London Institute for Home and Foreign Missions. Some of the students have shared the concern for the unevangelized millions of that neglected continent, and five of them—Messrs. R. Stark, F. Peters, J. Jarrett, T. Joyce, and T. Berkeley—are hoping at an early date to proceed to their field of labor.

In a circular just issued, Dr. Grattan Guinness says: "In the September number of *Regions Beyond* for 1891, we published an article on the needs of Peru. We referred to its extent, to its

coast line, 1,400 miles in length, its lofty mountains, higher than the Alps, its broad plateau traversed by railways, one of which crosses the Andes at an altitude of 15,600 feet, and to a mixed population of three millions of souls waiting for the word of life. In Lima, the capital, whites, Indians, blacks, and Chinese are intermingled. The aboriginal Inca Indians form fifty-seven per cent of the population of the country. The prevailing language is Spanish, and the State religion is Romanism. Peru is in a sadly neglected condition. Lima has the reputation of being 'one of the gayest and grossest capitals in the world.' The native Indians are 'wholly uncared for by the government in every sense,—religious, educational, and political. The "priests" of the various provincial districts are habitually drunken, extortionate, and ignorant.' Among the many towns in Peru calling for missionary labors, we may mention Truxillo, with a population of thirteen thousand souls, Arequipa, with twenty thousand, Huamanga, with twenty-six thousand, and Cuzco, with forty thousand. We are glad to say that some hearts have already been stirred by our article on Peru to feel for its needs, and that several of our students have volunteered for missionary work in that country, and in the neighboring State of Bolivia." *The Christian.*

DISCOVERED A HEATHEN TEMPLE.

A MISSION priest returned to Mexico City from an Indian village, distant only two days' journey, and reports having discovered an Indian temple with seven large Aztec idols, to which the people prayed publicly. In the temple were two massive golden candlesticks, in which candles were kept perpetually burning. The priest called on the authorities, and several idols were deprived of their heads, amid the murmurs of the Indian worshippers. The candlesticks were confiscated. The idols were not destroyed, but were taken to the City of Mexico, and one is at the house of the Josepina Sisters, a Catholic educational order. Some of the idols have been secured to the museum. The Indians especially regretted the destruction of the god of rain, saying that they could no longer count on the success of their harvests.—*Selected.*

Special Attention.

WORLD'S FAIR COMMENTS.

ANOTHER turn of the World's Fair kaleidoscope, and the Fair opens again on Sunday. Just as the religious papers, great and small, were sending forth their peons of praise that the church stood in the ascendant, and that a great triumph, a great moral victory, was now assured,—just as the ministers had lifted the church boycott, and said to the restless spirits looking with longing eyes toward the white city, "Go!" then "press change," the Fair opens again on Sunday, the "anarchists" walk smilingly into the Fair, and the ministerial anathemas are again in order. The time it is opened because of the injunction of the court. We do not see how the directors can be held responsible for it. The directors opened the Fair on Sunday. This pleased the working people or would have pleased them if the exhibits had all been open. They also closed the Fair on Sunday to please the church people. They have certainly done all that could be expected of them to please both parties! They have come so near to opening every other Sunday, that we wonder they do not propose this as a practical way out of the difficulty. We have expected and predicted just such change as this. The World's Fair is being used by God to agitate the question of the Sabbath. The religious and secular papers are filled with discussions of it. And the end is not yet.

That the directors did close the Fair on Sunday is regarded and heralded by the church party as a "great moral victory." We fear that if the

who so consider it, were put to the test to tell in what this victory consisted, they would find it as hard to answer as did "Old Kasper" in explaining to "little Peterkin" the "famous victory" of Blenheim. When little Peterkin said,—

us all about the war,
And what they killed each other for,"

all that Old Kasper could answer, was,—

"Everybody quoth, said he,
That 't was a famous victory."

When the smoke of the "battle of Chicago" shall have cleared away, where shall we look for the advance in morality gained by it? If we should admit that which is not true, that Sunday is the Sabbath, and that trying to keep it holy would promote morality, even then we still can ask, Where is the moral victory? Those who were shut out of the Fair will spend the day in idleness and pleasure somewhere else. Those who worked inside the Fair will work or play in other places, as self-interest or inclination shall influence them. And over all the broad land, those who want to work or play on Sunday, will do so just the same as though there had never been a World's Fair or any contention about Sunday-closing. The trains and steamboats will carry their usual loads of passengers to the various resorts of recreation, and even inside the Fair grounds the work of repair and the necessary changes of various kinds will go on on Sunday, as before. So if the Fair shall be closed a few more Sundays than it is open, we still ask, Where is there, either in the Fair itself or in the country at large, a moral victory?

One thing, however, the churches have gained by their course in this matter. They have gained the enmity of many thousands of the laboring people throughout the whole country. Honest, hard-working men do not like to be called "anarchists," "thugs," and "vicious classes," simply because they will not accept church dogmas which cannot be sustained by Scripture or common sense. Because they did not crowd to the Fair with the exhibits nearly all closed, they are coolly informed by the religious press that they have shown that they did not want to go to the Fair on Sunday. This is a specimen of the honesty and logic of the leaders of the Sunday crusade. Working-men are not ignorant in this day and age. They already feel that the Protestant clergy are not their friends. They know that very many rich, and consequently respected church-members, own stock in Sunday-running railroads, and that they will make a dollar as quickly on Sunday as on any day, when they have the opportunity to do so. They will look upon the churches more and more as high and privileged class clubs, who desire to rule the country rather than to benefit it, and where poor men are not wanted. This spirit of alienation will be the most substantial part of the "great moral victory" of the Sunday-closing movement.

The religious press has been predicting that were the Fair only closed on Sunday, there would be a much larger attendance, but the receipts upon the days since the Fair was closed on Sunday, have not been such as to justify their prediction. The daily admissions to the Fair have been, during the past week, as low as seventy-seven thousand. The last Sunday the Fair was open, there were forty-nine thousand people in attendance. The first Sundays the Fair was opened there were over one hundred thousand in attendance. The closed exhibits failed to draw, and so it was held by Sunday-closers that the Sunday Fair was a failure. Any one who has the manliness to look at the thing fairly can see that had the exhibits been open, the number of those going on Sunday would not have diminished. Let it now be announced that on a certain week day the same proportion of the exhibits would be closed, as were closed on Sunday, and we doubt if there would as many attend the Fair as did attend on the last Sundays the Fair was open.

A paper now before us contains this paragraph concerning the last open Sunday at the Fair before the directors voted to close it: "The crowd was small, and of course the best exhibits were closed

or covered up." We fail to see any logic in this,—any reason for the "of course." Were the exhibits closed because the crowd was small? That is the way it is put in this paragraph. But everybody who knows anything about the matter, knows that the closing of the exhibits was not because of the smallness of the crowd. If the statement had been reversed, there would have been both truth and logic in it. It would then have read thus: "The exhibits were closed or covered up, and of course the crowd was small." This would naturally follow as a matter "of course." But some people have a remarkable faculty of seeing and stating everything backward.

Not long since, the shereef, or priest, who conducts the Mohammedan religious services in the Arab village, Midway Plaisance, at the World's Fair, called the faithful to prayers, after the time-honored manner of the religion of Islam. But the "faithful" had learned something of American liberty while at Chicago, and were exceedingly slow to respond to the call. Whereupon the shereef went after the delinquents with a strap, and was laying about him in a way that would be an honor to any orthodox Mohammedan, when he was arrested by a Columbian guard, and locked up, to learn a lesson of American liberty of conscience.

Lest we think the shereef much behind the time in the matter of religious liberty, we should remember that Mohammedanism is not supposed to be quite up to Christianity, and that only one hundred years since, in New England, if a person absented himself from church, he was liable to prosecution before the civil court, and if he went to sleep in church, he was rapped with a staff over the knuckles or head by a church officer called a "beadle," whose duty it was to keep everybody awake during the service, something which dull preachers often failed to do on hot Sundays. This is happily in the past, and we presume the shereef never heard of it. But when we consider the religious bull-doing that has been done by the American churches to run the World's Fair according to their religious notions, and the ministerial whips that have been cracked over the heads of so many congregations this present summer, to form the religious columns into line for the honor of God and the salvation of the American republic,—all of which, no doubt, this Mohammedan priest has noticed,—we should be charitably disposed to the shereef, who has in his small way, for the glory of Allah and the spread of the true faith, been trying to do the same thing. If it is true that "one touch of nature makes the whole world kin," a similarity of religious spirit ought to have the same effect, in which case the "American Sabbath Union" should feel the touch of kinship for the shereef, and give him the position of secretary for one of their associations.

M. E. K.

"AN EXCITED FISHERMAN."

Of the comparatively few who can discern the evil results of religious legislation, and who protest against the Church and State meddling with each other's affairs, the majority do so from the standpoint of present expediency simply, and not from the principle involved, which, if allowed to work out its logical course, will result in not only very great inexpediency, but even in oppression and persecution. While expediency is involved, induction is not always the best process of reasoning. Yet these same persons in their efforts to show the undesirability of such legislation, often expose the impracticability and absurdity of it frequently to a ludicrous degree. Such is the following from "an excited fisherman," who gave expression to his views in the "Sunday" issue of the *Suz*, July 2:—

"There are about half a million anglers in the State of New York, who can only enjoy their sport on Sunday, because they are compelled to attend to their daily labors during the week. To attempt to interfere with them in the quiet, peaceful, and retired way in which they practice what is called 'the gentle art,' would be an outrage; and in these days, when the working-men evince a disposition to complain often even without just grounds, it is unwise to attack them wantonly in their innocent amusements.

"Section 265 of the penal code is regarded as a dead letter, and very properly, because it is a crazy section, and consequently is not the law. It is the creation of cranks, as any sensible person can see. Look at it:—

first day of the week, and all noise disturbing the peace of the day, are prohibited."

"Now before enforcing all this, let us begin by building several new jails, and while we are at it, a lunatic asylum or two, close to the halls of legislation, might not be out of place. There is no hunting in the neighborhood of villages and churches, except perhaps that kind in which the preachers and deacons are past masters, judging from the records of a few years back; and it may perhaps be a legal question yet to be decided whether the Constitution of the United States and of the State, which provide for the right to carry arms and for free fishing, without mentioning anything about Sunday, do not give our fishing friends the right to enjoy their sport and to laugh at section 265. If this is not sound legal doctrine, then we must put into jail all the fellows who shoot on Sunday, who hunt on Sunday, who fish on Sunday, who 'play' ball on Sunday, who 'play' the piano on Sunday, who 'play' the organ on Sunday, who 'play' the Devil with the deacons or with the ladies on Sunday, who 'exercise' on horseback on Sunday, who 'exercise' on bicycles on Sunday, who 'exercise' on foot on Sunday, and who make noise by shouting and yelling at revival meetings or other church meetings on Sunday, thereby disturbing the peace of the day.

"Then let us stop the running of the ferries and the railroad cars on Sunday, stop the ringing of all the church bells on Sunday,—many of them are cracked and unmusical,—stop all the clocks on Sunday, and stop the world from going round on Sunday.

"Then our fish and game commissioners will be happy."

Although this enthusiastic fisherman's ire was probably aroused because religious legislation interfered this time with his occupation, or pastime, whichever it happens to be, his portrayal of the absurdities to which the spirit actuating such legislation will lead, is at the same time amusing and true. As absurd and ludicrous as it may seem at first thought, it is but the logical and inevitable result of this kind of legislation. Grosser absurdities and greater ludicrousness than these set forth by our fisherman, are embodied in the old Puritanic blue laws. These blue laws are being revived to a considerable extent in Maryland, Massachusetts, and other eastern States in which these laws are retained on the statute books. May we not reasonably expect that worse things than some of those pointed out by this fisherman will soon be not simply mere imaginations and speculations, but realities?

W. E. HOWELL.

DISTANCES IN CELESTIAL SPACE.

SIR ROBERT BELL, the English astronomer, has been giving a popular series of lectures in London, in which he has endeavored to bring within the comprehension of his hearers some practical idea of enormous space. Referring to the fact that the stars that we see, apart from the planets of our solar system, are suns, he said that the nearest star to the earth was Alpha Centauri, which was only visible in the southern heavens. Now, to say that this was 2,000,000,000,000 miles away, gives only a confused idea of distances, as half or quarter of this sum would seem quite as great in the aggregate as this appears, because the unit of distance is too small easily to popularize the broad conception. To say that the star in question is quite 200,000 times as far away from the earth as the sun, is equally incomprehensible. Some other and larger yardsticks must be used when these tremendous spaces are measured off.

Sir Robert Bell takes as the unit the distance that electricity can travel in a second of time, that is, 180,000 miles, or seven times around the earth. While the electric current, under proper conditions, could reach the moon in a little more than a second, and could arrive at the sun in about eight minutes, it would require fully three years of time to traverse the distance between the earth and the nearest of the stars. But beyond these are other stars or suns so far off that the distance between the earth and Alpha Centauri seems insignificant in comparison. Sir Robert Bell said: "There are stars so remote that if the glad tidings of that first Christmas in Bethlehem, nineteen centuries ago, had been disseminated through the universe by telegraph messages, speeding at the rate of 180,000 miles a second, the time that has elapsed since the event would not be sufficient to enable the message to reach them." Some idea of the immensity of the universe can be formed by realizing that a speed that would carry one from the earth to the moon in a second, would need to be maintained for thousands of years to reach some of the stars that we see each clear night above our heads.

"When I consider the heavens, what is man that thou art mindful of him?"—*The Armory.*

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CHRIST ABLE TO SAVE.

A Study of the Book of Hebrews.

CHAPTER 2, verse 10: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

The Father and the Son are as closely connected in the work of redemption as they were in that of creation. The first pronoun, "him," in this text probably refers to the Father, and the "captain of their salvation," spoken of later, to the Son. Jesus being the Son of God, all who become his children are adopted into the heavenly family, and become themselves children of God, or sons of God. Rom. 8: 14, 15; Gal. 4: 6, 7; 1 John 3: 1, 2. There will be many of these sons developed by the plan of salvation, enough to people the earth made new; and they will be brought to glory when they are redeemed and placed in their eternal inheritance with bodies made like unto Christ's glorious body, incorruptible and immortal.

The word, "captain," means, a "leader, prince, or prime author." But if this refers to Christ, who was the Son of God, and a glorious and exalted being next to the Father before he came into this world, was he not already infinitely perfect? How then could he be "made perfect through sufferings," as this text asserts? But we are to remember that the apostle is here speaking of the work of redemption, the bringing of many sons unto glory; and this involves propitiation and atonement for sin; and sin demands suffering and death. There can be no atonement without suffering. No one can be a redeemer without paying the forfeit resting upon the one to be redeemed. So however perfect Christ was, in himself, before, it became him, that is, it was consistent and necessary for him, to be fitted, made efficient for the redemptive work, through this, the only process by which it could be effected.

Verse 11. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13. And again, I will put my trust in him. And again, Behold I and the children which God hath given me."

These verses show the relationship into which we are brought through Christ, by his sanctifying his people and making them partakers of his own nature. He is not ashamed to call them brethren. The duties of Christian fellowship, of public testimony to the honor of Christ, and filial trust in him, are all involved in this relationship. The quotations are from Ps. 22: 22; 18: 25, and Isa. 8: 18.

Verse 14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil; 15; And deliver them, who through fear of death were all their lifetime subject to bondage. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham."

Into the philosophy of Christ's work and the means by which he accomplishes it, the apostle here more particularly enters. He first identifies himself with the human family, that they may be identified with him. Children are partakers of the flesh and blood that is common to the family. Christ, therefore, became a member of the human family by partaking of our flesh and blood. Then he lived a sinless life and died, and thus provided a sacrifice of such infinite merit that the law could accept it for the forfeited lives of all the human family. Thus he acquires the right to bring out from under the dominion of death all who will accept of his sacrifice. All others are subject to death on their own account as sinners. This deprives Satan of all his conquest, and leaves him no ground to claim further existence for himself; for the wages of sin is death in his case, as in all others. Thus through death Christ destroys him

who has the power of death, that is, the Devil. The word, "destroy," means "to counter-work, to render useless, or utterly annihilate." Verse 15 refers to those who are out of Christ and have no hope in this world. To them death is an ever present chilling dread and disturbing specter. But the bondage of that fear is removed from the Christian who knows that in Christ death is a conquered foe.

The marginal reading of verse 16 is considered the preferable reading: "He taketh not hold of angels, but of the seed of Abraham he taketh hold." Christ takes hold of a nature, by taking that nature upon himself. The text is, therefore, a declaration that he took our nature upon himself for the purpose of our redemption. He did not thus undertake in behalf of angels; for their sins being primary and original, could not be condoned; but man being enticed into sin by another, and not originating evil himself, could be a subject of pardon and redemption. We are apt to look upon Christ simply as a single man among men. But he was more; he was the representative of the whole race. On this point B. F. Wescott, D.D., in the "Christian Life," says:—

"He was not one man only among many men, but in him all humanity was gathered up; and thus now, as at all times, mankind are, so to speak, organically united with him. His acts are in a true sense our acts, so far as we realize the union. His death is our death, his resurrection our resurrection."

And H. P. Liddon, D.D., in his "University Sermons," says:—

"The Son of God took upon him human nature not a human personality. Therefore he becomes the redeemer of our several persons; because he is already the redeemer of this, our common nature, which he has made forever his own. As human nature was present in Adam, when by his representative sin, he ruined his posterity, so human nature was present in Christ our Lord, when by his voluntary offering of his sinless self, he 'bare our sins in his own body on the tree.' Christ is thus the second head of our race. Our nature is his own. He carried it with him through life to death. He made it to do and bear that which was utterly beyond its native strength. His eternal person gave infinite merit to its acts and its sufferings. In him it died, rose, ascended, and was perfectly well pleasing to the All-Holy. Thus by no forced or artificial transaction, and in virtue of his existing representative relation to the human family, he gave himself to be the ransom for all. In intention and efficacy his sufferings were endured on behalf of all who share his human nature. In point of fact they avail to pardon those who through faith are living one with him. So that his personal acts have become their own."

Verse 17. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

What is here stated seems to be presented more for the assurance of our faith, than from any necessity in the case. For it could not be possible that Christ would be any other than a merciful and faithful high priest, and able to succor them that are tempted, even if he had never suffered himself the experience he went through in this world. But if he had never passed through these experiences, many when sorely tried would have been tempted to feel that he could not really understand their cases. They cannot thus feel as it is; for he has been right there himself. Whatever their trials, however peculiar, and perhaps strange to them, their temptations, Christ has been in that very position, has passed through it all, was in all points tempted like as we are, and knows just how to help them that are tempted.

Thus every condition or position which it was necessary or appropriate for Christ to assume to be completely adapted to the work which he has undertaken, he has fulfilled. And this answers the great objection of the Jews that "the Messiah was never to be conquered or die, but to be victorious and endure forever." The apostle shows that it was necessary that he should first pass through this experience in order to finally accomplish the end in view. This he has done, and now ever liveth to make intercession for us, the one being in all the universe just adapted to all our wants.

EVENTS OF THE THOUSAND YEARS.

Will the saints be taken to heaven when the Saviour comes?—Yes. Why will they not remain here upon the earth?—Because the earth is reduced to a condition uninhabitable by human beings, at that time and by that event. How long will it remain in this condition?—A thousand years. Where will the saints be during this time?—In the New Jerusalem above, reigning with Christ.

What will take place at the end of the thousand years?—The city will come down to this earth the wicked dead will be raised, besiege the city as the camp of the saints, be destroyed by fire from God out of heaven, which fire will melt the elements with its fervent heat, and prepare them to be brought together again to form the new earth which the saints will inherit and enjoy for ever and ever.

These plain propositions, which can be fortified by an abundance of scriptures, and have been constantly and uniformly taught ever since the world called "the third angel's message," began, we supposed every Seventh-day Adventist was settled and grounded upon. But the insidious speculations of the doctrine called "Age-to-Come," a curiosity to apply some conditional or obscure prophecies of the Old Testament, with a desire to work up something new, it seems, are sufficient to move some away from the old landmarks, or even lead them to renounce the light given to the church through the spirit of prophecy, in order to sustain the new-formed views.

If what has been often published on these points, has not been sufficient to establish all who have read, upon the foregoing propositions, it would hardly seem worth while to try to add anything more. But for the benefit of any who may not have studied these points very extensively, we will again call attention to a few facts and scriptures.

1. This earth, at the beginning of the thousand years, is called "the bottomless pit." Rev. 20: 1-3. It was first so called in its original condition of chaos. Gen. 1: 2. In this text the Septuagint use for the word "deep," the same Greek term (*ἀβυσσος*) that is translated "bottomless pit," in Rev. 20: 1-3. And the propriety of using the same term to describe this earth here at the beginning of the thousand years, arises from the fact that the earth is again at this time reduced back to its original chaotic condition. The prophet, describing the day of the Lord, says: "I beheld the earth and, lo, it was without form and void." Jer. 4: 23. At this time the heavens have departed as a scroll (Rev. 6: 14), every mountain is thrown down, and every island is moved out of its place (Rev. 16: 20), hail has battered down all the works of men (verse 21), an earthquake has wrenched every rib of the old earth out of its socket (verse 18), the righteous dead have all been taken from their graves, and with the righteous living caught up into the upper air to meet the Lord (1 Thess. 4: 17), and the fierceness of Jehovah's wrath, before which no power can stand, has spent its fiercest fury upon this home and grave of sin. Rev. 16: 19.

Such is the condition of the earth at the first resurrection, and the beginning of the thousand years. As such it is fittingly named "the bottomless pit." How long does it remain so?—Just as long as Satan is bound here. And how long is that?—A thousand years! Mark this fact. As these Scriptures are true, this earth remains in a chaotic condition, uninhabitable by any good beings either human or divine for a thousand years after the first resurrection! There is no getting away from this conclusion. One might just as well try to get away from revelation itself. These are the facts in the case if the Bible is true.

What follows?—It follows that any scheme which has any human beings on this earth during this time, any kingdom of Christ here being developed, or any work of the gospel going on among men, is a deception and a fraud, a delusion and a snare. This earth during the thousand years is only the dark damned prison-house of the Devil and his angels, to become at the end of that time their fiery tomb.

Where are the saints during this time?—With Christ in heaven. Men sneer at a "sky kingdom." They will see the day when they will be very glad of such a kingdom, during its appropriate time. What saith the Scripture? When Christ was about to ascend to heaven, he said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3. There can be no doubt that this scripture refers to the ascent of Christ to heaven at the time of his first advent, and to his return when he appears the second time. And between these two events what is he doing in

the line of work here brought to view?—He is preparing a place for his disciples. What place is he preparing? Is it this earth?—Not a bit of it. The curse is pressing heavier and heavier on this earth every year. But it is that place which he calls his "Father's house," in which there are "many mansions." It is that city of which the apostle speaks, "which hath foundations, whose builder and maker is God" (Heb. 11: 10); of which he says again, "Jerusalem which is above is free, which is the mother of us all." Gal. 4: 26. And this is a literal city, not people, not the church; for "the nations of the saved," the redeemed, walk in the light of it, and bring their glory and honor into it. Rev. 21: 24, 26.

Now Christ does not say in John 14, I will come again, and bring this place, which I have prepared, to you; or I will come again, that I may be with you where you are; but, "I will come again, and receive you unto myself; that where I am, there ye may be also." Where? In that place, of course, which he went away to prepare for them, which has been shown to be the heavenly city, the New Jerusalem. And where is this city into which the saints are received at the second advent during the thousand years?—It is in heaven, for it does not come down till the end of the thousand years; and then it comes down from God "out of heaven." Rev. 21: 2-5.

We need say no more. These two great facts, that the saints are in heaven and the earth lies desolate for a thousand years following the first resurrection, resting on a "Thus saith the Lord," other conclusions follow which the Bible student will easily and naturally trace out for himself.

HOW WILL CHRIST COME?

The *New York Recorder* has lately put this question to several prominent clergymen: "If Christ should come, how would the modern church and world receive him?" To this query various answers were returned. One said he would be treated just as the Jews treated him. Another said that thousands of his pretended followers would cry, "Crank! lunatic! anarchist! Away with him!" Nearly all the clergymen thought he would have a hard time. A Jewish rabbi thought that the "synod of the Presbyterian Church would probably condemn his views on infant damnation, and as a Jew his presence would be objected to in the Union League Club." Only one minister expressed the idea that he would be joyfully received by any considerable number of people.

Of course the questions and answers were based upon the supposition that Christ would come in the same manner that he came before,—a humble, unpretentious person, consorting with the lowly, and with nothing to recommend him but the purity of his life and the power which he received from God as the fruit of his faith. They are therefore valueless, only as far as they show a wide-spread opinion, even among popular ministers, that the presence of Christianity in the earth since the time of Christ has not changed the world for the better to such an extent that if a person should come to this earth preaching against sin in every form, pointing out the hypocrisy of those occupying high places, and living a life of perfect holiness before them, he would not be regarded with favor, and the spirit of persecution would be raised against him.

Many of our people, particularly in Arkansas, Tennessee, and now in Maryland, know that this is so. In the last-named State we see a fulfillment of Christ's words, "And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends;" so that the words of Christ, when he describes his people as suffering persecution, do not apply merely to the apostolic age with its Jewish and pagan persecution, nor yet alone to the Middle Ages, with the Catholic power arrayed against the truth; but they cover the last age as well, with its Protestant persecutions reaching even to the time of the end. The spirit of the dragon has been felt by God's people during the entire history of Christianity, and the remnant church is to feel a portion of his malignant power. Satan will use an earthly power to persecute those who keep the commandments of God, and Rev. 12: 17 is the advanced proof of the photograph of the future,

which divine revelation gives to us. That persecution, the commencement of which we now see, will be cut short by the coming of Christ, and so different will that coming be from that recorded in the Gospels, that there will be no time nor disposition to decide whether they will receive him or not. Indeed, the accepting or rejecting on the part of mankind will all have been accomplished for time and for eternity, and now the receiving and rejecting will be transferred from man to Christ, who will then be "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints." 2 Thess. 1: 7-10.

There will be no one to cry, "Anarchist," "crank," or "lunatic." The presence of Jesus on the white cloud, coming in the accumulation of his own, the Father's, and the angels' glory, leaves no place for idle speculation or the expression of human opinions as to his character or his work. Two, and only two ideas are expressed in the Scriptures to show the effect his coming will have upon the inhabitants of the earth. One is the thought of joyfulness on the part of his saints; the other, the grief and terror of those who have rejected the offers of mercy which he had made to them. Something will be said, and the prophet thus testifies as to what it will be: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9. Two ideas are especially prominent in this text. They had waited for the Lord; they had believed he was coming, and thus expecting his return, they had made a preparation to such an extent that they were ready to receive him. There was no surprise and no fear. They exclaim, "This is our God!" A very close and intimate relation is signified by these words. To the wicked he may be a fear, a whirlwind, a storm of wrath, a devouring fire; but to his saints he is a remover of fear, a protection from the whirlwind, a covert from the storm, a place of safety in which to hide while the overflowing scourge shall pass over. Their thought is, "He is our God," "he will save us." Their expectation and hope is, "We will be glad and rejoice in his salvation." They have been waiting and watching for his return; earth and its attractions have been growing less and less to them, and Jesus and the glories of heaven, all in all. It was these trusting saints, who live in the closing days of time, that Paul addressed when he said, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4.

Far different will be the condition, the feelings, and the words of those who reject the offers of mercy, and who do not believe in his coming. Their condition of fancied security will be rudely broken by the appearance of the Son of man upon the white cloud, to reap the harvest of the earth. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. The words they utter express a condition of fear so great that to be crushed beneath the mighty rocks of the mountains is to them the only hope. Thus has inspiration drawn a prophetic picture of what they will do and say: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 15-17.

How great the contrast between their feelings and those of the righteous! That face, which rather than to see, they would choose to be buried beneath the everlasting hills, is to God's believing children the "fairest face that mortal ever saw." Indeed, one of the most precious promises to them is that "they shall see his face." Seeing in reality that face of benignant tenderness and love, will be to those who have so long looked there by faith,

better than seeing gates of pearl or streets of gold. And the people of the earth to-day are preparing themselves for one of those experiences. A joy too great to be told in words, or an anguish too deep for utterance, pleading only for the blinding shadow of the quivering mountains for a covering. Such will be the scene,—the last act of earth's drama that will be ushered in at the coming of the Son of man. Kind reader, give this subject your earnest, prayerful attention. A faith in Jesus that will clothe you with his righteousness will alone make you to stand in his presence. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2: 28.

M. E. K.

THE GENERAL CONFERENCE BIBLE SCHOOL.

SOME time ago we called attention to this school. At the late meeting of the General Conference Committee, this matter received further attention, and more definite arrangements were made for its being carried forward. It is hardly necessary to speak of the importance of such an effort as this in a time like this, when everything indicates that we are fast hastening on to the close of probation, when the time of trouble is already beginning to make itself manifest, when the fields are white, ready to be garnered, and when urgent appeals for help are coming from every part of the world. We must certainly realize that it is high time for every one to be at his post of duty, earnestly working for the Master. Sad it is, that now we should find ourselves so far behind the opening providence of God. Many things that are now preparing to be done, should have been done years ago, so that we should now be prepared for the emergency that is upon us.

While many of us have been negligent in the past, may the Lord help us to arouse to a sense of the times, and to put forth efforts in harmony with their thrilling importance, and the urgency of the situation.

This course of study has been arranged to meet the needs of those who ought to take a short term especially adapted to their requirements, preparatory to entering some line of work. Appended is the report adopted by the General Conference Committee at its sitting, July 6-10, concerning the terms and conditions of entering this school. It speaks so plainly, we hardly need to add anything for explanation.

"The measure of success attending the Bible schools held in the past, and the desire expressed by many that another school of similar character be held the present fall and winter, led to the adoption of the following recommendation by the late General Conference:—

"We recommend, That a school be held at Battle Creek, Mich., under the direction of the General Conference Committee, with special reference to providing facilities for the training of such persons of mature years as may offer themselves for the work, and that in this school, the English Bible and the English language, in reading, writing, and speaking, should be the leading studies pursued."

"The purpose will be to make the instruction simple, and yet thorough, thus enabling the student so far to complete whatever line he enters as to be of practical service.

"The school will be under the control of the General Conference Committee, with Elder J. H. Durland in charge, assisted by such other instructors as the work may require."

WHO ADMITTED.

"Any laborer, in any department of the cause, and those who desire to become laborers, who cannot take a regular course of study in any of our educational institutions, are invited to attend.

"The school is not in any way intended to take the place of any of the courses in our colleges or academies. The course of study has been arranged to meet the wants of ministers, licentiates, Bible workers, and elderly persons, whose time will not permit them to take a course in any of the above-named institutions. Such can derive much benefit from a short course of study in the Scriptures and the English language."

TIME OF ENTERING.

"It is very necessary that all who expect to attend, should be present at the beginning of the term. If there are those expecting to attend, who find it impossible to enter at the opening of the term, plans should be laid to enter as soon thereafter as circumstances will permit. Much of the benefits of the school will be lost by not being present the first few weeks.

TUITION AND OTHER EXPENSES.

"The tuition for the full course, twenty-four weeks, three studies, will be \$3.50 per month of four weeks; two studies, \$2.65 per month; one study, \$1.75 per month.

"The tuition will be payable one half at the beginning of the term, and one half at the middle of the term. A deduction of five per cent will be made if the tuition is all paid at the beginning of the term.

"Tuition will be refunded in the case of any person appointed to the work by the General Conference, Foreign Mis-

sion Board, any State Conference, or the Seventh-day Adventist Medical Missionary and Benevolent Association."

BOARD AND ROOM.

"It is expected that those attending this school will care for themselves. The management will not be able to provide for any special arrangement. They will, however, be willing to render any possible aid in selecting suitable places for boarding or house-keeping. Room and board can be secured at the same place; or room furnished or unfurnished, with board at different place; or rooms can be secured for house-keeping, with board at different place; or rooms can be secured for house-keeping, furnished, partially furnished, or unfurnished, as may be desired.

"The expense of board and furnished room will be from \$2.50 to \$3 per week."

MISCELLANEOUS.

"The Bible school will be held in the rooms of the first floor of the new addition of the Battle Creek College building. These rooms will be furnished for the comfort and convenience of those attending this course.

"Mail for those attending this school should be directed in care of REVIEW AND HERALD, of the street number of the room of the student.

"Dictionaries, our standard denominational books, and any books bearing upon the line of work to be pursued, should be brought as reference books.

"Those wishing to make further inquiry about board, room, or other matters pertaining to the school, can correspond with Elder L. T. Nicola, REVIEW AND HERALD, Battle Creek, Mich."

As will be noticed, the school is free to all who engage in the work. For while all are called upon to pay tuition, in the cases of those who are appointed to definite work, the money will be refunded. So the only expense to such ones will be their traveling expenses, and their living while at the school. We have made the terms thus favorable, in order that all those who ought to attend might be able to do so.

We again request that Conference committees and church officers show special interest in behalf of those who ought to come, in assisting and encouraging them to attend this course of instruction.

The following, taken from the writings of sister White, is very much to the point:—

"Our churches are called upon to take hold of this work with far greater earnestness than has yet been manifested. Every church should make special provision for the training of its missionaries, thus aiding in the fulfillment of the great command, 'Go ye into all the world, and preach the gospel to every creature.' My brethren, we have erred and sinned in attempting too little. There should be more laborers in the foreign missionary field. There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations. In the primitive church, missionaries were miraculously endowed with a knowledge of the languages in which they were called to preach the unsearchable riches of Christ. And if God was willing thus to help his servants then, can we doubt that his blessing will rest upon our efforts to qualify those who naturally possess a knowledge of foreign tongues, and who, with proper encouragement, would bear to their own countrymen the message of truth? We might have had more laborers in foreign missionary fields, had those who entered these fields availed themselves of every talent within their reach. But some have had a disposition to refuse help, if it did not come just according to their ideas and plans. And what is the result? If our missionaries were to be removed by sickness or death from their fields of labor, where are the men whom they have educated to fill their places?"

O. A. O.

THE DRAGON'S VOICE IN RUMANIA.

THE most noted and populous of the Balkan States is the kingdom of Rumania, with a population of nearly six millions. The Rumanian language is of Latin origin, and is spoken by some nine millions of people, there being a large number of Rumanians in Hungaria. The religion is related to the Greek, but it is independent of Russia, and as a rule, the religious life is rather dormant.

In one thing Rumania excels all other countries,—it has, in comparison, more Jews than any other country, about one to every dozen inhabitants. While the constitution guarantees liberty of conscience and religion, the Jews are restricted from living in the country districts.

After the war with Turkey, in 1878, Rumania acquired some territory south of the Danube, called the Dubrutscha, and as many of the Turks left, and the country was desolated by the war, the government permitted colonists to move in there, and they could easily become citizens and acquire land. In consequence, some three years ago, a number of our German Sabbath-keepers in Russia, with a number of Lutherans,—about sixty families in all,—planted a German village right among the Turks.

Two years ago I visited them, and organized a church of seventeen members. Quite a number of outsiders attended my meetings, but I was not molested in the least. Last year brother Wagner,

one of our Russian licentiates, moved there, and soon a revival began among the Lutherans, so that in a short time he could baptize about twenty of them. But this stirred the remaining Lutherans to the utmost. First, they tried in every way to get brother Wagner out of the village, and several times the authorities notified him to leave within ten days. But he stayed, trusting in the Lord. A lawyer and also an editor, whom he consulted, assured him that they would see that he would get his citizen's papers, and he should quietly remain. As this did not work, force was resorted to. Though the Turks, as a matter of course, work every Sunday, and the Lutherans are not at all particular about Sunday observance, they could not see our people enjoy the same right of working on Sunday, after having rested on the Sabbath. So a mob gathered, and went to the field where two of our brethren were quietly at work, and showed their religious zeal by clubbing them and bruising them severely. Our people, not desirous of making difficulties, remonstrated with the chief ones in the village, and were willing to let it go, if they would only not repeat the same. But instead of assuring them of this, they only threatened the more, so that our brethren had to seek the protection of the higher authorities, where the case is now pending. The others, knowing the law that Jews are not permitted to live in the country districts, and envious of the prosperity of our people, who do not spend their money in saloons and idle away their time, produced the charge that they were Jews, because they kept the Sabbath.

In view of all these difficulties, I decided to visit them, and see what could be done. As I had some idea of going on to Constantinople and visiting our brethren there, I had my passport *visaed* at Berlin for Turkey, and crossed the Rumanian border without any difficulty, the custom officers affixing their stamp to the passport. Reaching Bukharest, I called at the office of the United States consul, but found he was absent, and had no representative, the main office for the Balkan States being at Athens. Being pressed for time, I proceeded to Constantza, where I met brother Wagner with the team. With him I consulted his lawyer, who had under May 16, the following item in his paper, called the *Gazetta Dobrogei*:—

"The sect of the Adventists is one of the less numerous sects of Christendom, which at the present time make their appearance in Rumania. The members of this sect admit all the Christian dogmas, with the single essential exception that they observe the Sabbath instead of Sunday. The sobriety of this people culminates in total abstinence. They are very industrious, and their uprightness in their public and private life is exemplary. The Adventists are very numerous in Germany, Switzerland, France, also in America. They seem to originate from Germany, from whence probably a number have emigrated to Russia, and from there here. At the present time, there are a number of families living at Sarighiol, near Mangalia, where the Adventists distinguish themselves through their intelligent agriculture, through their diligence and their order. We expect to speak more about them in the future."

Arriving at the village of Sarighiol Friday evening, we had a good meeting, as we did also Sabbath and Sunday morn, when four persons were examined as candidates for baptism. Among them was an elderly man whose wife was not in harmony with him, and protested to me personally against his baptism. Being quite deaf, it was rather difficult to talk to her. Sunday afternoon we drove to a neighboring village, where four of our members live, and there, after speaking to some ninety persons in the Lutheran meeting-house, of the fullness in Christ, we prepared to go to the baptism. Before going, the magistrate, who also owned the meeting hall, informed me that he had been charged by the authorities to notify them in case we were to baptize again. I told him under all circumstances to do his duty, and we would do ours. The baptism took place in a beautiful bay of the Black Sea. Some one hundred and twenty-five people grouped all the way to the hill-top; among them Turks and Rumanian soldiers witnessed the scene. Perfect order reigned, and our Baptist friends sang some of their choicest pieces during the ceremony. In the evening I spoke again at Sarighiol, and we decided to remain together over Monday; and after celebrating the ordinances in the evening, I was to proceed with the team to the railway, so as to reach the train early Tuesday. But Monday after dinner, two men came and told me that I was wanted at the magistrate's

office, and as the magistrate and his secretary understood only the Rumanian language, a brother served as interpreter. They received me courteously, demanded my passport, and after consulting the law-book, asked me why I had no permission of the prefect to visit the village. I told them I had no knowledge of any such law, but if it did exist, I was willing to pay whatever fine there was. A number of Lutherans who were present denied that they had accused us, but the contrary became very evident in a short time.

Instead of being contented with the fact that something was wanting in my passport, the secretary began to draw up a long statement about me, charging me with being a rabbi, and persuading people to accept Mosaic ceremonies, and thus creating disturbance. And in order to give some basis to the accusation, he began to ask the Lutherans to give in their testimonies about me. As they had not been in my meetings, nor I in their houses, and as my sermons had been strictly confined to the church, and had been of a practical nature, they could simply say that I baptized four of their number. But one stated that I was "the anti-christ," and that all our eyes ought to be plucked out. The former part was noted down, but not the threatening; and all the time the Lutherans threatened that they would see that every one of the Adventists would have to leave the village or stop work on Sunday, and that they would rather have Turks there than us, that they did not want all the Lutheran members poisoned with these Jewish doctrines. Nearly four hours were spent in writing out the document, and among the witnesses called, was the woman whose husband I baptized against her will. She did not want to come, but they finally sent two men after her, armed with guns, and she plainly declared she had accused no one. But they made her testify, all the same, and declare that neither she nor her children would observe the Sabbath; still she wanted to remain with her husband. As she could not write, they made a cross, and took her hand with force to press her finger on it. I was also asked to sign, but kindly yet positively refused, in view of the false statements made. My passport was retained, and as it was about evening, we were given time till next morning to appear at the county seat, Mangalia, where the sub-prefect resides, some eight miles from there, near the Bulgarian border.

This gave us ample time to celebrate the ordinances together, and we were joyful in the Lord, who has lately increased the membership of this company to forty-six. Next morning we drove to Mangalia, but as the sub-prefect was not present, we were told by his assistant to wait until 5 P. M., and if he did not come then, he would settle the matter for me. Meanwhile we took a refreshing bath in the Black Sea, being reminded anew of the experience we had on its border some seven years ago in the Crimea. Five o'clock came, but we were told he might come every moment, until finally after ten his wagon appeared. I presented the matter to him in French, but he told me that he was too tired, and we should return next morning at 9 A. M. When we came the next morning, he informed me that the matter had to go to the prefect at Constantza, and that he would send it the next day, as there was no mail that day. Finally I prevailed upon him to send a messenger with us, and thus a brother drove us the twenty-five miles along the Black Sea, I being seated with the messenger, who was a Turk. About 5 P. M. I went to the prefecture, being first called to an official, who spoke the German well. He seemed very friendly, and regretted very much the occurrence, excusing it with the limited knowledge of the country authorities, until he learned that we observed the Sabbath. The chief of police, being present, said they had enough difficulties with the Jews, to bring them around to Sunday observance. Being called before the prefect, who seemed a cultured and quite elderly gentleman, he reproved me for going into the country without the necessary permission, which to obtain, he said, was quite a task for a foreigner. I stated the fact that I could not see the consul, and therefore had no knowledge of the fact, but whatever the law demanded, I was willing to submit in this respect. He said that this would not have been serious had it not been for the fact that I created disturbance, and

without ever asking me whether the statements in the documents were correct, he told me that a police commissioner would hand me the passport next morning, when I had taken my ticket and entered the train, which the official faithfully did.

On the road to Bukharest our driver had the misfortune of being delayed, as the ferry-boat got stuck on the Danube. I thus missed the train, and had the chance to spend a night under a peasant roof in Rumania, no train going for twenty-four hours.

As the consul again was absent, I called on the Baptist brother who has charge of the British Bible Depository, and from him learned that a distorted statement about the persecution of our people had appeared in the only German paper published in Rumania. In the course of conversation, he also told me of the whereabouts of T. Aslan, who once had been at the head of our Rumanian work, and stated that he had some correspondence with his brother at St. Helena, Cal., who was in the Health Retreat. I went first to the office of the *Rumänische Lloyd*, and the editor kindly promised to publish any correction. The notice under June 23 read as follows:—

“SECTARIANS IN A ROW.

“Among the German Baptists who have lately emigrated from Russia to the village of Sarighiol, near Mangalia, are two sects, one keeping Sunday, and the other observing Saturday as a day of rest and prayer. On account of one proselyte, whose wife and six children would not join the new religion, himself joining the Saturday sect, a terrible row took place among all the sectarians, which will be considered before the higher court at Mangalia.”

In this shape the fact appeared in the papers, that some of the intolerant Sunday-keepers of Lutheran persuasion beat two Adventists, who peacefully attended to their work on Sunday! Thus the wolf appeared in sheep's clothing, and vice versa. On account of pressing appointments, I could not stop long enough to see the consul, but left a statement, and also had a short interview with T. Aslan. As no train now crosses the Rumanian border at this point at night, I spent the night at Sinaia, the beautiful summer residence of the king of Rumania, way up in the mountains, gaily illuminated by electric lights. The next morning early I met some friends right across the border in Transylvania.

I have learned that while there are indeed times when the Holy Spirit will give us words before our accusers, there are also times when we silently bear the misrepresentations, and commit our case to the true Advocate, and have him adjust matters in his divine wisdom and power. To him be all the glory!

L. E. C.

A COMPARISON.

SUNDAY, July 23, was a day set apart at the “Ocean Grove,” N. J., camp-meeting as “American Sabbath Union day.” Dr. J. H. Knowles, Secretary of the American Sabbath Union, made the principal address. He characterized the Chicago victory as but the beginning of the exaltation of the American Sabbath. Resolutions thanking the directors for Sunday-closing of the Fair, and the exhibitors for closing the exhibits, were passed. Take it altogether it was a day when the “American Sabbath” was highly exalted. But somehow, we are reminded by it of Belshazzar's feast. It was said to the thousand who took part in that, that they “praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.” Dan. 5: 23. So of this convention. They praised the “American Sabbath,” something unknown in the Bible, a Sabbath that was never sanctified, never blessed, never commanded of God; and the Sabbath of the Bible, the Sabbath called the “Sabbath of the Lord thy God,” sanctified, blessed, and commanded of God—the only day having any divine authority to sustain it—they have not glorified. God knows it all, and will in his own time vindicate his truth.

M. E. K.

—The storm helps to make the oak.

—The man who tries to deceive God will not be true to anybody.

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.

GIVING AND LIVING.

FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all,
Its joy is the joy that freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the life it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightening motion;
And over and over we wield our breath,
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—Selected.

QUEBEC.

GEORGEVILLE.—We pitched our tent in this place July 14, in the midst of haying. There have been but few out to hear, but some are interested, and acknowledge that we have the truth. How many will obey, time will tell.

We have held one meeting on Magoon Point in the school-house, with a good hearing. We expect to be there again soon, as they requested it.

July 26.

J. B. GOODRICH,
H. E. RICKARD.

SOUTH AFRICA.

CAPE TOWN.—After a voyage of twenty-one days from London, we reached here Friday, June 23. Our company consisted of Mrs. A. Ruoff, Elder Robinson's two boys, and the writer and wife. Our trip in many respects was very pleasant, but after crossing the equator, the southeast trade-winds blew a continual gale, until we neared port. Only one stop was made from England. A few hours were spent at the island of Madeira, in taking on supplies for the ship. It was quite a relief to step on land again after being rocked in the cradle of the deep for three weeks. Many times, as we watched the rolling sea, with its crested billows, we were reminded of the power of our Creator, and we were thankful that the God who hath measured the water of the sea in the hollow of his hand, was our keeper, and would bring us safe to our field of labor.

It is now midwinter, but the weather in many respects is pleasant. We have experienced two winters and no summer this year, except what we experienced crossing the “line,” and that was not the most desirable.

We have had only a few days here to acquaint ourselves with the work, but the cause is onward. The attendance at the College is good, and everything is progressing much better than we expected. Our courage is good.

GEO. B. THOMPSON.

June 28.

IOWA.

SINCE our good camp-meetings in Des Moines, Iowa, and South Dakota, I have been spending nearly all my time in Iowa, and have visited several tent companies and churches. At Graettinger we had some very good meetings. The little company is advancing spiritually, and will soon be ready for organization. Three were baptized. The church at Sioux City is also advancing, and there are many reasons for encouragement. Eight precious souls followed their Lord in baptism. We see many omens of success. It can also be seen that the enemy is hard at work to counteract the

work of God; yet as we humble ourselves, the life of Christ shines forth with glory, and precious souls rejoice in finding their Saviour. We have ten tents in the field this summer, besides three Scandinavian companies. We are of good courage, knowing that our sufficiency is of God.

E. G. OLSEN.

WISCONSIN.

WAUPUN.—We began meetings here July 21, and have held services every evening but Monday evening, with a service Sunday, at 3 P. M. Our attendance ranges from thirty to seventy, with good interest. We hope to see a good work accomplished here. We earnestly ask the prayers of all God's people in behalf of the work at this place.

July 31.

R. J. WHITE,
J. N. ANDERSON,
A. J. WHITE,
E. P. ALLEN.

INDIANA.

TERRE HAUTE.—The tent has been here almost six weeks, and the interest has been fair from the beginning. Although the attendance has not been very large, those who have attended have manifested a deep interest in the matter presented in the discourses, and the interest has had a steady growth to the present, and the tent is now quite well filled almost every night.

Yesterday there were eleven added to the church, eight by baptism and three by vote. One was re-baptized. It was a good day for the church here, the house of worship was almost filled at the Sabbath-school, and nearly all of them were Sabbath-keepers. There were some who have been coming from about ten miles in the country, who are deeply interested, and who are thinking seriously of keeping the Sabbath. I have learned that between twenty-five and thirty have begun to keep the Sabbath in the city, in the last three months, as the result of the meetings, and the faithful work of the Bible workers that have been stationed here. Thus the work of the Lord is moving on.

On last Sunday night we spoke on the “Time of Trouble” (Dan. 12: 1), and the manager of the labor organizations of the city was present. At the close of the meeting, he came forward, and asked if we would repeat the matter of the discourse to a labor mass-meeting, if he would call one, which we promised to do. Accordingly, he advertised by handbills and through the dailies, and a large meeting of the people of the city is expected, when we will have the privilege of presenting at least some of the truths for this time, especially the near coming of the Lord. This shows to us that the Lord is at work, and that soon the message will rise, and go with such power that even its friends will be surprised.

At no time in the past has the interest been so good as at the present, and we are sorry that we must take the tent down, but we must do so tomorrow, to go to the camp-meeting. Brethren, pray for the work here.

July 30.

D. H. OBERHOLTZER,
O. S. HADLEY,
S. G. HUNTINGTON.

MINNESOTA.

SINCE our Conference and camp-meeting, I have labored in several of the churches, and attended the North Dakota camp-meeting. June 22-25 I was with the church at Winona. Arrangements were made to clear their church indebtedness, which was a much appreciated relief to the brethren. The most of the brethren are German-speaking, and they seemed to enjoy the labor for them. June 30 to July 2 I labored with the church at St. Cloud. I trust good results will follow the effort here, as special instruction was given in regard to church privileges and responsibilities. The brethren were encouraged.

July 7-9 I met with the Gresham church, occupying their new house of worship for the first time. The same close, practical work was presented here, and was gladly received by the brethren. The ordinances were celebrated, followed by an interesting social meeting, which closed the services at that place.

On my return from the North Dakota camp-meeting, I stopped with the Eunice church the 18th and 19th. This was a precious season. The brethren and sisters spent their days and evenings studying together, and the lessons presented drew our hearts near the Lord, as we saw more clearly his wondrous love in the provisions he has made for us, and the close relation we are permitted to sustain to him. Two united with the church, the ordinances were celebrated, and a deacon chosen and ordained.

July 20-23 was spent at Crow Wing. Here, as at other places, it seemed that the sacred and sol-

emn relation we sustain to the Lord and his work was the theme to dwell upon. The church, its foundation, our relation to it, the exalted privileges of its members, as "laborers together with God," were the subjects presented. Seven were baptized, and eleven were added to the church. I have enjoyed much of the blessing of God in all of these places where I have labored, and the brethren seem much encouraged, and desire to rise with the message, and press on to receive the victory soon to be gained. The cause is onward in Minnesota. The brethren are seeking to gain deeper and clearer experiences in the truth, as well as more thoroughly to consecrate themselves to the work. I am of good courage, and praise the Lord for such manifestations of his love and care.

July 26.

N. W. ALLEE.

MICHIGAN.

MT. PLEASANT AND ALEMBIC.—I came to Mt. Pleasant a short time before General Conference. Not being able to find out much about the condition of things beforehand, I was somewhat at a disadvantage in getting the work started. I had written the elder of the church that I would be at Mt. Pleasant on Friday, Jan. 13, but he did not receive my letter, so when I arrived, I did not know where any of the brethren lived. Fortunately, however, I found brother Morey, who gave me a hearty reception. The next day being Sabbath, I started out on foot to the church, which is located about three miles in the country. Not finding any one present, and thinking perhaps I was somewhat early, I tramped in the snow around the church for about an hour, trying to keep warm. As nobody came, I concluded that the brethren were not holding Sabbath meetings, which I afterward found to be true. So I went on about three miles to the home of brother Coles, he being the elder of the church.

This was the condition of things: The church being very much scattered, the church building three miles in the country, some of the brethren living in town, with no conveyances, and Sabbath-school and meeting given up. I confess the outlook seemed rather discouraging. But remembering that our Captain never gets discouraged, and that he had bidden us to "be strong and of good courage," the only thing to be done was to go ahead.

I concluded to rent a building in town, and get as many together as possible. Accordingly, the Unitarian church was secured, and the meetings advertised. I visited all of the brethren, as far as possible, and nearly all were out to meeting. Although the word was spoken in weakness, the Spirit of the Lord accompanied it with power, and so of course we had a good time together. A few were in from the city to the first meetings, and the interest increased. Sabbath we had a rich blessing from the Lord, and all hearts seemed warmed and tendered by the Spirit of the Lord. It was decided to begin Sabbath meetings again, and hold them in town, and I am glad to report that they have been kept up since.

I have now begun a series of lectures on Church and State. A good attendance was present from the city, and much interest seemed manifested. I also held two meetings in the country near Alembic. At this place the Lord seemed so manifestly to make ready the people for his truth, that after attending General Conference, I returned to hold a series of meetings. Fifteen have signed the covenant, some others have begun the observance of the Sabbath, and still others are under conviction. May the Lord help them to yield.

It has been decided to pitch a tent in Mt. Pleasant, and Elder J. F. Ballenger has come to assist. We have our tent pitched in a good location, and the meetings are begun. The attendance has been quite good thus far. We desire to be so fully consecrated to the Lord, that he can use us in bringing souls to Christ. We ask the brethren to pray for the work here.

E. R. WILLIAMS.

NEBRASKA.

CHEYENNE Co.—I have now been in the field appointed me in Nebraska, since April 27. My first Bible reading was held the following day. Since that date I have held public services in five places. Up to date about one hundred services and Bible readings have been held. Though many friends have been gained to the truth, but few, comparatively, are fully obedient to the faith. As yet regular Sabbath meetings are held in only one place.

At Chimney Rock school-house, in close proximity to the notable rock of that name, the meetings are held. This is on the North Platte River, ten miles west of Camp Clarke, and four miles south of Bayard, which is on the opposite side of the river. The river is nearly a mile wide, but usually quite shallow, and can much of the time be forded. Considering the thinly populated country, the attend-

ance at all the meetings has been good. This is really on the frontier, and a veritable missionary field. The most of the people here have been in this country but a few years; many of them; young and old, are exceedingly indifferent to religious things. This valley has been the scene of great lawlessness and wickedness. Thirteen young men lie buried near where I am, who died with their "boots on," as the saying is here, and Judge Lynch has sentenced many more whose graves will be unknown till the last trumpet shall wake them.

The old "California trail" and the old "Mormon trail" are on either side of the Platte River, four or five tracks wide, and are blown out by the wind so that the axle-trees of the wagons would in many places scrape the earth.

There are still reminders of the former days, in the fitting of the cow-boys from ranch to ranch, and the passing and repassing to the great cattle ranges farther west. The elevation of the valley here is nearly five thousand feet above the level of the sea. The climate is delightful, and I have scarcely felt at all my throat and lung trouble.

The drouth this season has been excessive in the valley where I am, and all small grains are an entire failure,—either burned out by the sun, or blown out by the wind. There will be some corn and potatoes, but much privation and probably suffering for the necessaries of life, must ensue.

About fifteen Sabbath-keepers could be got together here, with some effort. I am exceedingly hopeful that a large church can soon be raised here, as so many are interested. I am keeping my work as close together as I can, so that the different neighborhoods may encourage each other. It is about fifty miles to Sidney on the Union Pacific south, and about forty miles to Alliance on the north. These are the nearest railroads, though we have daily mail.

About thirty copies of the *Sentinel* are now taken here, and more will be taken. There is one serious drawback to the work here, and that is the unrest on account of the failure of crops. The most of the land is homesteaded, and as the settlers "prove up," they are inclined to seek a place more favorable for crops. Irrigation, which is now fairly starting, probably will change the state of things materially, and call in a more stable community.

I am of good courage and strong faith in the work, and pray that God may bless it everywhere. My post-office address is Bayard, Cheyenne Co., Nebr.

D. H. LAMSON.

July 27.

FROM KANSAS TO WEST VIRGINIA.

SINCE my last report to the REVIEW, I have attended school at Union College five months, sold about one hundred and thirty-five copies of "Bible Readings" and "Great Controversy," and have distributed over fifteen hundred papers and seven thousand pages of tracts. The Lord has given me largely of his blessings, and I praise his name.

It was decided that I should come to West Virginia to engage in the canvassing work. This is surely a place where more young men are needed in this branch of the work. Here is a large section where a knowledge of present truth has never been known. Brother Row and I were talking with a leading merchant here, and he wanted to know what nationality we were, as we kept a different day from what the people here keep!

I am told by brother Long that there has never been a Sabbath-keeper within a hundred miles of this place, except the canvassers who have come here this season. The people are friendly and open-hearted, and I believe there are souls here to be gathered for the kingdom. Our people here, who are less than two hundred members in the State, are busy workers. They are doing a good work by sending out tracts and papers to those who are interested. The number of those who are interested, is so small that it would seem discouraging if it were not that God is with us. I can use to good advantage copies of the *Signs*, *Sentinel*, *Instructor*, *Little Friend*, and some of the REVIEW, as well as tracts treating on the Sabbath question, and the later pamphlets of the *Religious Liberty Library* or *Sentinel Library*. Send post-paid. I would like to hear from those to whom I sent names from the Indian Territory, two years ago.

Direct to me at Ronceveste, Greenbrier Co., W. Va.

June 30.

THOMAS ROBERTS.

BLACK HILLS CAMP-MEETING.

This local camp-meeting for the western part of the South Dakota Conference was held at Hill City, July 19-26.

There being but a small number of our brethren and sisters in this part of the State, the attendance at this meeting was small. The drouth and the closing up of the mines in the mining regions, make money rather scarce. Quite a number of families from different parts of this section were

not able to attend the meeting, on account of these depressing circumstances.

There were some over fifty of our people in attendance. There being only five family tents on the ground, the most of the people lodged in houses in the town. This did not give the meeting as good an appearance as it would have had, were there a sufficient number of tents to accommodate all who came to the meeting.

The citizens of the town came out every evening, so that the forty-foot tent was well filled at each service. The Lord came very near to his servants while speaking the word, and several were converted. Twelve persons were baptized; two more offered themselves for baptism, but preferred to be baptized at their homes, as a minister was expected to go there soon.

On the first day of the week we presented the work of the third angel's message, as it is to go to all nations of the earth. The brethren made offerings to the amount of twelve dollars, which was very good when we consider the present crisis in this part of the State. Brother Wheeler, the State agent, was present, and found quite a number of brethren who desired to enter that branch of the work. Professor C. C. Lewis was present to represent Union College, and gave a talk on the educational work that called forth a response from several who expect to attend the College as the way opens.

Elders Nelson, Whitney, and the writer did most of the speaking at this meeting. The outside interest seemed to demand that the meetings should continue for a time, so Elder Whitney and wife, with brother Carmichael, will remain and continue the meetings a sufficient length of time to develop the interest.

J. H. DURLAND.

SOUTH DAKOTA CAMP-MEETING.

ARRANGEMENTS were made for the reporting of this meeting, and we have expected to see the report in the REVIEW before this. As there has no report appeared, we will write something even at this late date.

This meeting was held near the town of Madison, in a pleasant grove on a beautiful lake, June 20-27. There were nearly one thousand of our brethren and sisters encamped on the ground. There were 200 tents pitched, and all were occupied. The meeting was an excellent one in many respects. As at the other meetings in the district, the Spirit of the Lord came into the hearts of both the ministers and the people. This brought in a spirit of personal labor, which was a great blessing to the camp. There was no spasmodic revival effort, but it was a steady revival from the first to the last. Many who never sought the Lord before, gave their hearts to him, and many who had wandered back into the world, returned and found joy in believing their sins forgiven. There were ninety-five baptized at the close of the meeting, the most of whom were making their first start in the service of the Lord.

The Sabbath-school on the Sabbath was an interesting occasion. As the entire camp was divided into some four schools, the two English divisions, the German and the Scandinavian divisions, there seemed to be one spirit leading in each; viz., the spirit of study and of personal application of the word. The donations for India amounted to seventy-two dollars.

The German attendance was larger than at any meeting in the past. They have been obliged to ask for a larger tent next year, as a forty-foot tent is too small to accommodate their congregations. One of their brethren, Conrad Reiswig, who has been laboring as a licentiate, with good success, was set apart to the work of the ministry by prayer and the laying on of hands, Sabbath afternoon.

The appeal on Sunday morning for offerings for the support of the cause in foreign fields, was responded to with cash and pledges to the amount of two thousand two hundred dollars. This, with what Elder Conradi had raised among the Germans previous to his departure to Europe, makes about two thousand eight hundred dollars this Conference has raised for the foreign work the present season.

The medical missionary work was also considered, and quite a number offered themselves as candidates for the special course being held at Battle Creek.

Elder Nelson was again elected President of the Conference and tract society. The working of the Conference the past year has been satisfactory to the brethren, and those who again take the official responsibilities for another year, do so with the assurance that they have the prayers and support of their brethren. The laborers from abroad, were Elders J. G. Matteson, A. J. Breed, O. A. Johnson, H. Shultz, E. G. Olsen, Professor Loughhead, and the writer.

J. H. DURLAND.

NEW YORK CONFERENCE PROCEEDINGS.

The first meeting of the thirty-second annual session of the New York Conference was held at Cortland, N. Y., beginning June 16, at 10:30 A. M. Elder S. H. Lane occupied the chair.

The roll of churches being called, thirty-six delegates, representing eighteen churches, responded. The minutes of the previous session were read and approved. By vote the following churches, which had been organized during the year, were received into the Conference: Fulton, Black Creek, and Cortland.

The Chair appointed the following committees: On Nominations, W. H. Eggleston, Irving Whitford, J. E. Rose; on Resolutions, H. F. Foster, I. D. Van Horn, P. Z. Kinne; on Credentials and Licenses, Alex. Gleason, N. S. Washbond, E. S. Lane; on Auditing, A. E. Place, Charles H. Coe, D. B. Welch, W. A. Wilcox, H. D. Church.

Meeting adjourned to call of Chair.

SECOND MEETING, JUNE 20, AT 9:30 A. M.—Five more delegates, representing four more churches, responded to the roll call of churches, and took their seats. The President briefly reviewed the work of the past year, and spoke of many encouraging features which mark the rapid development of the work in this State, both in the convassing work and also in the preaching of the word. Reference was also made to the five new churches that had been, or are now being, erected this year, and of the tone and publicity it gave to our work. He also spoke of the financial condition of the Conference and tract society, and stated that both are now out of debt, and in a good working condition.

The report of the Committee on Resolutions was then called for, and the following report was submitted:—

Whereas, The working force in this Conference has been much increased during the past year, and the lives, health, and strength of our workers have been so carefully preserved, and the Lord has given much visible fruit of their labors; therefore,—

1. Resolved, That we have great cause for praise to God.

Whereas, We believe by the fulfillment of Scripture and by the testimony of the Spirit, and by the advance in the presentation of the message, and change in the experience and testimonies of the people, that we are now in the beginning of the time to which we have so long looked forward; viz., the loud cry of the third angel's message, and the outpouring of the latter rain; and that not to keep pace with the message in all its advancing particulars will subject us to the peculiar temptations and deceptions of these last days; therefore,—

2. Resolved, That we more carefully study and appropriate such Scriptures, papers, and testimonies as will keep us well informed on the present workings of the message.

3. Resolved, That we continue to seek out and encourage young men and women to enter our schools and prepare for usefulness in the cause of God.

4. Resolved, That we hereby express our sympathy for our brethren in bonds for Christ's sake, and our thankfulness for continued freedom from bondage in our own State.

5. Resolved, That we raise, as soon as practicable, the amount of means voted to the South Lancaster Academy at the last session of this Conference.

6. Resolved, That we recognize the hand of the Lord in working with the officers of the Conference, as shown in the harmony which exists, and in the prosperous condition of its finances.

It was voted that these resolutions be adopted. Resolution 1 was spoken to by Elders Place, Van Horn, and Lane, and adopted.

The meeting then adjourned to call of Chair.

THIRD MEETING, JUNE 21, AT 9 A. M.—Three more delegates, representing three churches, took their seats.

Resolution 2 was then read, and spoken to by Elder Lane and others, who spoke of the importance of such a move, and of the good it would accomplish if carefully carried out. The resolution was adopted. Resolution 3 was spoken to by Elder A. T. Jones and Professor Caviness. The remarks were timely and impressive. The resolution passed unanimously. Resolution 4 was taken up, and discussed by Elders Lane and Jones, and passed. Resolution 5 was then read, and spoken to by Professor Caviness, who showed the financial standing of the school, and expressed his confidence in the financial success of the institution, and his gratitude to God for his special blessings in this work. Remarks were also made by Elder Lane. The resolution was adopted. Resolution 6 was read and adopted.

The Committee on Nominations reported as follows: For President, S. H. Lane; Secretary, S. M. Cobb; Treasurer, E. N. Washbond; Executive Committee, S. H. Lane, A. E. Place, P. Z. Kinne, N. S. Washbond, D. A. Ball. All were elected by a unanimous vote.

The Treasurer submitted the following report:—

Cash on hand, June 1, 1892,	\$ 108 76	
Received during the year,	6,837 23	
		\$6,945 99
	Total,	
Paid out during year,	\$6,800 11	
Bal. on hand June 1, 1893,	145 88	

Meeting adjourned to call of Chair.

FOURTH MEETING, JUNE 22, AT 9 A. M.—One more delegate reported. The Committee on Credentials and Licenses reported the following names for renewal of credentials: S. H. Lane, A. E. Place, C. O. Taylor, H. H. Wilcox, F. Peabody; J. W. Raymond, D. A. Ball; for Ordination and Credentials, P. Z. Kinne, S. M. Cobb, H. G. Thurston; for Licenses, S. Thurston, J. B. Stow, W. A. Westworth, W. W. Wheeler.

After some appropriate and timely remarks by the President, the meeting adjourned *sine die*.
S. M. COBB, Sec. S. H. LANE, Pres.

Special Notices.

NOTICE TO MICHIGAN!

THERE will be a workers' meeting on the camp ground at Lansing, preceding the camp-meeting, commencing Sept. 13. We hope to see a large attendance.
I. H. EVANS, Pres.

MISSOURI CONFERENCE.

THE first meeting of the annual session of the Missouri Conference will be held on the camp ground at Sedalia, Mo., Friday, Sept. 15 at 9:30 A. M. Let each church in Missouri at once elect its delegates. Each organized church is entitled to one delegate and one additional delegate for each fifteen members. Send the credentials properly filled out to J. J. Nichols, Pleasant Hill, Mo.
W. S. HYATT, Pres.

THE MISSOURI CAMP-MEETING.

THIS meeting will be held on the same ground that we occupied last year, at Sedalia, Sept. 13-24. This will be a very important meeting to our people in Missouri. We confidently expect a large attendance. Our meeting is a little later than usual, so we would advise all to bring plenty of bedding and warm wraps. Those coming by rail to Sedalia, take the Forest Park electric car direct to the ground. Those desiring tents please send your orders at once to A. E. Flowers, 520 N. Ault St., Moberly, Mo. God has greatly blessed our work in Missouri during the past year, and we expect a good meeting. Come, brethren, and bring your young people and neighbors. God will be there to bless, with his converting power.

W. S. HYATT.

THE COLORADO CAMP-MEETING.

THE Colorado camp-meeting will be held in Denver, at Arlington Park.

All coming to the camp-meeting should pay full fare, and ask the ticket agent for a certificate. When you get to the camp ground, present it to the Secretary for signature, which will enable the holder to get a return at reduced rates.

DIRECTIONS TO CAMP GROUND.

Go two blocks west of the depot, take 15th Street car going south, inquire of conductor for transfer to camp grounds. Deposit your baggage checks at bookstand, and your trunks will be brought to the grounds.

All should notify us at once if they want to rent tents. We have the best ground for camp-meeting we have ever had; good water and plenty of shade for all. We expect a larger gathering by far than we have ever had, and that many will draw nearer to God than ever before. Come all, and enjoy this rich feast with us.

Elders A. T. Jones, A. J. Breed, and Professor J. W. Loughhead will be with us.

J. R. PALMER.

MAINE, NOTICE!

DEAR BRETHREN: The time appointed for our next annual State Conference and camp-meeting is in the near future. The General Conference has kindly promised us excellent assistance. Special instruction will be given on the subject of religious liberty, with which we all are anxious to obtain a better acquaintance. Indications are that this will be the largest and most interesting gathering of our people in this State for some years; and truly these annual gatherings become more and more important as the message advances, and the work enlarges each year.

It is important that each church be represented in the Conference, by properly selected delegates bearing proper credentials. We especially ask each of the church clerks to fill out the credentials of each delegate, and instead of handing them to the delegates themselves, send them at once to the Conference Secretary, B. F. Davis, Hartland, Me. This will enable us to arrange a list of delegates prior to the convening of the Conference, and save much time in organization. The usual accommodations will be provided on the grounds. The Maine Central Railroad will place excursion tickets on sale at one fare for round trip, selling them from Aug.

29 to Sept. 9, and limiting them to Sept. 14. The Canadian Pacific railroad will sell excursion tickets at one fare for round trip, from St. Stephens and Aroostook county stations, tickets to be on sale Aug. 31 to Sept. 4, and good for return passage until Sept. 12.

We have not yet completed arrangements with the Grand Trunk railroad, but will soon be ready to report. We sincerely hope that none of our people who can possibly avoid it, will remain away from this meeting. Am I not safe in saying that we have reached a period in the world's history, and a point in the third angel's message, when we cannot afford to allow secular affairs to cause us to absent ourselves from the camp-meeting? Why not begin at once to make preparations to attend? Let all come early, and stay until the close. Bring the youth and children; perchance the Lord will call them to his service.
J. E. JAYNE.

KANSAS STATE CAMP-MEETING.

THIS meeting will be held Sept. 7-17, at Herington, Dickinson Co., on the line of the Rock Island & Mo. Pacific R. R., on the same ground as last year.

The reduction in rates granted is from all points in Kansas, on the roads named below, and also from Kansas City and St. Joseph, Mo. The lines granting rates, and junction points designated, are as follows: A. T. & S. F., Osage City, Topeka, Wichita, Hutchinson, Peabody, Marion, Abilene, Emporia, Ottawa, McPherson, Chanute, and Wellington; M. K. & T., White City and Council Grove; Mo. Pacific, Concordia, Beloit, Wichita, Le Roy, and Piqua; Union Pacific, Abilene, Manhattan, and Topeka.

Attendants will pay full fare going to Herington, or to the junction point where it is necessary to change cars. It will be necessary to purchase a ticket over each road in going. Be sure to take a receipt with each ticket purchased; give this receipt to the Secretary, when you arrive on the ground, which, when stamped by the joint agent of the roads interested, and signed by the Conference Secretary, will entitle the holder to return at one-third fare. Those going before the 4th, and returning after the 20th, will not be benefited by this reduction. Those coming on the Howard branch of the Santa Fé, will change at Emporia to M. K. & T. for Council Grove, thence take the Mo. Pacific to Herington. This route calls for three receipts. Union depot at Council Grove, close connection. There is ample time for transfer at Emporia. Take street-cars from one depot to the other. Those coming from Montgomery, Wilson, and Woodson counties, on Mo. Pacific, will change at Moody to M. K. & T. for Council Grove, thence Mo. Pacific to Herington. This route calls for three receipts.

Those coming west on Ft. Scott and Wichita, change at Piqua, to M. K. & T. for Council Grove, thence Mo. Pacific to Herington. This route calls for three receipts. Those coming west Pleasanton to Le Roy Junction, will change at latter place to M. K. & T. for Council Grove, thence take the Mo. Pacific to Herington. Get three receipts again. Those coming on Mo. Pacific from west of Beloit, will change at Beloit to Union Pacific for Abilene, thence take the Rock Island to Herington. Be sure your ticket is to Abilene. Three receipts here again. Those coming on the line of the Union Pacific through Lincoln, Rooks, and Sheridan counties, will purchase ticket through to Abilene, thence take the Rock Island to Herington. Those coming on the Concordia branch of the Santa Fé, will change at Abilene to Rock Island road for Herington. Those coming on the Union Pacific north of Manhattan, will change at Manhattan to Rock Island for Herington. Those coming on the lines of the Santa Fé or Mo. Pacific roads west of Wellington, Wichita, Hutchinson, and McPherson, can change at either of these points to the Rock Island for Herington. Those coming on the Girard branch of Santa Fé will change at Chanute to M. K. & T. for Council Grove, thence take the Mo. Pacific to Herington. This route calls for three receipts also. The K. C. Ft. S. & M. road will grant the same favor as the other roads, as to rate. Those who take this road will buy a through ticket to Herington via Kansas City, taking a receipt at starting-point, and will be returned to starting-point via Kansas City, at one-third fare.

Let each one interested examine these instructions carefully. If you do, you will have no difficulty in going to or from the meeting. I would further add a word of caution. Do not go to the agent to ask him about the meeting, and the rates, or how far you should go on his line. The agreement is not between the agent and the company, but between the company and the officers of the Conference. All you need to do is to call for your ticket to Herington or to the junction point where you will change cars. Take a receipt with each ticket purchased, come to the meeting, and the return passage will be arranged all right.
WM. H. MILLS.

THE NEW ENGLAND CAMP-MEETING.

THE time is near when this meeting will convene. Arrangements have now been made for tents, lumber, and other things necessary for the comfort of those who will attend. We have not been able to secure bed

springs and mattresses. All should bring ticks, and straw will be provided. Remember that the nights will be cool, so bring plenty of bedding. After packing plenty for yourself, bring a little extra for the poor and the stranger. Bring your heavy wraps and your heavy underwear, you may need them.

Tents have formerly rented as follows: 10 x 12 feet, with fly, \$3.25; 12 x 16 feet, with fly, \$4.25. They will not rent for more than that this year, and probably a little less. Will tell you definitely later. We have arranged to order them from the factory, as the orders come in to us. If you do not send in your orders soon, it will delay us in giving in our orders for the tents. Please send them without delay to Horace B. Tucker, South Lancaster, Mass., stating size of tent desired. Do not fail to attend to this at once, or it may cause delay about getting a sufficient number of tents to supply all who may desire them. When you order your tents, please state whether you desire floors in them. Dining hall with range, and all necessary equipments are furnished with the ground. Warm meals will be furnished at the usual rates.

Reduced rates on all New England lines that reach Boston, have been applied for. We have not yet received replies, but we have no doubt that the usual reduction of one and one-third fare for the round trip will be secured. We will speak of this later.

Delegates to the Conference should be elected by each church at once, and their names forwarded to H. B. Tucker. Each delegate should be furnished with credentials.

The place of meeting and how to reach it, is an important matter. The place is "Echo Grove." It is a beautiful ground, consisting of eleven acres, all inclosed with a high board fence. The gates are provided with locks, so that when the proper time for retiring comes, they can be closed, and all kept quiet. More than half of the inclosure is a hill covered with inviting shade trees. The remainder is a very nice level lawn at the foot of the hill. On this the camp will be located. From an observatory on the crest of the hill we have a fine view of Lynn and other cities in the vicinity, while looking eastward the deep blue waters of the Atlantic stretch out before us as far as the eye can reach. A mineral spring, the medicinal properties of which are highly recommended, is located near the center of the grove, and city water is supplied in abundance. We have the free use of all during the meeting.

Two lines of electric cars reach the ground. One line runs from Lynn to Boston, and the other to other towns in the vicinity.

Raddin's Station, on the Saugus branch of the Boston and Maine R. R. in West Lynn is within fifteen rods of the ground, and is the place where all passengers who come by rail should get off. There are two Boston and Maine roads running between Boston and Lynn. Be sure to take the Saugus branch, leaving from the eastern depot. Have your baggage checked to Raddin. Passengers from New Hampshire coming on the B. & M. R. R. will not have to transfer baggage in Boston. You will have to step from the Lowell depot into the Eastern division depot, which is just across the driveway.

Each church should select some willing workers who can be on the ground by Tuesday noon, Sept. 5, ready to assist in arranging the camp. Please do not fail in this, as much of the success of the meeting depends upon having all in readiness at the beginning. We desire to see all laborers in the employ of the Conference on the ground Sept. 5, to assist in the preparation of the ground. Please hand in your annual reports to Sept. 1, to H. B. Tucker, so the Auditing Committee can have them Sept. 6.

Bring your neighbors and your children, and seek the Lord for his blessing to attend you as you come, and you will be prepared to receive more largely of the refreshing from the presence of the Lord, which we confidently expect at the meeting. There will be meetings both for the youth and the children. Meetings for the canvassers will also be held daily. We have not had a camp-meeting in this Conference for a long time; now let us have a large gathering, "a solemn assembly" to seek the Lord with our whole heart, and God will greatly bless us. R. C. PORTER.

THE TENNESSEE RIVER CAMP-MEETING AT NASHVILLE, TENN., SEPT. 5-12.

ARRANGEMENTS are not fully completed, but we expect the usual reductions over the L. & N. and the N. C. & St. L. railroads. This includes the time covered by our workers' meeting, Aug. 29 to Sept. 5, at which we hope there will be a general attendance by our church, missionary, and Sabbath-school officers and workers. Elder A. O. Tait and other competent teachers are expected as instructors.

CHAS. L. BOYD.

VERMONT CAMP-MEETING.

ROUND-TRIP tickets for fare one way can be purchased over the Vermont Central from the following stations to Waterbury:—

Richford, Enosburgh Falls, Sheldon Junction, St. Albans, Essex Junction, Williston, Jonesville, Rich-

mond, Bolton, Duxbury, Middlesex, Montpelier, Barre, Northfield, Roxbury, West Randolph, Bethel, Hartland, White River Junction, Underhill, Jericho, Burlington, Vergennes, New Haven, Middleburgh, Salisbury, Rutland, Ludlow, Chester, Bellows Falls, Newfane, Jamaica; and over Boston & Maine from Newport, Barton Landing, West Burke, Lyndonville, and Bradford to Wells River, and over the Montpelier & Wells River from Wells River and Marshfield to Waterbury; also over the Bennington & Rutland railroad.

Tickets will be for sale Aug. 21, and good Sept. 6. Arrangements will be made for conveying passengers and baggage from the station to camp ground.

T. H. PURDON.

THE WORK IN MONTANA.

DEAR BRETHREN AND SISTERS IN MONTANA: I desire to say a few words to you through our good REVIEW, concerning the work in our State. There has never been a time since the work started in this field, when the outlook was so encouraging as it is at the present. We have more calls for labor than we can fill with our present force of laborers. We have two tents in the field this year; last year we had only one. We have three ordained ministers, besides other workers. Souls are embracing the truth where labor is bestowed, for which we can praise the Lord.

But as the work increases, and more laborers enter the field, it requires greater outlay of means in order to carry the work forward. Some of our brethren are doing all they can to help the cause with their means, while others who are keeping the Sabbath and claiming to live out the truth, are doing very little. Brethren, the time to labor for souls is very short; let us work with all our might, while it is called to-day. While we know times are hard and money scarce, we hope our brethren and sisters all over the State of Montana, will remember the Lord's work, and be prompt in sending in all the tithes which are due the Lord from them. You know it costs quite a good deal to live here in the West, and your laborers must eat and have other necessities of life, the same as other people do.

There are many openings for Bible work here in Montana, and persons who would gladly take up that line of work; but where is the money with which to support them? There are many places where we should have missionary racks filled with our good literature, such as the REVIEW, *Signs, Sentinel*, and tracts, but where are the funds with which to supply these things? In Butte City the brethren have taken hold of this kind of work. Praise the Lord for this. We are not complaining; for we know our people have done nobly in supporting the work, but the Lord is coming soon, and can we not do more to forward his cause and save souls, than we have done in the past? Send all funds to Emma Emmons, Livingston, Mont. My permanent address is Helena, Mont. J. W. WATT.

The Sabbath-School.

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

THE FIRST EPISTLE OF PETER.

LESSON VIII.—SUFFERING FOR RIGHTEOUSNESS' SAKE. 1 PETER 3:12-22.

(Sabbath, Aug. 19.)

REVIEW questions:—

- What instructions are given to the wife?
- What to the husband?
- How will such instruction, if heeded, affect their prayers?
- What injunction to union is given?
- What disposition should we manifest toward those who speak against us?

I. God's Care for His People. Verses 12-14.

- What care has the Lord for the righteous?
- How does he regard the evil?
- What question is asked in verse 13? (See note 1.)
- How should we feel when we suffer for righteousness' sake?

II. Our Duty in Time of Trouble. Verses 15-17.

- In time of trouble what should be the exalted object in our heart? (See note 2.)
- What should we always be ready to do?
- In what spirit should the answer be given?
- What should be kept good?
- What effect would such a spirit have on those who do us evil?
- If it is God's will that we suffer, for what should it be?

III. Christ's Sufferings for Us. Verses 18-22.

- Who, though innocent, suffered for us?
- Why did he thus suffer?
- In what condition was he put to death? and how quickened?
- To whom did he preach by his Spirit?
- Through whom did he preach? (See note 3.)

- At what time in the world's history did he preach?
- How many were saved? and by what?
- By what like figure are we saved?
- Through faith in what?
- What assurance is given us that Christ is able to save us from all that can come upon us?

NOTES.

1. WHO IS HE THAT WILL HARM YOU? etc. In a general way this means that men will have no desire to harm those who are imitators of Christ, and under ordinary circumstances this has been true as promised (see Prov. 16:7), but there are many exceptions to this general rule. But even though we suffer persecution for righteousness' sake, that will not work to our ultimate harm, though it causes present sufferings; for to them that love God all things work together for good; even in the greatest sufferings his followers are, through the love of God, more than conquerors. (See Rom. 8:28, 37.) In the very sufferings then they may find happiness and rejoice. (See also Matt. 5:11, 12.)

2. The Revised Version makes the latter part of verse 14 and the first part of verse 15 almost identical with the latter part of Isa. 8:12 and the first part of verse 13. Isaiah reads: "Neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself." Peter reads: "Fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord." Isaiah tells us in the next clause what the Lord will be to those who trust in him. "He shall be for a sanctuary," a safe and holy place; for in the time of trouble God will spread over us the pavilion of his power (Ps. 27:5; 34:7), and hide us under the shadow of his wings (Ps. 17:8), in the secret place of his tabernacle. Ps. 27:5.

3. The Spirit of Christ is given to every child of his (Rom. 8:9); and the gift of preaching is bestowed through it (1 Cor. 12:4); through that Spirit Christ has always ministered to the souls in the prison-house of sin. Isa. 61:1; Ps. 51:12, 13. In the days of Noah that Spirit spoke through the patriarch (2 Peter 2:5), who by faith preached the message and saved his house. Heb. 11:7. As Noah by faith did what God enjoined, so we by baptism show our faith in the death and resurrection of our Lord Jesus Christ. It is not the baptism that saves, but faith in the resurrection of Jesus Christ. Baptism is the manifestation of our faith, even as the baptism of Noah in the ark by the deluge was the manifestation of his faith in the power of God. It is not the mere act that saves, not the physical washing, but faith in a risen Redeemer, which cleanses the conscience of its dead works.

News of the Week.

FOR WEEK ENDING AUGUST 5, 1893.

DOMESTIC.

— Many banks which have been closed on account of the panic, have recovered, and are doing business as usual.

— A report of the United States treasury shows an increase of the public debt during the month of July of \$4,264,073.31.

— The price of wheat at Chicago, July 31, was fifty-seven and seven-eighths cents per bushel,—the lowest price ever known there.

— The floating debts of the World's Fair are now paid, and the Fair enters upon its last three months with every prospect of success.

— Only about half the silver was purchased by the United States government in July that the Sherman bill required should be purchased.

— It is now estimated that there are fifty thousand idle men in Colorado, on account of the drop in the price of silver. Thousands are leaving the State.

— For the first time since April, the United States treasury contains \$100,000,000 in gold. This is the sum which precedent has established as a gold reserve.

— Striking lumbermen at Ashland, Wis., July 31, attacked non-union men, and beat many of them in a terrible manner. Forty of the ringleaders of the mob have been arrested.

— The steamer "Oceanic," at San Francisco, brought news of the appointment by Hawaii of William D. Alexander as special commissioner to the United States, to assist in the negotiations of annexation.

— The price of pork suddenly declined \$9.50 a barrel in Chicago, Aug. 1. As a result, seven firms were driven to the wall with heavy loss. The low price of pork now makes it in good demand for shipping.

— The British ship "Cedar Bank" arrived at San Francisco, Cal., July 28, from New South Wales. She had a load of coal which had been on fire thirty-six days at the time of her arrival in San Francisco. The crew had worked night and day to keep the fire smothered and to save the ship.

A mass-meeting of the friends of silver assembled in Chicago, Aug. 1. Resolutions were adopted, declaring the danger of a single gold standard, and the necessity of a coinage of both silver and gold, at the rate of sixteen to one.

Scientists exploring the Bad Lands of South Dakota, have lately found in the bed of the White River and in other places many relics of prehistoric monsters that flourished there in early ages. These finds are considered to be very valuable.

The New York savings banks, as a means of self-protection, will not permit depositors to withdraw sums of less than \$300, unless they give a notice of sixty days. This will prevent runs on the bank, and give the bankers time to arrange for what money they need.

Aug. 2 five of the directors of the World's Fair were fined \$1,000 each by Judge Stein, for closing the Fair on Sunday, July 23. Others were fined smaller sums. The judge held that they were men who knew better, hence the severity of the judgment. An appeal was taken to the Appellate Court. It is expected that it will come up some time in October.

The Erie Railroad Company has gone into the hands of receivers. Within the last few weeks during the severe money stringency, the floating debt of the Erie became impossible of renewal, and in order not to sacrifice the best interests of the company, it was decided to place the road in receivers' hands, and preserve the system intact. The floating debt amounts to \$6,000,000.

FOREIGN.

Siam has conceded all the conditions and guarantees asked for by France, and the French blockade has been raised.

Several South American States are again in revolution. In Argentine the rebellion seems to be too formidable for the government to handle. Nicaragua has two rival factions contending for the supremacy.

The Spanish steamer "San Juan," which sailed from Hong Kong to Manila, June 9, laden with kerosene, was burned on the voyage. Out of two hundred and fifty people aboard, only twenty-nine were saved.

The German Federal council, July 28, decided to put an additional tax of fifty per cent upon all Russian products imported into Germany. This is in retaliation for the high tariff placed by Russia on German products going into Russia. This high tariff on both sides will have the effect to stop all commercial relations between the two countries.

Siam has acceded to all the demands of France, both of money indemnity and territory, and diplomatic relations have again been restored. It is now ascertained that it was the intention of England to declare war upon France, if English interests were disturbed by a war between France and Siam, and that Germany was to stand by England.

The mayor of Montreal recently refused to return the salute of, or in any way honor, an Italian ship of war visiting that city. This was because the mayor, a Catholic, does not like the way the Italian government treats the pope. The Italian admiral at once prepared to depart. The Canadian authorities then came down and fired the salute. There is a very bitter feeling between the people of Montreal and the Italians.

RELIGIOUS.

The Sunday-closing of the World's Fair was the topic of the Ocean Grove, N. J., camp-meeting Sunday, July 23.

The number of Protestant Christians has increased throughout Japan sevenfold in the past ten years; while the number of Roman Catholic adherents has not doubled.

Among the congresses of religion to be held at the World's Fair, that of the Evangelical Alliance, Oct. 8-15, promises to be most interesting. The discussion at this congress will be under four heads,—"Christian Liberty," "The Religious Condition of Protestant Christendom," "Christian Union and Co-operation," and "The Church and Sociological Problems." This conference will be preceded by many denominational church congresses. In addition to the General Conference, there will be a large number of section conferences, which together will constitute a school of Applied Christianity. Information will be given by experts on many lines of practical work, classified under the general divisions of evangelistic, reformatory, social, economic, sanitary, educational, and miscellaneous.

Appointments.

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

The next annual session of the Tennessee River Sabbath-school Association will be held in connection with the camp-meeting at Nashville, Tenn., Sept. 5-12.

Come, parents, and bring your children. We expect to have special meetings for mothers and children. You cannot afford to miss them.

W. S. LOWRY, Pres.

The eleventh session of the Colorado Conference will be held in connection with the camp-meeting, at Denver, Colo., Aug. 30 to Sept. 10.

J. R. PALMER, Pres.

A MEETING of the Colorado Tract and Missionary Society will be held in connection with the camp-meeting, at Denver, Colo., Aug. 30 to Sept. 10.

J. R. PALMER, Pres.

The next annual session of the Maine Conference of Seventh-day Adventists will convene at Bath, Me., in connection with the State camp-meeting, Sept. 1-10.

J. E. JAYNE, Pres.

The next annual session of the Maine Tract Society will be held in connection with the annual State Conference and camp-meeting, at Bath, Me., Sept. 1-10.

J. E. JAYNE, Pres.

CAMP-MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

Atlantic, Newark, Del., Aug. 17-27
Vermont, Waterbury, " 24 to Sept. 3
Maine, Bath, Sept. 1-10
New England, West Lynn, Mass., Sept. 7-17

DISTRICT NUMBER TWO.

*Tennessee, Nashville, Sept. 5-12

DISTRICT NUMBER THREE.

*Indiana, Indianapolis, Aug. 8-14
Ohio, Mt. Vernon, " 11-21
*Michigan (State), Lansing, Sept. 21 to Oct. 1
" (northern), Traverse City, Aug. 21-28
Illinois (State), " 28 to Sept. 4
* " (northern), Streator, "
* " (southern), Olney, Sept. 13-19

DISTRICT NUMBER FOUR.

*Nebraska, Seward, Aug. 23-29
Iowa, Castana, " 8-15

DISTRICT NUMBER FIVE.

Texas, South Park, Dallas, Aug. 10-20
Arkansas, Clarksville, " 24 to Sept. 3
Colorado, Denver, " 30 to " 10
" (western), Delta, Sept. 27 to Oct. 2
Kansas, Herington, " 7-17
" (southeastern), Thayer, Neosho Co., Aug. 3-13
" (southwestern), Turon, Reno Co., " 17-27
Missouri, Sedalia, Sept. 13-24
Oklahoma, Oklahoma City, " 28 to Oct. 8

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

PAPERS WANTED.

PLEASE send clean copies of our periodicals of late date, post-paid, for missionary purposes, to Chas. N. Eastman, Springdale, Washington Co., Ark.

DISCONTINUE PAPERS.

Mrs. M. J. BRADY, of Longville, Ohio, has enough papers for the present.

Mrs. ELLA B. STEARNS, Montezuma, Iowa, has all the papers she can use at present.

MANY thanks for the papers that have been sent. Have enough for the present. Wesley Beggs, Sturgis, So. Dak.

Obituary Notices.

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

BARTS.—At Lebanon, Pa., July 9, 1893, sister Benjamin Barts, aged thirty-three years. F. M. KUTZ.

GRUBER.—At Fleetwood, Pa., July 14, 1893, of consumption, Berith R. Gruber, aged eighteen years. F. M. K.

CARR.—Died near Sparta, Wis., June 28, 1893, of dropsy, William Carr, aged seventy-two years. He had bright hope of eternal life as a gift of God at the coming of the Lord. Sermon by the writer, from John 5:28, 29. I. SANBORN.

HAZELTON.—Orland Hazelton, next to the youngest son of brother and sister E. R. Hazelton, died July 23, 1893, at Hillsboro, Colo., aged seven years. Little Orland had learned to love his Saviour, and was very patient during his nine days of severe suffering. Comforting words were spoken by brother N. P. Dixon. G. W. BARKER.

MILES.—Died at Wolcott, N. Y., April 5, 1893, Randolph Miles, aged seventy-three years. He suffered intensely for three months, but like Job of old, he never murmured against his heavenly Father, but said it was all right. F. L. MILES.

KITTLE.—Died of chronic bronchial catarrh, near Martinsville, Ill., July 14, 1893, my dear wife, aged 58 years and 4 months. The sufferings of years were patiently endured, and wherever she has lived in the past, the light of a Christian life lived out was plainly seen, and even skeptics made the remark that if there were any Christians, she was one. Although the loss to us is keenly felt, we are sustained by the blessed hope. M. L. KITTLE.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 18, 1893.

Table with columns for EAST STATIONS, WEST STATIONS, Day Exp., North Shore Lmtd., N.Y. Exp., N.Y. & Chic. Lmtd., *Atl. Exp., *N. Fla. & Buft. Spec., *Night Exp., *Det. & Kalam. Accon. and rows for various stations like Chicago, Mich. City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston, etc.

*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday. North Shore Limited train westbound and New York and Chicago Limited trains east and west are extra-fare trains, and require special tickets and Wagner palace car tickets.

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



CHICAGO & GRAND TRUNK R. R.

R. R.

Time Table, in Effect June 5, 1893.

Table with columns for GOING EAST, STATIONS, GOING WEST and rows for stations like Chicago, Valparaiso, South Bend, Battle Creek, etc.

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Battle Creek Passenger leaves Ft. Huron Tun. at 7:20 p. m., arrives at Battle Creek 9:25 p. m. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m., from Battle Creek westward 7:05 a. m. †Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 8, 1893.

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CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

According to the *Medium and Daybreak*, of July 14, Captain Pfoundes is now engaged in the advocacy of Spiritualism in Japan. He is familiar with the language of the natives, and is said to be meeting with much encouragement, and having great success.

It is not without significance that the Bible marks it as a prominent characteristic of those who are found at last without the city, that they love and make lies. Rev. 22:14, 15. The opposers of our work, down in Maryland, are just now making large use of that weapon. Brother E. E. Franke sends us a copy of the *Smyrna Times*, of July 26, in which he so fully exposes the falsehoods resorted to, that it ought forever to shut the mouths of those who are trying to make use of that means to hinder the advancement of the truth.

Elder G. E. Fifield occupied the Tabernacle pulpit, Sabbath, Aug. 5, speaking on the second petition of the Lord's prayer, "Thy kingdom Come." The subject was treated from the comprehensive standpoint of the whole scheme of redemption as put in operation to carry out the original purpose of God. It is one complete manifestation of the infinite grace of God, commencing in the preparatory developments of the Christian life in this world, and ending in the crowning glory of the world to come. Many lessons of hope and encouragement for the waiting Christian, were drawn from the subject, which were a comfort to those present, judging from the numerous responses. We have but to submit our will to God all the way along, and then he is pledged to work out for us a destiny more glorious than our highest powers of conception.

The Sunday agitation will not down. If the friends of Sunday meet with some setbacks, they immediately use that as an argument for more earnest efforts in their cause. If they meet with some apparent success, ten to one if they do not attribute it to some cause which also shows that they must greatly increase their efforts. When the *Christian Nation*, in its issue of Aug. 2, thought that the closing of the World's Fair had finally been secured, this is the way it spoke of it:—

"No thanks to the officials of the World's Fair that the gates are closed on the Lord's day. They demonstrated that 'they feared not God, nor regarded man; but because the opening' was a financial failure, they 'close.' They demonstrated by their acts that the Sabbath cannot be protected by law. It proves beyond peradventure that ours is not a Christian government. It has taken the last argument out of the mouths of anti-reformers, and has left them high and dry on the beach of secularism. Is it too much to hope that Christian workers of all denominations will see this? This is the opportune time for an effort all along the line in behalf of a recognition of the Saviour King, and of his law. If the people will ever see the need, surely they see it now!"

What the *Nation* will say now that the officials are compelled to keep it open, we do not know. It will not probably be suited any better. Let the circus go on.

A CHURCH ARMING.

It is coming to be a well-known fact that the Roman Catholic Church has many organizations including vast numbers of men, who are under constant drill and practice with firearms. This reached such a pass in Massachusetts, that the legislature recently passed an act forbidding them from carrying these arms. Thereupon they sent up a vigorous remonstrance against such action. Protestant bodies, such as temperance societies, and other organizations, get along very well without the use of firearms. And can these same Protestants divine why Rome should persist in drilling her bigoted devotees in the use of such weapons? An exchange has this note:—

"The Holyoke (Mass.) *Free Press*, of June 5, 1893, says: 'The members of the Roman Catholic organizations throughout the State are agitated over an act just passed by the legislature, which prevents them from carrying firearms, and a vigorous remonstrance is to be presented to the general court this week by Representative Mellen, of Worcester.'"

We understand the legislature refused to modify its action in this respect. If so, it shows that even Rome-ridden Massachusetts can see an animal of another character masquerading beneath the lamb skin.

ABOUT THE FAIR.

FIVE of the directors of the World's Fair have lately been fined \$1,000 each for ignoring the injunction of the Superior Court of Illinois, which injunction forbade them from closing the Fair on Sunday. Lesser fines were also imposed upon others who were less culpable. The directors have taken an appeal to the Appellate Court, and will get a hearing in October. Meanwhile it is probable the Fair will remain open. The first noticeable effect we have seen of this decision is upon the Chicago papers. They evidently believe it is settled; for they have all at once dropped the whole question. Both those which favored and those which opposed a Sunday Fair are preserving a profound silence. This must be done by mutual agreement. They evidently believe that any further discussion will hurt the Fair, and no Chicago paper wants to do that. They see that they will need to pull together to insure success. The directors have certainly had a hard time. With one of the greatest undertakings placed upon them that the world has seen, those who should have helped them have worked against them. Even the appropriation granted by Congress was weighed down with a Sunday-closing clause which has harmed the Exposition more than the money has done good. Placed between two fires, the directors have not known what to do, or which way to turn. Threatened with torment in the next world by the priests of the "American Sabbath" religion if they opened the Fair on Sunday, and fined by the courts because they did not open it, they must feel that the discovery of America, the four hundredth anniversary of which they are trying to celebrate, was an unlucky day for them. If all this trouble does not open the eyes of the people to the evils of religious legislation, we do not know what will; and we should think that what has taken place this summer would give the congressmen, whose rash action caused it all, some food for reflection.

M. E. K.

IMPRESSIVE SERMONS.

THE readers of the REVIEW will call to mind a note that was made on the last page of the last REVIEW in regard to some important sermons that

Elder Jones has preached here in Battle Creek during the past few Sabbaths. These sermons were a continuation of the discourse that he preached in the Tabernacle last April. We do not believe the importance of the subjects discussed in these discourses by Elder Jones could be overestimated. And we are glad to announce that they were all reported verbatim, and will appear in the *Home Missionary* as fourth Sabbath readings. The first one of the series will be in the August number of the *Home Missionary*, which will be mailed to its subscribers within a few days. As early as possible in the month of August, we will get out an extra number of the *Home Missionary*, which will contain another one of the discourses, and a third one will appear in the September number of the *Home Missionary*, and we will endeavor to get it out a little earlier than usual, so that our people can have three of these important discourses within the next few weeks. The fourth and last one of the series we will not be able to present before the October number of the paper, but we will get it out just as early as we can. The three numbers, however, that we will be able to furnish our readers right away, will furnish food for thought while they are waiting for the last one of the sermons. None of our people can afford to miss reading these articles. We appreciated the importance of the matter that was contained in the *Bulletin*, but those who heard the discourses given by Elder Jones, agree that nothing presented in the *Bulletin* during the General Conference, was of more importance than these discourses that are to appear in the *Home Missionary*. We believe that our brethren and sisters everywhere will want them, and so are planning to publish a number of extra copies of the issue that will contain the beginning of the series. Order early, so as to get them all.

The subscription price to the *Home Missionary* is twenty-five cents a year, and these articles from brother Jones will be well worth the price of the paper for the whole year. No one can afford to be without them. Send all orders either to your State secretary, or to the REVIEW AND HERALD Publishing Co., Battle Creek, Mich.

In addition to these important discourses of Elder Jones, the *Home Missionary* will contain other valuable matter that all of our people should read, and we hope to see each succeeding number of it better than the previous one.

Let every one who is not now a reader of the *Home Missionary*, become such at once, so as to gain the benefit of all these sermons, as well as the other matter that the paper contains. Remember that the price is twenty-five cents a year, and that all orders should be addressed either to your State secretary, or to the REVIEW AND HERALD Publishing Co., Battle Creek, Mich. A. O. TAIT.

WANTED!

THAT some lady in the East who is coming west, will bring with her a small child, that is waiting to be brought to the Haskell Orphan Home. The case is a very needy one, and very urgent. The child is a few months old, and is reported to be in good health. Compensation will be given for any trouble and expense incurred on account of the child.

The undersigned will be glad to hear from some good woman who will undertake this task in behalf of one of the world's unfortunates.

Battle Creek, Mich. J. H. KELLOGG.

THE TRAVERSE CITY, MICH., CAMP-MEETING.

RATES of one and one-third fare the round trip have been secured on the G. R. & I., C. & W. M., and the M. & N. E. railways for those who desire to attend the camp-meeting at Traverse City. We expect to be able to report next week that the same rates will be given by the T. A. A. & N. M.

In going, pay the regular full fare, but be sure to tell the agent that you are going to the Traverse City camp-meeting, and ask for a certificate that will entitle you to return at one-third fare. If you have to travel over more than one road, get a certificate from each agent where you buy a ticket. A. O. TAIT.

ILLINOIS CONFERENCE ASSOCIATION.

THE Illinois Conference Association will hold its first meeting of the annual session for 1893, on the Streator camp ground, Wednesday, Aug. 30, at 9 A. M. In this session the board of officers will be elected, and such other business transacted as should come before the meeting. J. N. LOUGHBOROUGH, Pres.