

# The Advent REVIEW AND SABBATH HERALD

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

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## ALMOST HOME.

BY ELDER L. D. SANTEE.

(Coleta, Ill.)

"For now is our salvation nearer than when we believed." Rom. 11.

All the heavens seem a sea of silence,  
But within is music yet unheard,  
And so near the angels' song of rapture  
That their thrill e'en now the heart has stirred;

For their peace falls on the weary spirit,  
And their joy can calm the troubled breast,  
And so near the home the blest inherit  
We can almost see the land of rest,—

Almost see the gleam of many mansions,  
Almost hear the tread of pilgrim feet,  
Almost see the blood-washed army marching  
On the pavements of the golden street,—

Almost hear the wondrous hallelujah  
That ascendeth from the white-robed throng,  
Almost feel we're in the land of glory  
Safe from touch of sorrow and of wrong.

Not for aye shall earthly shadows hold us,  
Not for aye shall longings be in vain.  
Jesus comes, and his strong arms infold us  
Far, far beyond all weariness and pain.

All the heavens seem a sea of silence,  
Soon they'll thrill with all love's tenderness;  
And the joy that soon shall burst upon us  
Hearts may feel, but never tongue express.

## Our Contributors.

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

## DEATH AND JUDGMENT.

BY ELDER WM. COVERT.

(Burlington, Vt.)

In all the Scriptures obedience and life are inseparably connected. On the other hand, transgression and death are joined together. In the garden of Eden certain conditions were plainly set before man. Says Moses, "God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

But one prohibition was laid upon our first parents. Their temptation lay only in the investigation of this tree, and their transgression in eating its fruits. But Eve was deceived into the belief that her liberties were restricted, and her happiness abridged in this one prohibition. How many there are to-day who feel uneasy under any restraint! She was told that if she could but eat the forbidden fruit, she would

know as much as God knew. She was finally made to believe the words of the deceiver. But she could not believe these words, and at the same time continue to retain faith in God's word. In her unbelief was laid the foundation of all the transgression and sorrow which mankind has suffered. Both Adam and Eve were led into open disobedience through this infidelity. Paul says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Again, "The wages of sin is death." Chapter 6:23. Sin arrayed man against God. There was unrest and death in the sin. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21. This unrest and continual sorrow of heart grows on the tree of sin, and sin separates those who practice it from God. "Your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. 59:2. The condition of a sinner is thus described by Paul: "Being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4:18. This alienation from the life of God is just as certain to bring death, as the branch is sure to die when it is severed from the parent stem. The Adamic transgression severed the whole human family from life. The sentence pronounced was, "Dust thou art, and unto dust shalt thou return." Gen. 3:19.

Notwithstanding death was an irrevocable decree passed upon the race, it was in the power of God and according to his mercy to permit man to retain a hold on this forfeited life for a time, that he might have a chance to accord with his Maker still, that life might be given him from another source. Of man's life derived from Adam, Job says, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14:1, 2. Another inspired writer has said, "Thou turnest man to destruction; and sayest, Return, ye children of men. . . . Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." Ps. 90:3-6.

Man's life is as grass, and as fading as the flower of the field; he is only of a few days, and these are full of trouble. He may come forth in the dew of his youth, and deceive himself with the promise of great longevity; but he is like the flower which blooms in the morning to fade before the setting of the sun. Cut off from the spring of life through the fall, he must yield to the power of death.

The young, the careless, and the gay are like the butterfly which wastes its short life in flitting among the flowers, and ere they are aware of it, their days of life are over, their opportunity gone, and the very purpose for which they were given a short existence here, has been ignored. This is just as Satan would have them spend their time. When life has been yielded up, and death has the victory, then the sad news is announced, "He is dead." What a sad announce-

ment is this to fall upon the ear of those who have loved him, especially if he has neglected his own salvation. It must bring sadness even to the dear Redeemer who has died to save the sinner.

What is the next event in the sad drama? Beyond death comes the judgment. "And as it is appointed unto men once to die, but after this the judgment." Heb. 9:27. Our first parents forgot their accountability to God, that he will "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. How many of those who will read this article are forgetting this great truth. Eve thought that she could be happier by having her own way. Here is the fatal mistake; for every sin and every idle word, if not forsaken here, will have to be accounted for in the judgment. Matt. 12:36. It will take life to settle for our sins then. Will it not be far better for us to surrender ourselves fully to God, confessing and forsaking all our sins, and receive Christ instead?

## LUST.

BY ELDER L. E. KIMBALL.  
(Jamaica, Vt.)

It is probably true that every sin in the world is born of lust. The Holy Spirit speaks of the "corruption that is in the world through lust," as though this were the cause of all our woes. "When lust hath conceived, it bringeth forth sin." It is herein manifest that under the surface of sin, lust lies concealed, the very seed and spawn of all evil.

Now this being true, it becomes very important to us to understand just what lust is, and when all are lusting. A little study of words will help us here; for in Bible usage lust, concupiscence, and covetousness are used interchangeably (Rom. 7:7, 8, etc.), and by referring to the dictionary we find the words synonymous. Covetousness and concupiscence have the same Latin root, signifying eager desire after, while lust is the Saxon word for the same thing. In present usage, lust and concupiscence signify eager burning desire in the way of fleshly gratifications; covetousness signifies the same with reference to property and worldly possessions. In the Bible, however, lust is sometimes used in this sense, as in James 4, where brethren are represented as warring and striving together for worldly possessions in consequence of their lusts.

"Watch and pray," is the command of Christ, "lest ye enter into temptation." And, "Every man is tempted, when he is drawn away of his own lust, and enticed,"—drawn away from right, drawn away from perfect purity, from wholeness or holiness, enticed by Satan, drawn away from the path which our Creator has ordained in his word, drawn away, contrary to the law of the Spirit of life, the Holy Ghost, which, if followed, would ordain our way in perfect righteousness.

Are desires for wealth still lingering in your heart? Are you still desiring purely fleshly gratifications? It will bring forth sin if you are. It is idolatry. The man who has lost his life for Christ's sake is earnestly striving to mortify and kill out every desire for self-gratifi-

cation, and he will do it and bring every thought under the control of God's Spirit.

But one is liable to conceive a wrong idea when we say that self-gratification must be abolished wholly. Why did God give special senses if we are not to please and indulge them? My brother, yield to reason; God loves you, he has created you. He is willing to come into your life and dwell in you, if you will let him; your body is his temple, and when you heartily, joyously give the reins into the hands of God, if you no longer gratify self according to your own mind and desires, but have subjected them all to God, will he not gratify you according to the fulness of that for which you were created? Of course he will. But appetites, passions, and desires have all been perverted or turned out of their proper channel. The way of perfect wisdom is the way of perfect righteousness and truth and uprightness. Prov. 8:1, 7, 8, 20. And wisdom is justified of all her children. Is it wise to indulge fleshly lusts that war against health and strength? "If any man defile [margin, destroy] the temple of God, him shall God destroy." 1 Cor. 3:17. But instead of crying after wisdom, hungering and thirsting for righteousness, some shut their ears to wisdom's voice, lest they shall have to give up some indulgence which is working evil either to themselves or others, generally to both. We overstep the bounds of wisdom and right, for the simple fact that we have so long served self and Satan, so long indulged self that it seems almost impossible not to do it. And when the seductions which have gratified and pleased in the past, while we lived in the flesh, are enticingly held forth by Satan, we long for them as did Israel for the leeks and onions of Egypt. And lust brings forth sin.

Can you shut out all desire for indulgences contrary to God's word, to wisdom, to right, and allow no desire to burn in the heart for these things? Then you are prepared to serve God acceptably.

#### THE REMNANT CHURCH NOT BABYLON.

BY MRS. E. G. WHITE.

(Continued.)

In the parable of the wheat and the tares, we see the reason why the tares were not to be plucked up; it was lest the wheat be rooted up with the tares. Human opinion and judgment would make grave mistakes. But rather than have a mistake made, and one single blade of wheat rooted up, the Master says, "Let both grow together until the harvest;" then the angels will gather out the tares, which will be appointed to destruction. Although in our churches, that claim to believe advanced truth, there are those who are faulty and erring, as tares among the wheat, God is long-suffering and patient. He reproofs and warns the erring, but he does not destroy those who are long in learning the lesson he would teach them; he does not uproot the tares from the wheat. Tares and wheat are to grow together till the harvest; when the wheat comes to its full growth and development, and because of its character when ripened, it will be fully distinguished from the tares. The church of Christ on earth will be imperfect, but God does not destroy his church because of its imperfection. There have been and will be those who are filled with zeal not according to knowledge, who would purify the church, and uproot the tares from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. There is to be no spasmodic, zealous, hasty action taken by church-members in cutting off those they may think defective in character. Tares will appear among the wheat; but it would do more harm to weed out the tares, unless in God's appointed way, than to leave them alone. While

the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God.

Jesus knew that Judas was defective in character, but notwithstanding this, he accepted him as one of the disciples, and gave him the same opportunities and privileges that he gave to the others whom he had chosen. Judas was left without excuse in the evil course he afterward pursued. Judas might have become a doer of the word, as were eventually Peter and James and John and the other disciples. Jesus gave precious lessons of instruction, so that those who were associated with him might have been converted, and have no need of clinging to the defects that marred their characters.

Some people seem to think that upon entering the church they will have their expectations fulfilled, and meet only with those who are pure and perfect. They are zealous in their faith, and when they see faults in church-members, they say, "We left the world in order to have no association with evil characters, but the evil is here also;" and they ask, as did the servants in the parable, "From whence then hath it tares?" But we need not be thus disappointed, for the Lord has not warranted us in coming to the conclusion that the church is perfect; and all our zeal will not be successful in making the church militant as pure as the church triumphant. The Lord forbids us to proceed in any violent way against those whom we think erring, and we are not to deal out excommunications and denunciations to those who are faulty.

Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. We are not to say what constitutes the wheat, and what the tares. The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. The work of separation is given to the angels of God, and not committed into the hands of any man. False doctrine is one of the Satanic influences that work in the church, and brings into it those who are unconverted in heart. Men do not obey the words of Jesus Christ, and thus seek for unity in faith, spirit, and doctrine. They do not labor for the unity of spirit for which Christ prayed, which would make the testimony of Christ's disciples effective in convincing the world that God had sent his Son into the world, "that whosoever believeth in him should not perish, but have eternal life." If the unity for which Christ prayed, existed among the people of God, they would bear living testimony, would send forth a bright light to shine amid the moral darkness of the world.

Instead of the unity which should exist among believers, there is disunion; for Satan is permitted to come in, and through his specious deceptions and delusions he leads those who are not learning of Christ meekness and lowliness of heart, to take a different line from the church, and break up, if possible, the unity of the church. Men arise speaking perverse things to draw away disciples after themselves. They claim that God has given them great light; but how do they act under its influence? Do they pursue the course that the two disciples pursued on their journey to Emmaus? When they received light, they returned and found those whom God had led and was still leading, and told them how they had seen Jesus and had talked with him. Have the men who have claimed to have light concerning the church, pursued this course? Have they gone to those who are chosen of God to bear a living testimony, and given them evidence that this light would better qualify them to prepare a people to

stand in the great day of God? Have they sought counsel of those who have been and are still bearing the truth, and giving to the world the last message of warning? Have they counseled with those who have had a deep experience in the things of God? Why were these men so full of zeal for the cause, not present at the General Conference held at Battle Creek, as were the devout men at Jerusalem at the time of the outpouring of the Holy Spirit? At the great heart of the work, men opened their treasures of light, and while the Lord was pouring out his Spirit upon the people, did these men receive of the heavenly anointing? While the deep movings of the Spirit of God were made manifest among the people, and souls were being converted, and hard hearts broken, there were those who were listening to the suggestions of Satan, and they were inspired with zeal from beneath to go forth and proclaim that the very people receiving of the Holy Spirit, who are to receive the latter rain and the glory that is to lighten the whole earth, were Babylon. Did the Lord give these messengers their message?—No; for it was not a message of truth.

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproofed, warned, and counseled, is the only object upon earth upon which Christ bestows his supreme regard. The world is a workshop in which, through the co-operation of human and divine agencies, Jesus is making experiments by his grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted, and becoming laborers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this crooked and perverse generation. They see them becoming prepared by a Christ-like experience to suffer with their Lord, and afterward to be partakers with him in his glory in heaven above.

God has a church on earth who are lifting up the down-trodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that his church may be one as he was one with his Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation.

There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren. Is it possible that men will arise from among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus? Is there not work enough to satisfy your zeal in presenting the truth to those who are in the darkness of error? As those who have been made stewards of means and ability, you have been misapplying your Lord's goods in disseminating error. The whole world is filled with hatred of those who proclaim the binding claims of the law of God, and the church who are loyal to Jehovah must engage in no ordinary conflict. "We wrestle not against

sh and blood, but against principalities, against powers, against the rulers of the darkness in this world, against spiritual wickedness in high places." Those who have any realization of what this warfare means, will not turn their weapons against the church militant, but with their powers will wrestle with the people of God against the confederacy of evil.

Those who start up to proclaim a message on their own individual responsibility, who while claiming to be taught and led of God, still make their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do. The result of such work will be unbelief in the testimonies, and as far as possible, they will make of none effect the work that I have for years been doing. Almost my whole life-time has been devoted to this work, but my burden has often been made heavier by the arising of men who went forth to proclaim a message that God had not given them. This class of evil-workers have selected portions of the testimonies, and have placed them in the frame-work of error, in order by this setting to give influence to their false testimonies. When it is made manifest that their message is error, then the testimonies brought into the companionship of error, share the same condemnation; and people of the world, who do not know that the testimonies quoted are extracts from private letters, used without my consent, present these matters as evidence that my work is not of God, or of truth, but falsehood. Those who thus bring the work of God into disrepute will have to answer before God for the work they are doing.

(Concluded next week.)

### "YE ARE MY WITNESSES."

BY J. C. HARRIS.  
(Midland, Mich.)

THE people of God preserve a knowledge of him in the earth. How important that we all realize our solemn charge. The Saviour says, in John 17: 25, 26: "O righteous Father, the world hath not known thee; . . . I have declared unto them thy name, and will declare it." Ps. 22: 22 says, "I will declare thy name unto my brethren."

In visiting a family a few days ago, the man said: "I am acquainted with you, because I have heard mother speak of you so often, though I don't know as I have ever met you before." How often it has been our experience to become quite well acquainted with people through a friend who was personally acquainted with them. The thought suggests itself to my mind, that if we were to talk more with our friends and neighbors about Jesus, tell them of his goodness, and of the joy and peace that he brings to our hearts, there would be more who would say, "I am acquainted with him." I have heard mother speak of him so often," or, "I have heard my friend speak of him so much." In Ps. 69: 8 the Lord says, "I am become a stranger unto my brethren, and an alien unto my mother's children." "The Lord hath a controversy with the inhabitants of the land, because there is no . . . knowledge of God in the land." Hosea 4: 1. O let us speak more of the goodness of the Lord! The psalmist says:—

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Ps. 89: 1. "I will extol thee, my God, O King; and I will bless thy name forever and ever. Every day will I bless thee; and I will praise thy name forever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and

shall declare thy mighty acts. I will speak of the glorious honor of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. . . . All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Ps. 145: 1-12.

### BAPTISM.

BY NELIA SNOW.  
(Blaine, Me.)

STANDING now beside the waters,  
"Child of weakness," dost thou shrink  
From the path which lies before thee,  
And the cup that thou must drink?

Dost thou fear to follow Jesus  
Now through "Jordan's rolling wave,"  
And to bury self forever  
In the dark and watery grave?

List! there comes a message, stealing  
From the shores of Galilee:  
"If thou wouldst be my disciple,  
Take thy cross and follow me."

"Fear no evil, I am with thee,  
Though the clouds hang dark above;  
I will keep thy feet from straying,  
And sustain thee with my love."

Loving angels guard thy footsteps,  
Passing through the swelling flood,  
Jesus passed this way before thee,  
Shed for thee his precious blood.

Buried now beneath the waters,  
Emblem of a Saviour's death;  
Raised, to love and serve him ever,  
"While we draw this fleeting breath."

In the presence of the angels  
There is joy and praise to-day  
O'er the sinner that repenteth,  
And from sin hath turned away.

### THE MINISTRATION OF DEATH

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

(Concluded.)

THE reader will recall the fact that the objective point of this argument has been to prove that the thing "done away" according to the verses included in our paraphrase was not the moral law, but rather the glory of the Mosaic priesthood. If this has not been successfully accomplished already, it is difficult to see how any point could be demonstrated. The paraphrase just given makes the matter so plain that the merest child, if competent to read and understand plain English, could hardly go astray in the matter of reaching a correct conclusion as to the import of verses 7-10. The glory which was done away was that in the face of Moses, not that of the tablets in his hand. The glory which excelled that in the face of Moses, was that of the ministry of the Spirit, or the Christian ministry. It was, therefore, between these two classes of ministers that Paul drew the contrast. The former ministration was a glorious one, but its glory was to be done away, and in its place was to come the ministry of the gospel, with a glory so far excelling that of the Mosaic priesthood that the latter would be entirely eclipsed. This doctrine is in perfect harmony with the declaration of Paul that the new covenant was based upon better promises than the old one. Heb. 8: 6. The moral law, which came through the ministration of Moses, condemned to death. There was no justifying principle in it. Nevertheless it was a glorious law, and that was a glorious ministration by which it was introduced, since the world is infinitely better off when sin is condemned and punished, than when it is allowed to pass uncondemned and unpunished. The Christian ministry, however, is more glorious than that of Moses, inasmuch as it not only condemns sin through the preaching of the law, but it also causes that law to be

written in the hearts of believers, thereby securing for it loving obedience. Again, the ministry of Moses could only present the coming of Christ in types and shadows as a future event, whereas Paul and the gospel ministry preached a Christ already come, and all the blessings of the gospel age as a matter of actual fruition, and not a thing in prospect merely.

So much for the contrast of ministrations and the negative side of the discussion relating to the abolition of the moral law. Now a word is called for respecting the positive side of the argument for the perpetuity of that law, as drawn from 2 Corinthians 3. All through the chapter in question the gospel ministry is styled the ministry of the "Spirit." The Spirit in question is that of God. Such a use of the term implies that the work of the gospel ministry is done in the power and demonstration of the Spirit of God. As a consequence, the ministry themselves will not only teach, but they will also practice in harmony with the teachings of the Spirit. Would this be true if they both broke the law of God themselves, and taught others that it was abolished? Let Paul answer, "For we know that the law is spiritual: . . . I delight in the law of God after the inward man: . . . so then with the mind I myself serve the law of God." Rom. 7: 14-25. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Chapter 8: 3, 4.

Were it necessary, passages like the five just cited might be quoted without limit. Those already produced, however, are sufficient for our present purpose. Regard them closely for a moment, remembering that they were penned by the same apostle who, it is claimed, taught the abolition of the moral law in 2 Cor. 3: 7-10. In Rom. 7: 14 Paul declares that the law is "spiritual." That which is spiritual is according to the mind of God. Would the apostle teach that men might violate a law which is according to the mind of God? In Rom. 7: 22 the apostle says he "delights in the law of God after the inward man." Can the antinomian truthfully make the language of the great apostle his own? Will a man trample under foot and teach others to trample under foot a law which is both spiritual and one in which he delights? To say that he could, would be to falsify the facts. But note once more the language of verse 25 as quoted above: "So then with the mind I myself serve the law of God." How could words be framed so as to make them teach more explicitly than do the foregoing, the fact that Paul obeyed the moral law? Read them again: Does not the apostle say in just so many words that he serves the law of God? Does not that mean that he obeyed the law of which he was speaking? If it does not, then language, as some one has suggested, was invented to cover up and obscure ideas. Do you think, reader, that the epistle to the Corinthians inculcates the abolition of the law, while that to the Romans inculcates its obligation? Whether you think so or not, such must be the case, if 2 Cor. 3: 7-10 should be understood to set forth the doctrine that the law upon the tables of stone was "done away," since in Rom. 7: 25 Paul emphatically states to the Christians of the seven-hilled city that he served the law of God; a thing which he certainly would not have done had not the decalogue been binding when he wrote.

Verses 3 and 4 of Romans 8 need not be copied again here. If the reader will turn back to them, he can verify the following statements: 1. God sent his Son into the world to condemn sin in the flesh; 2. This he did "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Right here I have a plain, straightforward question, which I would like to pro-



pound to any plain, straight-forward man: If it was the object and design of God in sending Christ into this world, to condemn sin in the flesh\* and to secure the fulfilling of the righteousness of the law in Christians, as the foregoing verses teach, then how can it be true that the law, the righteousness of which Christians are to fulfil, can be abolished? The righteousness of the law is the right doing which the law enforces. To fulfil means to fill full, or meet wholly the demands of the law to be fulfilled. If, therefore, Christians shall meet the design of God in sending Christ into the world, they must, according to the verses under consideration, answer all of the demands for right doing found in the law of God. If they do this through the imputed righteousness of Christ,—the only way in which they can do it,—it is well. To say that they can do this, and continue on in breaking the law, the righteousness of which they are to fulfil, would be the height of absurdity. Not only is this so from the logical standpoint, but also from the standpoint of verse 3, where it is stated that the object of God in sending Christ into the world was to *condemn sin* in the flesh. But why condemn it, if it was not wrong and contrary to the will of God? If contrary to the will of God, as this text teaches, is it possible that Christians can indulge in it (sin) and yet be saved? If so, then why cannot every other sinner be saved, since he does nothing worse than to go contrary to the will of God?

We have seen already that in styling the Christian ministry the "ministration of the Spirit" (2 Cor. 3: 8), the apostle necessarily commits that ministry to the advocacy and practice of the moral law. In speaking of the same ministry in 2 Cor. 3: 9, he refers to it as the ministration of righteousness. Righteousness is *right doing*. The ten commandments, or moral law, is a summary of moral obligation. In that wonderful psalm which speaks of the ten commandments so many times, and which is really an acrostic upon the decalogue, we read, "My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word: for all thy commandments are righteousness." Ps. 119: 171, 172. If the gospel ministry is a "ministration of righteousness," it must be such because it secures righteousness to believers. But how can this be done? As remarked above, this can only be accomplished in the fullest sense by securing for the disciples of Christ an imputation of the perfect righteousness of the latter. Were a man to keep the law perfectly from the time of his conversion to that of his death, his righteousness would still be incomplete, because the first part of his life had been devoted to sin. Jesus of Nazareth kept the law perfectly. John 15: 10. His righteousness, therefore, was absolute. That righteousness becomes ours when we accept him. To secure that end for us, he both lived and died. The gospel ministry are his chosen agents to proclaim to the world the righteousness of God in Christ, that is, they say to men, Believe on the Lord Jesus Christ, and do what that belief implies, and you shall be saved, since God will make the perfect righteousness of his Son your righteousness. It is for this reason that the Christian ministry is called by the apostle, by way of distinction, a ministry of righteousness. Righteousness, therefore, is the objective point of their preaching. How do they teach men that they may secure that righteousness? Why, through Christ. But in what way can they secure it through Christ? Manifestly by doing as he would have them do. But what would he have them do? Clearly, that which he as their exemplar did. We are brought, therefore, to the study of his life and teachings. Here is

what is said of him prophetically: "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest." Ps. 40: 7-9. Observe these three points in the text quoted: 1. Christ delighted to do the will of God; 2. The law of God was written in his heart, or affections; 3. He preached righteousness in the great congregation; *i. e.*, to all men.

Here it is distinctly taught that Christ was a preacher of righteousness. Paul says that the Christian ministry are also ministers of righteousness. This being true, they, like Christ, will delight to do the will of God, and the law of God will be in their hearts, will it not? In view of the foregoing, what could be more absurd than the doctrine that the Christian ministry could advocate lax opinions in the matter of the duty of the disciple to keep the law of God? Said Christ on one occasion: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. Observe the point of this text: It is not enough to say Lord, Lord, to the Son. Unless such an acknowledgment of the divinity of the latter is accompanied by a disposition to obey the will of the Father, the individual in question cannot enter the kingdom of heaven. The Father and the Son are one and inseparable. An insult to the one, is an insult to the other. The law of the Father and the gospel of the Son supplement each other. Before the sinner can feel the need of a Saviour, he must be made conscious of his guilt and of his condemnation therefor. A written law, such as the decalogue, is unequalled for the latter purpose. Nothing can fill its place. It is clear and explicit, "holy, and just, and good." Rom. 7: 12. When the sinner realizes that by it he is delivered over to death, he is ready to accept of salvation through Christ.

Such are the lessons of reason and experience. Such, also, is the teaching of 2 Corinthians 3, where we learn that the ministry of Moses,—or the "ministration of condemnation,"—was a glorious ministration, although it was excelled in glory by the ministration of the "Spirit," or the Christian ministry.

#### "BABYLON IS FALLEN."

BY ELDER D. H. LAMSON.

(Lincoln, Nebr.)

A FEW years since, I heard a prominent minister of the Methodist Episcopal Church say, "If any one asks you if Adam was the first man, tell them you don't know. If any one asks if the flood covered the whole earth, or only a small part of Asia, tell them you don't know. If any one asks if the great fish absolutely swallowed Jonah the prophet, tell them you don't know; and if any one asks if you really believe there ever was a man by the name of Job, with the actual experiences related of him in the Bible, tell them you don't know."

A recent article in the *Detroit Evening News*, shows progress for Michigan Methodism in this matter of "higher criticism," as follows:—

"Poor old Job, as an historical personality, was annihilated yesterday by the Methodist ministers without a protest from a single mouth. The old book itself opens with the distinct and unequivocal assertion that there was such a man. 'There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.' James afterward assumed the truth of the narrative, and said, 'Ye have heard of the patience of Job, and have seen the end of the Lord.' The ministers discussed the old patriarch yesterday, and concluded that the book that bears his name is mere poetical tragedy like Goethe's 'Faust,' and that Job himself had no actual existence. Many of the men of this meeting were taught that Job was a character who lived long anterior to the days of Moses, and that the history of Job, probably written by himself or a contemporary, is the oldest piece of literature extant. Now here is a pointer for Dr. Briggs: Here in Detroit are a body of learned and godly gentlemen who are not afraid of a little freedom of criticism. When there is so little suggestion of difference between Briggism and Detroit Methodism, it

does seem as if the distinguished Presbyterian heretic ought very long to remain lonely."

It is becoming a popular theory that the "written word," as it is called, is of greater sequence than the book called the Bible. "The great apostasy" has not completed but is accomplishing its work. When Protestants fully grasp the Romish idea, it will not be long for modern prophets to interpret the word in harmony with modern ideas; and there are great a multitude of prophets now as in the days of Ahab, who will dare to prophesy in the name of the Lord. Dr. Lyman Abbott, in Plymouth church, Brooklyn, N. Y., June 4, 1893, said, "It was not Dr. Briggs that was heretical, but the stand taken by the general assembly was whose logical result was infidelity." He spoke of the battle which has gone on from the days of Moses down to the present time, between the ecclesiastic and the prophet; the one maintaining that the institution is the essential thing, and the other that the individual, personal life is the essential thing, and there could be no religious institution without it. That is, that the true word grows out of man's inspiration and man's need, and not from the authority of God and the eternal fitness of things, not only to men but to and for all created intelligences.

This is in harmony with another statement by another prominent Presbyterian, in the synod recently held at Hillsdale, Mich.,—that all the work of God in the gospel was for man, for man's upbuilding, for man's ennobling, for man's exaltation; and the bosom swelled with conscious pride, and the form dilated, and many seemed to feel the man-god spirit, as man was glorified and beatified. In my own heart I acknowledged it all to be the work of Christ and peace like a river came into my soul.

Dr. Briggs was charged with heresy in the assembly that tried him. "Heretic!" exclaimed Dr. Abbott.

"What is heresy? For one thing, it is to declare that God is not the Father of all mankind, and leaves no door of access to himself, save the one door of a written word that was not completed till the human race had longed and cried and prayed to their Father for two thousand years. In your name, and in the name of them that believe in a living God dwelling in the hearts of his children to-day, I thank this prophet [Dr. Briggs] successor to the prophets of olden times, that in these two years of cruel trial, he has never receded from his one position, never used words in a double sense, never retracted his one assertion, but has stood firmly and faithfully, against persuasion on one hand, and attack on the other, for his fundamental principle that God is in the heart of the individual and in the heart of his church, as revealed in the pages of the Bible. 'The Bible is not the word of God,' and repeating almost the words, and certainly the sentiment, of Dr. Herton, who lectured last year before the students of Union Theological Seminary,—'I charge any man who calls the Bible the word of God, to find that phrase 'the word of God' ever employed in the Bible to designate the Bible, or even employed in one part of the Bible to designate any other part.' When a man takes the book,—that is, what men have written [the Bible],—puts it up and says, 'You must not hear the word of God [that is what the modern prophets say]; you must only hear the echo of that word [that is the Bible], I don't wonder that misplaced indignation goes out against the book which the would-be defenders are misusing.'"

Truly we have fallen on peculiar times, when the individual is above the Bible, his interpretations and his inspirations above the written word. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

—That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in a smooth working order, ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to a halt by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.—*Huxley*.

\*By condemning sin in the flesh, Christ committed himself to a recognition of the binding obligation of the law of God. Sin is transgression of the law. To condemn sin, therefore, is to uphold the law. See the following inspired definitions of sin: "Where no law is, there is no transgression" Rom. 4: 15. "Sin is not imputed when there is no law." Rom. 5: 13. "Sin is the transgression of the law." 1 John 3: 4. "By the law is the knowledge of sin." Rom. 3: 20.

## The Mission Field.

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

### THE BAY ISLANDS.

WE were at Bonacca by the first of April, and held meetings with the little church for two weeks; at the close of these meetings there were nine buried with Christ in baptism and added to the church. During the two weeks we were here, we enjoyed much of the blessing of God. Truly believe that we realized the same blessing here that our people have been receiving in the home field; it is the same God that we serve, and the same blessing is from him here that he has for his people anywhere. When we hear and read of the blessing he has been pouring out on his people at the Conference, we catch the same spirit, and he does not fail us, no, not for a moment.

The last week of those meetings, we had an early morning meeting, and then was the time of refreshing to us from the Lord. We have been back and spent a week with the church since then, and truly we feel it was a good place to be; for the Spirit of God was manifest among us. Our errand there this time was to assist in buying out the little church that has been building for the past year. It was first started to be a meeting-house for all, as they had no minister on the island. It was then attempted to be denominated a Baptist church, as they were gaining some footing there at this time. The people did not seem willing for this to be done, as they did not want their hopes blasted of having meeting in the house as they saw fit, and by whomsoever they had a mind to invite to occupy the house for service. This caused a meeting to be held, to decide what it should be; it was then decided to call it a Union Church, as in the first plan. This move was not satisfactory to a number of the people, and they decided to have nothing more to do with the house; and from June last, they would not work on it, with the exceptions of two or three, who were induced by their employers to work for a day or two, but receiving pay all the time for their labor.

This has been the condition of things since that time, but our people have adhered to the decision, and have worked with the intention of a Union Church up to one month ago. When we could not work, we secured a man to work on the house part of the time, till now the building is almost completed. With this state of feeling existing, we thought it not advisable to go farther with the matter without some decision; so we proposed among ourselves to buy out the interest that outsiders had in it, that we might get some good of the house when completed; and as we are now quite a church, we need the house very much. The plan was successful, and we gave back every cent that was wanted, as far as we could learn, some even getting interest on their money. Some, I am glad to say, seemed to think that the cause was good enough for them to leave their money in, and we heartily thank them for their choice. We now have the pleasure of calling it our church, the first and only Seventh-day Adventist church in Central America. The membership at the present time is twenty-five, and the Sabbath-school numbers about sixty.

We fully believe that this matter has been overruled all along by the Lord, that we might have the opportunity of securing this building. As far as we can learn, it is satisfactory to all, as we have the church and they have their money.

The "Missionary Schooner" will soon be ready for service, and will surely add to the prosperity of the work here, as we will then be able to get around without losing so much time and opportunity. Another fact is worth mentioning in respect to the work in Bonacca. Brother D. Haylock, who is now the elder of the church, has

donated a little building for a mission house. It is a nice little house for this country, and will answer the purpose splendidly. For this advancement of the cause, we have great reasons to be thankful. The Foreign Mission Board have voted a tent for meetings, and a helper to this field, which will give a new impetus to the work in Ruatan, where we expect to make the most use of the tent for a time. A sister in Ruatan has kindly granted us the use of her organ to aid in the singing, and add to the interest of the tent-meetings. When we take a survey of the progress of the work that God is granting in this field, our hearts throb with praise to him for his goodness to us and his people here.

F. J. HUTCHINS.

### AUSTRALASIAN BIBLE SCHOOL.

THE opening of the second term of the Australasian Bible school was looked forward to with much interest and some anxiety. It was difficult to say to what extent the attendance would be affected by the serious depression at present existing in the colonies, and further aggravated by the suspension of eleven or twelve banks. The vacation has also been somewhat long (a little over five months). This, however, appeared necessary in the interest of quite a number of students, who wished to return to school, and who were dependent on the earnings of the vacation for the necessary means. It is hoped that in the future the vacations may be shorter.

As the time fixed for the opening (June 6) approached, it became evident that the premises in our possession would be taxed to their utmost limit. We immediately procured additional furniture so that every part of the two houses we then held, could be fully occupied; but additional names continued to come in, so that another house had to be taken. A suitable one was found within a convenient distance, and in about three days was furnished and ready for the reception of students. This home is under the care of Elder W. L. H. Baker and wife.

The school is now in full operation, and contains the following number of students: Boarding students, taking a full line of studies, 31; day students, taking full course, 13; persons in the home, taking one or two studies, 4; day students, taking one or two studies, 5. Total, 53.

This school supplies a strongly felt want in these colonies, and the privilege of attending it is highly appreciated by our people, an instance of which is found in the fact that some of the day students have to leave home these cold, dark mornings at 6:30, and travel six or seven miles to attend it.

The following constitute the Faculty for the present term: Principal, L. J. Rousseau, History and Natural Sciences; G. B. Starr, Biblical History and Ethics; Eliza J. Burnham, English; John Bell, Jr., Mathematics; Mrs. L. J. Rousseau, Assistant in English; Mrs. G. B. Starr, Matron; L. J. Rousseau, Business Manager; J. S. Reekie, Steward.

There is another side of the school question here, calling loudly for consideration; namely, schools for the younger children of our brethren. In Melbourne, Adelaide, Sydney, and Hobart, there are sufficient children to support a school in each city, but so far no provision exists among us to supply this need, so our children are obliged to go to the public schools. However, we are thankful to know that our school contains true young ladies who are receiving special training for this line of work. And we hope to see their number increased.

We believe there is a great future before the Australasian Bible school, and are looking to the time in the near future, when, instead of paying large sums of money for rent, we shall have a building of our own, suitable in every way for the great work we have in hand.

As we reflect upon the goodness of God in opening the way for the establishment of this

school, and the blessings he has bestowed upon it during the last term, we are encouraged to go forward in faith, feeling assured that his approbation rests upon the work. And while we are permitted here to know some of the blessings obtained, it is only in the kingdom of God that the final results will be revealed.

JAMES SMITH.

North Fitzroy, Victoria.

### CORRESPONDENCE FROM TURKEY.

SOME extracts from recent communications from brother Baharian to Elder H. P. Holser will give an idea of the progress of the truth in Turkey. Writing from Ovajuk, he says:—

"I am very glad to write you good news from this village. I have been here since May 11. I see that God has sent before me his angels to prepare minds. Satan has also sent his ambassadors to spread prejudice against us. The Protestant minister of Bardizag came here with remarkable lies in his mouth to quench the interest awakened, but could not influence any but a few Protestants. When I reached here, I found a man named —, many years a Protestant, already decided to keep the Sabbath. This brother has a family of five members. His wife was against him, but now she has a good interest. I live with them, using some of their rooms for meetings.

"Another man, named —, a drunkard three weeks ago, hearing about the end of the world and the commandments of God, turned to Jesus to be saved. I hope this brother will continue to be a sample of the new creatures of the Lord. Brother — accepted the truth, but has a hard time, because his wife and relatives persecute him. . . . Likewise, two others are interested, but hesitate because of the persecution of their families. . . . The Lord himself is at work. I hold meetings every evening, and the people come to listen. . . ."

A later letter says:—

"May 13-16 were the best days I had in Ovajuk. I never saw before such a powerful working of the Spirit of God in our meetings. May 15 the people continued visiting me, group by group, so that I preached to them from morning till ten o'clock at night. Some came to hear the truth, others to ridicule, and still others to fight. But never minding their purposes, I always preached to them the pure character of Christ and the law of God, and many of them were pricked in conscience. One had already begun to obey the truth, and three others during the week decided to keep the Sabbath. Among these, two were rascals, but now converted, a surprise to everybody. Others would soon have joined with them had not the enemy stirred up a severe persecution against us.

"The men that think to keep the Sabbath begin to talk about it in their families. This caused great trouble between husband and wife, parents and children. The rich of the village, full of bigotry, seeing that many of the people stand day by day by the truth, and that the converted life of the brethren revealed their own sins, stirred up the rowdies and children against the brethren, especially me, to cause me to leave the village.

"Sunday evening, May 21, more than 100 children from ten to fifteen years of age, surrounded our house, throwing stones on the roof, and breaking many tiles. When it was dark, about twenty young rascals came to the door with the purpose of taking me out of the village. But some good people reached the place and sent them away. This was a good sign that a tempest was soon to break. May 22 it did break. About eight o'clock in the evening, five came into the house, and with threatenings, ordered me to leave the village. While we were talking, a big stone fell in, breaking one of the window panes. At once the five went out, and lo, a large crowd of about 300 men and women was gathered before the house, shouting and blaspheming. The wife of one brother feared very much, and lost herself; but he and his daughter were very brave. This reminded me of the two classes in the time of trouble. Death seemed very near. We had no other refuge but God, whom we trusted. One of the rascals was climbing upon the wall, to enter in at the window to take me out. If I were once in their hands, I could have no hope for life. But surely the angels of God had been sent to keep me from danger.

"I prayed to God, holding fast to his word, and, behold, the people became divided, one class saying, 'Let us take him out this very night,' and the other, 'Let us wait till to-morrow.' The latter prevailed, and the people went home. Thanks to God. It was very still, and we rejoiced at this care of our heavenly Father. But in half an hour, three large stones were hurled in through the window, breaking five more panes. This ended the tumult for the night.

"Next morning I called the brethren together to consider the case. We heard that the people were determined to continue their disturbances till I left the village; therefore, we thought it would be better to leave for some time, until the wrath of the people was cooled, and then visit it again.

"I remained a few days in Bardizag, preparing many readings for Ovajuk. Here, also, the people stirred up the children to throw stones at the house of our brother. They have done so twice because he works on Sunday. In these days, all the villages in this region heard about our message. One Armenian paper writing against us, certainly proclaimed it in many cities.

"Our brethren in Constantinople are well. Last week a young Armenian decided to obey the truth. He is very active, working among his companions to bring them to the truth. Last Sabbath we studied about the works of faith. I presented to them the matter of our Orphans' Home. It was decided to help it by donating something every Sabbath till the close of the year. That day they donated about sixteen francs to make a beginning.

"I request you again to consider Turkey more seriously. This is not a hard field, but well prepared. We want workers, not only one American family, but many workers. The province of Aleppo is supplied with our tracts. Three weeks ago I heard that many there wait for me. But how can I leave this province unless we have a well-trained worker here? . . ."

## 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.

### PSALM 119. BETH.

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

How may a young man's way be bright?—  
By keeping always in thy light.  
A lamp thy words are as I need,  
And to my path are light indeed.

Yea, may I seek thee with my heart,  
And from thy laws may ne'er depart;  
Thy words within my heart may hide,  
That I may never leave thy side.

O blessed Lord, thy statutes teach,  
By them direct my daily speech.  
My joy is in thy laws more great  
Than in the highest worldly state.

Thy laws I'll honor all my days,  
Respect shall have, to all thy ways,  
Thy laws shall be my great delight,  
Thy words shall make my pathway bright.

### SPEAK OFTEN TO EACH OTHER.

"THEN they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3: 16, 17.

How this promise shows God's love for us! How mindful of us! None are beneath his notice; even the tiny sparrow claims his care. When we meet to praise him, he harkens and hears us, and a book of remembrance is written before him for us. It is such a privilege to come into such close companionship with our Maker and Redeemer, and to know that he is harkening to us. We are admonished to meet together and to talk of the Saviour's love and of his coming, to help and encourage one another and to comfort one another, "and so much the more as we see the day approaching."

As the end draws near, and the Saviour is soon coming to gather his jewels, let us not forsake the assembling of ourselves together, to tell of his boundless love and mercy, and to receive a blessing. Where there are only a few in isolated places, two or three, Christ has promised to meet with them. Then let us come before him with joyful hearts, to receive fresh supplies of his grace and love, and get our hearts so filled with his love and goodness that we will glorify our Saviour in all that we do. O let us take courage from these promises that draw us nearer to him, that we may represent Jesus in our daily walk and conversation. Let him shine out through our lives, and let us be glad that we can be Christ's epistles, living epistles, known and read. If we study Jesus' character and life, and watch carefully to keep close to our righteous pattern, we will not be afraid to be Christ's epistles.

"This will I do for Jesus, my Saviour,  
This will I do my love to show:  
Tell of his goodness, tell of his mercy,  
Walk in his footsteps here below."

MRS. EDNA MERRELL.

### THE TWO BILLS.

Two bills were waiting in the bank for their turn to go out into the world. One was a little bill, only one dollar; the other was a big bill, a thousand-dollar bill.

While lying there side by side, they fell a-talking about their usefulness. The dollar-bill murmured out,—

"Ah, if I was as big as you, what good I would do! I could move in such high places, and people would be so careful of me wherever I should go! Everybody would admire me, and want to take me home with them; but, small as I am, what

good can I do? Nobody cares much for me. I am too little to be of any use."

"Ah, yes! that is so," said the thousand-dollar bill, and it haughtily gathered up its well-trimmed edge that was lying next to the little bill, in conscious superiority. "That is so," it repeated. "If you were as great as I am, a thousand times bigger than you are, then you might hope to do some good in the world." And its face smiled a wrinkle of contempt for the little dollar-bill.

Just then the cashier comes, takes the little murmuring bill, and kindly gives it to a poor widow.

"God bless you!" she cries, as with a smiling face she receives it. "My dear hungry children can now have some bread."

A thrill of joy ran through the little bill as it was folded up in the widow's hand, and it whispered, "I may do some good if I am small." And when it saw the bright faces of her fatherless children, it was very glad that it could do a little good.

Then the little dollar-bill began its journey of usefulness. It went first to the baker's for bread, then to the miller's, then to the farmer's, then to the laborer's, then to the doctor's, then to the minister's, and wherever it went, it gave pleasure, adding something to their comfort and joy.

At last, after a long, long pilgrimage of usefulness among every sort of people, it came back to the bank again, crumpled, defaced, ragged, softened, by its daily use. Seeing the thousand-dollar bill lying there, with scarcely a wrinkle or finger-mark upon it, it exclaims,—

"Pray, sir, and what has been your mission of usefulness?"

The big bill replies, "I have been from safe to safe among the rich, where few could see me, and they were afraid to let me go out far, lest I should be lost. Few indeed are they whom I have made happier by my mission."

Then the little dollar-bill said, "It is better to be small, and go among the multitudes doing good, than to be so great as to be imprisoned in the safes of the few." And it rested satisfied with its lot.

MORAL: The doing well of little every-day duties makes one the most useful and happy.—Selected.

### WORDS THAT STAIN.

A SMALL brush of camel's hair had been dipped in a fluid in which was some nitrate of silver or "caustic," as it is sometimes called. The brush was wiped upon a white sheet. Pretty soon a black stain appeared on the white surface. It did not look very dark at first, but the action of the light seemed to deepen the color, until it was an ugly spot that could not be washed out nor bleached out in a whole summer's sunshine.

A bright lad heard a vile word and an impure story. He thought them over. They became fixed in his memory, and they left a stain which could not be washed out by all the waters of this great round earth.

Do not allow yourself to think of vile, "smutty" stories, or unclean words. There are persons who seem to take an evil delight in repeating such things. And those who willingly listen to them receive a stain upon their memory. To give ear to filthy talkers is to share their sin. Don't lend your ears to be filled and defiled with shameful words and vile stories.

Shun these things as you would poisonous vipers. Draw back from hearing them as you would shrink from the "cancerous kisses" of the crocodiles seen in De Quincy's opium dream. If, by chance, you have heard any obscene words or vile stories, drive them from your thoughts, as you would the black-winged bats from your face at night. Ask God to help you. Think of the true things he has said, and study the pure and beautiful things he has made.

—Selected.

## Special Mention.

### QUESTIONS AND WISHES OF CHRISTIANS

THE *United Presbyterian* of Aug. 3 asks the following questions of those who favored a Sunday Fair:—

"There are still other questions, as pertinent as these, which might be put to ministers and professing Christians. . . . We ask them if they did not know that the fourth precept of the decalogue was yet in force, as well as the fifth, sixth, seventh, and all the rest? How could they justify themselves in refusing to keep holy the day which God has sanctified and commanded his people to keep holy to the end of time?"

These questions show great zeal for the Lord, but alas! it is not according to knowledge. As far as the observance of the decalogue is concerned, the questions would be pertinent if the true Sabbath of the commandment was meant, but when we know that the *Presbyterian* means a day that is not recognized in the decalogue at all, which God never commanded any one to keep holy, neither at the beginning or at the end of time, nor any other time, and which has not and never had any more particular blessing or sanctification than Tuesday or Thursday, the questions lose all their force, and become nothing better than silly nonsense.

The same paper also says:—

"It is a pity that any court could be found which would trample under foot the expressed wishes of Christians, but it is a greater pity that there is anywhere in the United States a court daring enough to set aside the law of God. Surely, there must be some legal way of righting this wrong and averting this disgrace."

Well, we have had a Congress "daring enough" to put an interpretation upon the fourth commandment that violates every principle of Scripture and logic, and subverts the United States Constitution in one of its most important specifications, and there seems to be no reason why we should not now have courts daring enough to do the same. Indeed, we have had such courts in Tennessee, Arkansas, and now in Maryland. They have virtually set aside God's law; for God's law gives men permission to work six days, and commands them to rest the seventh; and the courts in one State have not only denied a man the right to work six days, but have even denied him the right to rest on the seventh day by summoning him before the court on that day as a witness! Does the *Presbyterian* want to see courts more heaven daring than this to please Christians?

Really we do not know why the expressed wishes of Christians should be taken into the account of the courts more than the expressed wishes of other citizens. Hundreds of thousands of men and women have been put to death, sentenced by the courts to please Christians, or those who called themselves so, which is about as near being real Christians as millions of professed Christians ever get. And when any professing Christians begin to clamor for the support of the civil law, and sigh and cry for some "legal way" to establish their doctrines, we may be positive that a professed Christian is about as good a title as they have any right to apply to themselves.

It was the "expressed wishes of Christians," of course we mean professed Christians, that brought about the massacre of St. Bartholomew, that established the Inquisition in many of the countries of Europe, that banishes the Jews from Russia, and coming to our own country and to the Protestant phase of this professed Christianity, it found courts "daring enough" to judicially murder God-fearing honest Christian Quakers in the colony of Massachusetts, and to nail up the doors of Baptist meeting-houses, and banish the worshipers who had met in them. And now the persecution of those who keep the Sabbath of the Lord is in line with those of more ancient times, which we have cited, and altogether show that no one can be more heaven daring, God defying, and cruelly unjust, than kings, congresses, and courts, and that, too, in obedience to the expressed wishes of professed Christians.

Is it not indeed pitiful to see those who profess to be the children of God—to be followers of him who has all power in heaven and earth, and who has promised to supply all the needs of those who trust him—looking to the powers of earth as the source of strength and help in Christian work? If we have any one wish more than another, it is that the



Thousands of professed Christians, who are so anxiously looking for the civil laws and the courts to do something for Christianity, would get converted themselves, and realize something of the power of God. We know if they would once have this experience, they would care little for the help of Congress or the courts.

M. E. K.

### RESPECT FOR THE SABBATH.

The following was clipped from the *Chicago Record* of Aug. 22:—

"The man who hates the noise and turmoil of a city, and longs for a lodge in some vast wilderness, should go out to the World's Fair on Sunday and enjoy the solitude of the place.

"The silence and somber gloom that enveloped Jackson Park Sunday, seemed singularly appropriate to the quiet of the Sabbath.

"The rest day was unbroken, and with the park gates wide open, and magnificent weather tempting every one, the public abstained from visiting Jackson Park, and once more showed its disapproval of the open-Sunday Fair. The open-Sunday agitation has served an excellent purpose. It has demonstrated that the friends and supporters of Sabbath-day quiet are greater in number than was at first believed."

Here is the true reason for this "Sabbath-day quiet," as found further down in the same column of the *Record*:—

"The canvas and tarpaulin exhibit and the display of bolts, bars, and locked doors, were in full blast again Sunday at the Fair grounds."

The "public," as a rule, is noted for a desire to get its "money's worth." The respect of the people for the "American Sabbath" amounts to this: They prefer to go to the parks and other places of amusement on Sunday, where they can get their "money's worth" of pleasure and recreation, instead of visiting the Fair grounds, to pay full price or admission, and waste their time gazing at a 'canvas and tarpaulin exhibit' and a display of 'bolts, bars, and locked doors.'

The inconsistency of the so-called "Sabbath Reformers" cannot be too often exposed. Such statements as the foregoing, so close together in the same paper, give the "lie" to all their assertions that the people do oppose an open Fair on Sunday.

F. H. GAGE.

### A STRANGE MEDLEY.

FOR a wholesale lot of false statements, misconceptions, misrepresentations, and confessions, a late article in a well-known religious paper cannot be excelled. We clip a short portion as an illustration:—

"We have seen, too, the edifying spectacle of some of Chicago's big newspapers, and at last even a Chicago directory, forced to make the humble confession that their judgment had been at fault, that they were not so knowing and wise as they had supposed; that in fact, like Nebuchadnezzar, they had simply made fools of themselves. And who can tell to what lower depths of humiliation the God of heaven, who is also the God and Father of our Lord Jesus Christ, may yet compel them to descend? The spectacle in Judge Stein's court the other day was more instructive than any that is to be seen inside the walls of the 'White City.' A Chicago judge, said to be a Jew, at the instance, it is said, of a knot of Seventh-day Adventists and others of like spirit, imposing on their fellows—the members of the local directory—a heavy fine, with the alternative of going to prison until it was paid. For what? For doing what the law of God said they ought to do, what the Congress of the United States had paid them for doing."

The fault which this paper claims the directory and the Chicago papers have confessed, is the fault of supposing that many people would attend the Fair Sunday, if it was open. But the directory and the Chicago papers meant not only open gates, but open exhibitions as well. This is a point that the religious press very studiously attempt to conceal. As to the great humiliation, the directors only suffered the humiliation of being compelled to respect the authority of the court, which had declared that they had no right to close the Fair. If the directors have made "fools of themselves," we know no time when they did it so conspicuously as when they accepted the \$2,500,000 from Congress, subject to the religious restriction attached to it. As to the "Jew" and the "Seventh-day Adventists," well, a Jew has as good a right to be a judge, and render a decision as a Catholic, Baptist, or Presbyterian, and as for the Seventh-day Adventists having anything to do with it, it is a sheer fabrication, the wish that it was so evidently being father to the thought. But the most remarkable statements are yet to follow,—fired for doing what "the law of God said they ought to do." What was that? Why, close the Fair Sunday, to be sure!

But what has the law of God said about closing the Fair on Sunday? More than that, what has the law of God to do with the first day of the week any way?—Nothing at all.

The next point is a most refreshing confession, "What the Congress of the United States had paid them for doing." Very true, Congress had no right to say how the Chicago Fair should be run, and certainly no right to enforce any religious restrictions upon it. But it had money, the people's money.

It would be sinful to go to the Fair on Sunday. Congressmen are very careful not to sin! (The man who was the champion of the last Sunday bill brought before Congress, has just been sued for breach of promise by a woman with whom, it is claimed, he has had improper relations for years preceding the death of his wife.) And so the people's money was paid to hire the directors to shut the gates to stop the people from sinning! What a bright thought! What a host of sins would never be committed if the people's money could only be applied to hire men not to sin! It may be that even congressmen could be induced to live purer lives if a sufficiently large sum of money could be appropriated to hire them to be good! The finances of the country now being in bad shape, we hope they will not propose this plan until we get onto a better financial footing than we are at present. Then perhaps if the treasury shall hold out, they will be very good indeed!

M. E. K.

### THE NORWEGIAN REVOLUTION.

ACCORDING to a recent dispatch, a Russian paper asserts that the government expects a revolution to take place in Norway, by which a Republican form of government will be established in that country. The same paper says it has information that the Norwegian radicals are secretly importing arms, and preparing for an insurrection. Possibly this is more a hint of what the Russian government would like to see done in Norway than a statement of what is actually going on. Still, it is known that in Sweden a suspicion has existed for some time, that Russian influences are at work on the western side of the Scandinavian peninsula. And this suspicion was strengthened when Bjornson, the leading agitator, according to a report, declared that it would only be an act of a friendly neighbor on the part of Norway to give Russia the right of way to the Atlantic, if she desired an outlet in that direction. Now that is exactly what the czar needs and what he would claim, were Norway separated from Sweden and thrown on her own resources.

For 400 years Norway was a province of Denmark. This country, having shown sympathy for Napoleon, was compelled by the European powers to give up this possession after the war of 1813. The idea was to give Norway to Sweden as a compensation for Finland. But the Norwegians resisted that plan, and endeavored to establish an independent monarchy with a Danish prince as king. A constitution was adopted in 1814, much resembling the French constitution of 1791. The other powers, however, refused to recognize this arrangement, and the crown prince of Sweden, one of Napoleon's generals, led an army into Norway, captured Fredericksstad and Frederickshald, and threatened Christiania. Under these circumstances the present union with Sweden was effected. Norway was to retain her constitution and enjoy full independence, having nothing in common with her stronger neighbor than the king and consular and diplomatic representation in foreign countries. To cut these slender ties of union, is the aim of a strong political party which has adherents in both countries. For years the Norwegian Parliament has assumed a very determined attitude, and it is due largely to the peaceful disposition of the present king that the flames of war have not long ago been kindled in Scandinavia. How far the agitation on both sides can be carried on without an appeal to force, and what the consequences will be, belong to the future, perhaps not far distant. The question is of a similar nature to that which precipitated our own country into a long struggle. For it is this, whether one State has a right to withdraw from a political

union without the consent of the other. A perfectly impartial answer would seem to be that it has not, but that in this case, it would be to the advantage of Sweden to give her consent to the desired dissolution, and let the events develop themselves accordingly.—*Deseret News*.

### PRESIDENT AND POPE.

MR. CLEVELAND has addressed a very timely and graceful letter to the pope, the occasion being the golden jubilee of the venerable father's episcopate. The President and his holiness have interchanged assurances and congratulations heretofore, and entertain for each other a sentiment of genuine esteem. On his part, the pope has always taken a deep interest in the welfare of the United States,—an interest to which he has recently given emphasis by the appointment of an American legate in the person of Mgr. Satolli. And Mr. Cleveland has made it clear that he cordially reciprocates this kindly feeling, by demonstrations of unmistakable significance.

It will be observed with gratification that the President does not content himself with the polite but cold formalities to which communication between eminent potentates is usually confined. He does not stop at the stereotyped and perfunctory felicitation proper to the august anniversary. He goes beyond that, and he infuses into his messages the warmth of his personal regard and sympathy. We cannot deny ourselves the pleasure of quoting one passage from his letter by way of illustrating this, where, after delivering himself of the purely official sentiments appropriate to the occasion, he adds:—

"The kindness with which his holiness lately accepted a copy of the Constitution of the United States, leads me to suggest that, if it does not seem presumption, it would please me exceedingly to place in his hands a book containing the official papers and documents written by me during my previous term of office."

Here is the touch of nature that demolishes the barriers of rank, that levels thrones, eliminates distinctions, and "makes the whole world kin."

We do not doubt that his holiness will be moved by this thoughtful overture to an offer of similar and equal generosity, and predict that we shall thus be permitted to enjoy the spectacle of the two greatest rulers of the earth exchanging pledges of confidence and affection, and setting an example of simple human kindness which all may follow to their profit.—*Washington Post*.

### FRENCH CANADIANS RETURNING.

THE exodus of French Canadians from the United States continues unabated, and the railway companies have all they can do to afford the necessary car accommodation. The Quebec Central alone has been carrying, on an average, fifty per day, for the last month. Several excursion trains via the G. T. R., Maine Central and Boston & Maine have been carrying as many as 500 passengers per train, most of whom, upon arriving at Sherbrooke and Dudswell Junction, take the Q. C. R. for the Quebec district. A large proportion of these people are mill operatives out of employment in consequence of the shutting down of the factories throughout the New England States. As a rule, they are accompanied by their families, and are provided with return tickets. They are simply taking a holiday, visiting relatives and friends, with the intention of returning to the land of their adoption as soon as the crisis is over.—*Montreal Star*.

—Intelligent foreigners familiar with this country see the perils of unrestricted immigration as clearly as Americans. Van Holst, the German historian who has been lecturing at Chautauqua, finds the quality, not the quantity, to be the main cause of apprehension, and describes these swarming myriads as "coming in solid blocks of thousands, who have little more in common with American people than the human shape. They come with the set purpose of forming and remaining separate races or colonies amid the community; they do not assimilate with the American stock; they do not enter into social or moral union with it; they are neither able nor willing to do so."—*Selected*.

# The Review and Herald.

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## GROWTH IN GRACE.

Hebrews 6:1-20.

VERSE 1: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3. And this will we do, if God permit."

These words are the continuation of the thought with which the last chapter closed, exhorting those to whom he wrote not to be babes, but to grow up to mature manhood in the service of Christ. The principles of the doctrine of Christ, or, as the margin has it, "the word of the beginning of Christ," refer to those first principles of instruction and practice with which a person begins his Christian life; and by leaving them, the apostle does not mean, to depart from them and discard them, but to go forward from them as a foundation. The tree does not leave the root when it develops into its full grown strength, but only expands from it. The man does not leave, in the sense of discarding, what he was in infancy and youth, but simply increases from that condition in both stature, intelligence, and strength. So, the apostle argues, we are to grow in the Christian life.

Repentance, faith, and baptism are the first steps to take. The laying on of hands may refer to the practice of laying on of hands; when one was set apart to some special work, as when Paul and Barnabas were separated to the work, as recorded in Acts 13:2, 3. Such occasions were common among them. The resurrection of the dead and the eternal judgment, are the great events with reference to which these works are performed. The eternal judgment is not a judgment eternally going on and never accomplished, like the theological "death that never dies," but a judgment, the effects and decisions of which are to be eternal.

The expression of verse 3 is parallel to what is often used when we say, "The Lord permitting or helping us," we will do such and such things. So the apostle, speaking in behalf of the church, as one of them, says, "This will we do," that is, go on to perfection, the Lord helping us.

Verse 4: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5. And have tasted the good word of God, and the powers of the world to come, 6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

It is no ordinary degree of spiritual enlightenment that is here brought to view, and, equally, no ordinary degree of apostasy that is associated with it. And it shows that there is in every case a fearful possibility that one may come to so despise the gifts and callings of God, and go so far away from him, that repentance will be impossible. Mark the expression, They "crucify to themselves the Son of God afresh." That is, they utterly reject Christ on their own account, and thus shut themselves out from the only hope of salvation. It can refer to nothing less than the commission of what is called "the unpardonable sin." Some people are often troubled over the thought that they have committed this sin, and that there is no hope in their case; but when they feel so, they may know that they have not committed that sin; for he who has passed that point will have no feeling over the matter, nor be troubled in the least in regard to it. Such feelings are only the efforts of Satan to harass and drive to desperation honest souls for whom there is hope and mercy, but whom he hopes thereby to overthrow.

Verse 7: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. 8. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

These verses further show the class to which the apostle refers. The growing Christian will respond

to the mercies and opportunities he receives, as good soil brings forth good fruit under the showers of heaven and the cultivation of the husbandman. But that soil which, however much it is dressed and cultivated, brings forth *only* thorns and briers, has to be at last rejected. So those whom it is impossible to renew to repentance, are such as after ample opportunities and repeated trials, and the bestowment of all needed graces and blessings, show that their natures are *wholly* given up to evil. Such must be left to their fate.

Verse 9: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10. For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. 11. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end. 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises."

Though the apostle thought it meet to give a faithful warning concerning falling away, and earnest exhortations to continued faithfulness, he nevertheless takes occasion to express his confidence in them, and to recognize their commendable efforts in ministering to the saints. And would it not be well for the church to-day to take a lesson from this example, and entertain and express a little more confidence in one another? Verse 10 accords fully with our Lord's words in Matt. 25:34-40, where he shows that our future welfare depends not so much on what we have felt and what theory we have maintained, as upon the good offices we have performed for those who are in need, and the sympathy we have shown toward himself in the persons of his saints.

Then the apostle exhorts them to continue to show the same diligence to the full assurance of hope unto the end. Mr. Wesley remarks that "the full assurance of faith relates to present pardon, but the full assurance of hope to future glory." We are to be followers of those who in the past have made their title to the promises sure and good, through the exercise of faith and patience as manifested in their lives.

It is amusing to notice how those who believe in election, and the doctrine of "once in grace, always in grace," try to harmonize with that view, these warnings against apostasy, and these exhortations to patience and perseverance in the Christian life. In a helpless, perfunctory, sort of way, they make these things a part of what some were elected to say and others elected to hear. But how these things can affect in any way their predetermined salvation, these deponents say not.

Verse 13: "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 14. Saying, surely blessing I will bless thee, and multiplying I will multiply thee. 15. And so, after he had patiently endured, he obtained the promise. 16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; 20: Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec."

It is impossible to contemplate the future reward of the righteous without referring to "the promises;" for it is all included in the promises. These promises have their source in that assurance given to Adam and Eve as they left the garden, that the seed of the woman should bruise the serpent's head. The apostle here only goes back to the time of its greater unfolding to Abraham, when it was confirmed by an oath. Even among men an oath is considered sufficient to settle all matters. What, then, must an oath of God be? But God willing to make everything as sure as possible to the heirs of the promise, confirmed it by an oath. God does not want his people to have any doubts or misgivings in regard to his kindness and mercy toward them. So he doubles the evidence for them. He gives them two immutable things. What are these two things? They are, first, the *promise* of God, and second, the *oath* of God; and each of these is immutable, unchanging, and unfailing. So the future bliss, and the unfading inheritance of the faithful servant of God, is as sure as God himself is true and sure.

Two figures are introduced by way of illustration; the city of refuge, to which we have the privi-

lege of fleeing from the avenger, and, secondly, an anchor, which will hold our vessel in the roughest storm. It is said that sometimes a ship will by means of her boat, get the anchor within the pier-head, when she could not herself get in, and then, at her cable's length, will ride out the storm in safety, knowing that the anchor is fast in sure ground, and the cable is strong. So the hope of everlasting life is here represented as the soul's anchor, and this anchor finds its holding ground within the veil. But within the veil is within the sanctuary; and there is the throne of God. Thus our hope is anchored fast to the throne of God, and there our forerunner (one who goes before to explore and prepare the way), even Jesus, is for us entered, and has fixed the anchor securely there. What more can the Lord do for our consolation and encouragement? Verily it is everything to be Christ's.

The apostle now, after a long digression from chapter 5: 6, resumes the consideration of the subject of Melchisedec, which he treats in the following chapter.

## NOTES BY THE WAY.

Our last notes closed in the midst of the council meeting in Copenhagen, Denmark. The interest which was at first developed, continued to the close of the meeting. In fact it became stronger, and the blessing of the Lord seemed to draw a little nearer each day. The series of Bible studies conducted by brother Haskell was attended by the power of the Spirit to the hearts of those who attended, and the Lord assisted his servant to bring forth from the store-house of truth, that which was meat in due season, and many expressed their deep sense of the blessings received. Although the meeting continued more than three weeks, many were desirous to have it lengthened, as they never before had experienced so precious an occasion.

The subject of a permanent school was brought prominently before the council meeting, and it was the unanimous decision that such an enterprise had become a necessity, and it was decided to look for a location at Frederikshavn, on the northern extremity of Denmark, at a point that would be almost equally accessible to Denmark and Norway, and also adjacent to Sweden. It is intended that it shall be made the central school for the two former countries, and that at first it will contain a department for instruction in Swedish branches, until such time as we can arrange for a separate school for that country.

A school board consisting of the following brethren was elected to have the enterprise in charge: D. A. Robinson, J. C. Ottosen, M. M. Olsen, C. C. Hansen, K. Sandberg, H. J. Hansen, O. A. Olsen, R. Peterson; L. Johnson, Chairman. It was decided to carry on five church schools, three in Denmark, and two in Norway.

The matter of the Copenhagen depository was also discussed. According to the law here, it needs to be carried on as a private business in the name of one or more individuals. This person had been brother Knud Brorsen, but his death had necessitated new arrangements. Upon investigation it was found to be best to continue the business under the name of two persons with such protection to the interests of the cause as will forestall any emergencies that may arise in ordinary circumstances. It was also voted to make a move toward establishing a depository in Finland, and brother O. Johnson was requested to return to that country and continue his labors.

The death of brother Brorsen creates a sad vacancy in the ranks of our little band of workers in Scandinavia, and there is deep sorrow over his untimely loss. His value as a laborer, and his worth as a friend and brother, were dwelt upon by his brethren who, while mourning his loss, thank God for his memory. It was voted that brother L. Carlson go from Sweden to Norway to labor, and also that brother N. Clausen labor in that country the coming year.

The prospects for the work in Scandinavia were never so bright as now, and we left the meeting feeling that it had been indeed a profitable one. In company with brethren Robinson, Haskell, and others, with brother Ottosen for guide, we went to



Frederikshavn to examine the town and surroundings with a view of having something to recommend to the committee on location of the school, and we were favorably impressed with what we saw.

From this point we journeyed south, on our way to the camp-meeting and Conference for Central Europe to be held in Switzerland. Our journey took us through Hamburg, where brother Robinson left us, and we were joined by brethren Conradi, Ahren, and Tenney. The first stopping point was the city of Berlin, the capital of the German empire. We had only two hours at this place, and tried to make the most of it by ascending to the top of the tower of the Rath House, or city hall, a height of over 300 feet, from whence an extensive view of the city and its location was obtained. Its reputation for beauty is well sustained by its appearance to a casual visitor. The location is a perfectly level plain, the streets are broad and regular, and the buildings substantial and fine. We drove up and down the celebrated street, "Unter den Linden," past the stately residences of rulers, past and present, and the beautiful shops and extensive public buildings which make this one of the most notable streets in the world. But all too soon we were admonished that our limited time was almost expired, and we must hasten on. Here we had the assistance of our brother Perk from Russia, who is at present laboring in the city in behalf of the present truth.

The next stage of our journey brought us, near the close of the day, to Wittenberg, the old home of Luther, and the scene of some of the most important and stirring events of the Reformation. It is a quaint town of perhaps 25,000 people, a portion of it being ancient, and another portion modern and very handsome. As the buildings principally occupied by the great reformer have been lately referred to, and described by, Elder Conradi in a communication to the REVIEW, it is not best to minutely repeat that description at this time. It was a satisfaction to find ourselves in the same seat by the window in which Luther used to sit with his wife, his "lord Catherine," and the same little round panes of glass remain. By the window is the oak table on which he did so much work, marred by those who in the past have desired to bear off a memento, and have whittled away at the top and legs. I could easily recognize that the desire is still there, though, luckily for the table, it is carefully restrained by the woman who has the place in charge, and shows visitors around. We also visited the church where Luther preached, to the doors of which he nailed the theses. This door was burned, and has been replaced by iron doors with the theses cast upon them. The church, like most of the buildings of those times, has been renewed, though some of the original portions still remain. In the same city is the old city church, also the scene of stirring events in connection with Luther's work. It dates from away back in the old Roman times, and was in 1522 converted to a Protestant church, and here the first evangelical services were held. Close by its side stands a little chapel, said to have been built 600 years ago. One of the principal squares of the town contains fine bronze statues of Luther and Melancthon. Upon the pedestals are recorded some of the most notable sayings of these men, as, "Our God is a strong tower;" and, "If this work be of God, it will stand; but if of men, it will *untergehen* [go under]." The work of God has had many dark hours in the past, but this has ever been the assurance of those who, under a great pressure, were standing for the truth. It is as true to-day as it was in Luther's time, or in the days of Gamaliel.

From this point brother Ahren returned to Hamburg to resume his journey to Battle Creek, where he goes to engage in work on the Swedish paper. At ten o'clock we took the train for Eisenach, where we arrived at 4 A. M., Aug. 9. After a brief time in sleep, we started out for a walk up the Wartburg. This mount is close to the town, and to the top requires a walk of about three fourths of an hour. The height above the sea level is about 1,300 feet, and at the top is the castle in which Luther was confined after being kidnapped by his friends. It is a beautiful place for a prison, especially when the jail is a friendly asylum from

the storm of wrath and danger. The principal point of interest here is the room that was Luther's, where he as "Knight George" passed the time in the translation of the Scriptures. On the wall of the room we were shown the spot at which he threw the ink bottle, which he aimed at an imaginary devil who was tempting him with his sins. The place has been cut away deep into the timber. The old table and bedstead still remain in the room, and also a section of the vertebra of a whale which served him as a footstool. After enjoying the scenery for a time, we passed down to the town and station, and were soon on our way again.

Frankfort, Heidelberg, Karlsruhe, and Offenburg were passed, and at the latter place we stopped at a late hour for a few hours' rest. The next day took us through and over the interesting scenery of the Schwarzwald, or Black Forest, during which the road rises to 2,600 feet above the sea. At Schaffhausen we get a glimpse of the beautiful falls of the Rhine, which are seventy feet in height. A little afternoon we were at Zurich, the home of Zwingli. We had three hours here, and spent the most of the time looking at the objects with which the life and experience of this reformer were associated. These are the church in which he preached, called Gross Minster, the museum of antiquities, the bronze statue of the hero, and lastly his sword, battle-ax, and pierced helmet. Leaving Zurich at five, we reached our destination near midnight, glad indeed of the privilege of quiet rest. The busy labors of the Copenhagen meeting had been followed by five nights and four days of travel, with but a few hours of broken rest. But we are thankful that we can report excellent health and good courage. We are also glad of the privileges we enjoy, and to greet our friends and fellow-laborers in this field.

O. A. O.

#### CHRIST THE GOD OF ABRAHAM, ISAAC, AND JACOB.

In the history of these patriarchs, as recorded in Genesis, more or less constant communications pass between a heavenly being called God, or the Lord, who makes a covenant with them, directs in various matters, and makes precious promises to them. Who is this being? Was this "the King eternal, immortal, invisible," "whom no man hath seen nor can see?" Or was it his representative, the divine Word, who was appointed as his revealer and interpreter, who the record plainly states "hath declared him?"

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. . . . And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." Gen. 12:1-7.

To appear to, is "to be in sight; to be in view; to be visible."—*Webster*. If this being called "the Lord," be God the Father, there would be a plain contradiction in the Scriptures. Christ says, "No man hath seen God at any time," and Paul says "Whom no man hath seen nor can see." But Abraham did see the Lord. Therefore, this was none other than the "only begotten Son, which is in the bosom of the Father. He hath declared him." He was "The mighty God, The everlasting Father, the Prince of Peace," Emmanuel, "God with us." The King of kings chooses to be "invisible," "dwelling in the light which no man can approach unto." But "God with us," reveals him to man, in all his love, tenderness, and mercy. For lack of space only a few of the instances where this Being met with Abraham can be noticed, but they are all of a similar nature, and refer to the same personage.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Gen. 17:1-5.

In this interview the promise is emphasized of his covenant being established, of the great blessings which should flow out of it; circumcision, the token of the covenant, was commanded, and the promise

that Sarah in her old age should bear a son, Isaac, was made still more emphatic. This son was to be born the next year.

Doubtless with the reader as with the writer, it has in the past been difficult to harmonize these statements of God, "the almighty God," "appearing" to Abraham, in view of those scriptures in the New Testament which clearly state that the Father has never been seen and cannot be seen. But when we consider that the Father and the Son are one in everything but in person, that in the Son "all fulness dwells," "all the fulness of the Godhead bodily," and that he is "the brightness of his glory, and the express image of his person, and upholding all things by the word of his power," sitting at the right hand of the Majesty on high, all power in heaven and in earth being in his hands, the Creator of all things in the universe who by right bears his Father's nature, glory, attributes, and name, surely it is not too much for him to call himself "the almighty God," as he does in this interview with Abraham. This personage could have been none other than the "mighty God," the Son Emmanuel, *God with us*, the divine Logos. All his acts are the joint acts of the "invisible God" whom no man hath seen nor can see. He was but representing him to mankind. The covenant of love and peace made with Abraham, with all its blessed promises of the promised seed, in whom all the world should be blessed, our Saviour made with the patriarch, foreseeing and prophesying his own incarnation, earthly life of sorrow and rejection, his agony in the garden, his suffering and shame on the cross, with all the vast volume of blessings flowing from it to mankind.

In the very same year our Saviour again appeared to Abraham, accompanied by two angels. A great event was to occur under his immediate direction. Sodom and its neighbor cities of the plain, dwelling in luxury, wealth, and idleness, "with fulness of bread," with no care or heavy burdens of life upon them, had given themselves over to lust, depravity, and selfish ease. They had passed the bounds of God's merciful endurance. A terrible example was to be given to the world of God's condemnation of sin, a vivid picture in miniature of the doom of an impenitent, wicked world which will have rejected God's overtures of mercy. Lot and his family dwelt in Sodom. Lot, though he had greatly failed in judgment in choosing such a wicked place to dwell in, really feared God, and hated the riotous wickedness all about him. He was Abraham's nephew.

While Abraham sat in his tent in the heat of the day, "the Lord appeared unto him in the plains of Mamre." "And he lifted up his eyes, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground."

Whether Abraham recognized the nature of these three beings at this point in the interview, the record does not declare. That he did later on, is very evident. He hastened with eastern hospitality at once to press them to honor him by tarrying a season at his tent to enjoy his comforts and blessings with him. "A calf tender and good" from the herd, and warm cakes from "the hearth" were provided, of which they did eat. After again declaring the immediate birth of Isaac, the record states:—

"And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; . . . and the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord." Gen. 18:17-22.

Was this "the King eternal, immortal, invisible, the only wise God," "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see?" Or was it "God with us," his representative, his interpreter and revealer, our Lord and Saviour?

We see him here having charge of God's work, appearing to Abraham, talking with him, coming on his divine mission of favor and mercy to Abraham, the friend of God, and of retribution to the abandoned Sodomites, conversing freely with

Abraham, who pleaded earnestly that the righteous might not be destroyed with the wicked. Just Lot was spared, but the two messengers appeared that night in Sodom, and the doom of these wicked cities was sealed next morning, when Abraham with intense interest watched the smoke of the country, which went up as a furnace; and utter ruin was left, a monument of perpetual desolation, fit to typify our desolated earth after Christ shall appear in glory, lying a dreary ruin for a thousand years. This being is called the God of Abraham, almighty God, the Lord. It was he who made the covenant with him and the glorious promises to him, the same one who has ever superintended the divine plan of salvation.

Notice can be taken in this article of but one other interview with these patriarchs, the wrestling of Jacob. The same blessed Being had constant care for Isaac and Jacob previous to this instance, as the record plainly shows. Isaac's marriage, the birth of his sons, his comparatively quiet and peaceable life, the flight of Jacob from Esau's wrath, his conversion, marriage, preservation, and prosperity in spite of Laban's selfishness till the Lord appeared to him and sent him back to Canaan, Isaac and Esau whom he had mistreated, — in all these particulars the same Lord Jesus had followed them for good.

At last, fleeing hastily from Laban across the Euphrates to escape to his own kindred, and having notified Esau of his coming, he awaits him at the brook Jabbok. He learns of his brother's approach with 400 men. He knew that this meant wrath, revenge for Jacob cheating him of his expected blessing, cherished in Esau's worldly heart for all these long, weary years. Jacob was distressed. All he had was exposed to destruction. But his own wicked course of lying and deception was what made the sting and anguish intolerable. He made all the efforts possible on his part to appease the wrath of his brother by gifts of great liberality, accompanied with words of respect. Then he sought as his only hope the God of his fathers and his own. In the darkness of the night, all alone, he prayed for help. The reader is familiar with the story. One wrestled with him in the darkness. He could not discern who he was. He exerted his strength to the utmost to save himself from his powerful adversary, who held him in his grasp. Poor Jacob was in a hard spot indeed. Ruin seemed to threaten him from every quarter. An army threatened his substance, his family, and his life. Esau had threatened to kill him before he fled to Padan-aram. Now he was come to execute that threat. And here he was in the hand of a mighty foe he could not conquer. God was his only help. He struggled, but could not prevail against this strange One in the darkness. All at once a keen pang of pain, caused by the touch of his adversary, and his thigh was out of joint. Utterly helpless now he lay, so far as any successful physical struggle was concerned. Yet he realizes all at once that a superior power to anything human, caused this stroke. He grasps the thought of the divine presence, and clings by living faith to his hold upon the Lord, and cries when he said, "Let me go, for the day breaketh," "I will not let thee go, except thou bless me."

That blessing implied everything important to Jacob, — forgiveness for his great sin, the conversion of his soul fully to God, reconciliation with his brother, the preservation of all that was dear to him. He clung with the grasp of faith, and the blessing surely followed. His name was changed to Israel: "For as a prince hast thou power with God and with men, and hast prevailed." Jacob himself declared, "I have seen God face to face, and my life is preserved." This was no common angel. It was the Son of God. Angels may exercise a power equal to this when so commissioned, but the struggle was with God. With God he gained the victory, for he used the faith to which the promise of victory is always made. He saw God face to face, if he told the truth. Was this the "invisible God," whom no man ever hath seen nor can see? No one can believe it. Our blessed Saviour, who superintends the divine plan of human redemption, and has from creation till now, was at this great crisis in the patriarch's life, at the critical point; and the divine work was wrought in Jacob's life and heart. He was from this point a

converted man. His life was greatly changed, his character purified, and he became a type of every soul who prevails with God. Christ was personally present, and wrought the work which he alone is commissioned to perform. In the experience of every child of God, there comes a great crisis when everything turns on our grasping Christ by faith and gaining the same victory Jacob obtained. It comes in a variety of ways, various experiences, and strange circumstances. But the same principles are involved, and victory is found by the same faith, and through the same Redeemer. We must learn to prevail with God. G. I. B.

#### CAMP-MEETING AT COLUMBIER, SWITZERLAND.

It is but a few years since it was ascertained that in the old country camp-meetings could be successfully held. They did well in America, but it was not thought possible to hold them in the old country. But Switzerland and Scandinavia have tried it, and each meeting has resulted in much good to the cause of present truth. Angels of God have prepared the way, and influenced many to attend who would not attend our meetings under other circumstances.

Columbier is a short distance from Neuchâtel, where there is quite a strong church of our people. The camp-ground was less than a half mile from the railway station. It adjoined the public grounds upon which the soldiers were trained every day. This afforded a good illustration of the training necessary to qualify and prepare a people for the last conflict. There was only a road between those who were undergoing a rigid discipline to enter the army for the conflict with carnal weapons, and those who were undergoing a discipline for the final struggle with the powers of darkness, whose weapons "are not carnal, but mighty through God to the pulling down of strong holds" of Satan.

There were eighteen tents on the grounds. Two of these were preaching tents, one of which was occupied by the Germans each night, and the other by the French. The outside attendance was good, especially in the afternoons and evenings. It increased until the close. A portion of the time the Bible study was held during the early hour before breakfast, at 11 A. M. and 4 P. M., while the business meetings and social meetings came in at 9 A. M. and 2:30 P. M. Workers' meeting was during family prayers, at 8 A. M. About 100 of our brethren were in regular attendance. Brethren Holser, Comte, Vuilleumier, Erzenberger and Keller were the ministers of the Conference. These were in attendance, besides other workers. Brother Conradi was there from Germany, Elders Olsen, Tenney, and the writer from America. The services during the day were usually spoken in English, and translated into both German and French. At night the preaching was direct to the French and Germans. At Neuchâtel there were, as is usual in the summer, many English-speaking people spending the summer. Some of these were in constant attendance, and others came occasionally. Some at first came out of curiosity, but became interested, and bore their testimony as to the truths brought out in Bible study. It was quite evident that Jesus was present to breathe upon us his Holy Spirit, and to open our minds that we might understand the Scriptures. This characteristic of our meetings has been prominent in Norway, Sweden, and Copenhagen.

It is now over twenty years since we first began to attend general meetings among our people, such as camp-meetings and institutes of various kinds, and never have we witnessed this feature of our meetings so manifest. To us it is evident that we have reached another stage in the history of this work, that of the loud cry of the third angel's message. It is evident that the mighty angel has come down from heaven, and we are beginning to witness the effect of the light which is to lighten the whole earth.

While upon one hand this is a great cause of rejoicing, on the other it is a solemn fact. To the way-worn pilgrim who, for half a century or more, has been looking for the coming of the Lord, to now witness those scenes which are to connect himself with the appearing of Christ, is a great cause

of rejoicing; but when we consider that comparatively few among our people realize this is the case, and that unless they awake to the facts of the events now taking place, they will be weighed in the balance and be found wanting, it is a most solemn thought.

Another striking feature of these meetings has been the development of continual evidences that God has gone before us, and is raising up men and women to proclaim the truth in fields outside of those which we have as a people occupied. God is also using agencies to prepare the way, unseen and unknown by us as a people, but accomplishing a far greater work in opening the way for the truth to reach all classes than we realize. These are continually being developed in all of the countries, but especially in those where the laws are the most rigid, and where the moral darkness is the greatest, and those who have had the advantages of these in America are the fewest. America has been a highly favored land, and the people living there have possessed advantages greater than any other nation on the earth. God has certainly gone before us in not only preparing the way for his truth to go to earth's remotest bounds; but is moving on the hearts of those who are honest to their convictions of right to embrace the truth and give it to others. He has mercifully sent his message of the *righteousness of Christ*, or *justification by faith*, which is the outpouring of his Spirit to prepare the people for this time. We use these different terms as meaning the same thing. It is the loud cry of the message that we as a people have looked to for nearly half a century. It has come in a manner, and terms have been used to describe it that have not seemed to us *prudent* or as being the most proper to use; it is coming in a manner we did not expect, and not but a few even now appreciate it and apply it to their own hearts because of these unappreciative terms and ways of its approach. But we are to open our eyes and see for ourselves the effect it is having in the world, and there is no mistaking where we are in the history of this work. The countries and places are being fast multiplied where our brethren are being brought before magistrates, some being imprisoned, others banished, while in some instances wonderful deliverances are seen. These things are becoming quite general in the various countries of the world.

Nothing is more true at the present time than that God is working on minds and in a manner that we know not. We cannot monopolize or circumscribe God's work. To throw our arms around what we see is unwise; for the Spirit of God is moving upon men, and is working as in the days of the Reformation. Said Luther upon a certain occasion, "What have I done? — I simply set the word of God to running, and then took a chat with my lord Catherine (his wife), and in a short time down came kingdoms, and thrones, and popes; and one here and one there embraced that word and became free in God." So it is now. Christ is the great planner, and his plans are to give the world the truth. He works by all lawful means. All heaven is waiting to unite with human agencies in the carrying forward of his work upon the earth. He sees the end from the beginning, and views the whole world from his calm eternity. It is our duty to inquire, "What wilt thou have me to do?" The less worldly policy we use in this work the better. When we begin to think we know something, it is then we know the least. We should work faithfully, earnestly, and devotedly in the sphere assigned us by God. And let God take care of the results. It is Christ who is the general commander of the forces. We are to be co-workers with him. Even Satan does not know what revelations God will next make known to his people. But he is watching to see where he can stir up some one to plan and get in ahead of the Lord, and so hinder the Lord's work on the earth. How important, then, that we occupy the positions assigned us by God with faithfulness, and let God do the planning, and never in the least degree depart from integrity.

A circumstance related by brother Ottosen of Copenhagen, Denmark, while at the institute, illustrates how the Lord is at work, and the importance of our faithfulness under the most trying circumstances.

The military laws in Denmark, as in other European countries, are very strict, and in America would be regarded as oppressive. And yet the Lord can work to his glory through them. The men in Denmark have to serve in the army, the first year six weeks, and then for three years four weeks each year. From this, of course, our brethren are not exempt. One of them, brother Jenson, went to serve his second term. He told the officer he could not serve on the Sabbath; that would be contrary to his conscientious convictions. The officer replied very roughly that he knew nothing about his convictions, but it was his duty to see that he served his time, and he could not be excused. After receiving this special command to report for duty on the Sabbath, the case was worse than it was before; for now he had in addition to the regular order, the special order to be there, and to disregard the latter would be a serious matter. However, he remained away, and on Monday was brought before the captain, who treated him harshly, and asked him if he understood the gravity of his offense. He replied that he could not avoid doing so, as he belonged to a people who observed the seventh day as the Sabbath, and he could not violate it. The captain sent him to a higher officer, and so on to the one next to the general; for his offense was now considered a very serious one. Each officer spoke harshly and threateningly to him. The head officer, after considering the matter, told him he would let him off that time, but he must not repeat the offense.

One of the inferior officers, who saw his plight, and felt sorry for him, wrote a petition for him to the king, stating his religious views, and begged for clemency. And at the same time brother Ottosen wrote to the crown prince, the king being absent, and stated the case and asked for consideration to be given to it. This petition our brother presented in person, and the prince, seeing that the one in difficulty was a Seventh-day Adventist, became interested in the case, and spoke very kindly, saying among other things that a German lady who was a Seventh-day Adventist had been a governess in the adjutant's family, and that she was from Tramelan, Switzerland. He said he would do all he could for him, and told him to call the next day out of official hours. The next day he had to say that he could do nothing, as the case would have to go to the minister of war first. It was now so late in the week that nothing could be done before the Sabbath.

So on the Sabbath brother Jenson went with the soldiers, but on the field, declined to take any part in the exercises for the same reasons as before. His course enraged the officers, who hurried him away to the superior officer, who in turn became angry, and was anxious to see him summarily dealt with. They therefore took him to the colonel, who, when he learned the case and that he was a Seventh-day Adventist, told the men to leave the man with him. So brother Jenson sat in the colonel's office, not knowing what would come next. As the officer was busy, he did not at once attend to him, and he sat there, a guest of the commanding officer next to the general of the army. The other officers had to salute him as they came in, though they went away laughing at the idea of the colonel having that man in his office. But he said to them that they would be much better off if they had the same principles that this man had. This man, he said, is not a common Christian, but he belongs to a people who are in earnest about what they believe, and are honest in it and in their deal. He finally offered brother Jenson a cigar. This led to an explanation of our principles upon the subject of health. Finally he said to our brother that he knew his principles, that he was acquainted with the Sanitarium and our work at Battle Creek and our position on Church and State, and talked in a very interested and friendly way. He closed by dismissing him quietly, and told him that next Sabbath he would better come and sit with him, and then the officers would not trouble him. He was treated with the greatest kindness, and much interest was taken in talking about our people and work. The result was, he was excused from military service. Had he in any way compromised his faith by worldly motives, the result might have been far different. Instances illustrating the same principles are developing in all lands.

S. N. H.

## 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.

### HOW OFT SHALL I FORGIVE?

BY FANNIE BOLTON.

How oft shall I forgive my brother,  
Till seven times seven, Lord?  
If he repent, nor adds another  
Offense, shall he be heard?  
And Jesus turned his eyes upon  
One he had oft forgiven,  
"Till seven times seven, yes, and on  
Till seventy times the seven."

How oft shall I forgive my brother?—  
As oft as he relents.  
Forgiving be one to another;  
And when a soul repents,  
And comes with his confession,  
Though seventy times the seven,  
O show him sweet compassion  
Long stored, and wrongs forgiven.

How oft shalt thou forgive thy brother?—  
As oft as God doth thee.  
Take thou thy grudge against another  
Before great Calvary.  
Take him who hath borne an evil part,  
And stand where Christ is riven,  
And there forgive him from thy heart,  
As thou hast been forgiven.

And when shalt thou forgive thy brother?  
When?—When he does despite.  
Ah! there stoop down his sin to cover  
With pity's robe of light.  
Do good to him who hates thee sore,  
Pray for thine enemy,  
Love him as thou hast not loved before,  
As God hath so loved thee.

For so did Stephen, O my brother,  
With heaven's compassion large,  
Praying with his last breath for others,  
"Lay not sin to their charge."  
And so did Jesus on the tree  
For those who pierced him through.  
"Forgive, O Father, hear thou me,  
They know not what they do."

Compassion from the Holiest, brother,  
Shall make thy heart thus tender,  
And thou shalt look upon another,  
And see in him the splendor  
That Christ can make in fallen clay,—  
See in him Christ who died,  
And swift all pain will pass away,  
Thy foe be glorified.

And he who hates may see, my brother,  
Christ's beauty shine in thee,  
And thou mayest win thy Lord a lover  
For all eternity.  
And heaven will smile upon thy love,  
And write thy sin forgiven.  
As thou hast done below, above  
It shall be done in heaven.

### THE MARITIME PROVINCES.

WE pitched our tent on Chipman's Field in St. John, N. B., a little over five weeks ago. God has greatly blessed us, and we have enjoyed much of the Spirit of the Lord. God is truly moving upon the hearts of many people in this city. Fourteen have already embraced the truth, and the interest is steadily increasing. God shall have all the praise.

R. S. WEBBER,  
F. I. RICHARDSON.

### PENNSYLVANIA.

JOHNSTOWN.—Our work here is still extending and solidifying. The interest continues good, notwithstanding the desperate efforts put forth to stifle it, and new believers come in to take the places of those who walk no more with us by reason of our "hard sayings." The last searching message has found jewels here, and something over twenty have promised to live out the truth. Many others seem about to decide in its favor.

A leading minister of the German Baptist denomination has come to the rescue from Covington, Ohio, with a book of misrepresentations and other rusty implements of opposition, but seems to find another's armor too heavy for him. We declined discussion until pressed into it by articles in the papers and other reports, when we decided to allow him the use of the tent alternately to preach three discourses. The attendance both at his discourse

yesterday afternoon, Sunday, and at the review in the evening, was estimated to be at least 1,500 people. The city has never been so shaken upon religion, and many who see their faith tottering are anxiously watching to see if the pillars of truth stand unshaken. The popular sentiment seems to be on the side of truth, and we are thankful for the grace of our Lord Jesus Christ, and the evidences that the time has come to "proclaim the Sabbath more fully," and to expect "showers of blessing."

We desire so to abide in Him that his work may be wrought both in and through us.

Aug. 28.

K. C. RUSSELL,  
L. S. WHEELER.

### AMONG THE FRENCH AND AMERICANS.

I HAVE been holding an interesting tent effort in McDonald for the past two weeks. I have held three meetings a week, to help on French believers in Christian experience, in which they are really progressing. This is to us the most encouraging feature of the work among the French. For without this, there is no solid, permanent foundation to build upon, and the work must necessarily crumble.

The burden of our effort at McDonald is for Americans, some of whom are deeply interested, especially as we dwell upon the image of the papacy. We waive our effort for the French and Belgians for the present, as experience has taught us that it is too taxing for one man to carry on an interest for three nationalities at one time. This is said to be one of the hardest towns in the United States, but new developments in our nation, and other new and striking signs of the times, move the honest. The Spirit of God indorses the word spoken. Three persons from Willow Grove, where we held our last tent effort, kept the Lord's day with us last Sabbath. We visit these and others in Willow Grove every week.

Aug. 28.

D. T. BOURDEAU.

### NEW YORK.

OLEAN.—We have had our tent pitched at this place about six weeks. The attendance has been good from the first. We had a precious season together last Sabbath. In our social meeting twenty-seven testified in seven minutes to the love and goodness of God, their words being few and well chosen. Some ten have decided to obey the truth. The Sabbath-keepers who live here and in the vicinity have done all they could to make the meetings a success. Sister Thurston has done a good work among the youth and children. Sister Florence Booth has rendered valuable service in missionary work in general, and also both in vocal and instrumental music. Our labors together have been pleasant, and all have felt that it is sweet to work for Jesus.

S. THURSTON,  
W. D. EMERY.

### IOWA.

WEST UNION AND RANDALIA.—We pitched our tent in West Union, and began meetings June 23. Many of the Iowa laborers, now scattered in different parts of the great harvest field, will remember West Union as being one of the oldest battle fields in the State. The work was begun here over thirty years ago by Elder M. E. Cornell. For years, regular Sabbath meetings were held, but as in many other cases, deaths, removals, and apostasies had nearly broken up the church, so much so, that meetings had been discontinued; but through the blessing of God, regular Sabbath services and weekly prayer meetings were established. Seven members were added to the church, four by baptism and three on profession of faith. One of our company meets with them every Sabbath, as we are now in Randalia, a small town about ten miles from the above-named place. We have been here over two Sabbaths. We are of good courage, and know that the Lord will care for his own.

Aug. 22.

G. F. WATSON,  
J. W. ADAMS,  
PARK ADAMS.

### MISSOURI.

THIS spring, as soon as the weather would permit, we pitched our tent at Stanberry. We had a little church here of twenty members. The Lord blessed the word spoken, and thirteen were added to the church. From here we went to Gallatin, the county seat of Daviess county, and remained until Aug. 14.

From Aug. 1-6 we held a local camp-meeting for northwest Missouri. The weather was all that could be desired. About 175 were encamped on the ground. Elders A. J. Breed and Hyatt were present. As the message was proclaimed, the



close, searching truths were brought out, and God added his power, and witnessed to the truth. Several gave their hearts to God, and thirteen were baptized. After the camp-meeting we remained one week to follow up the interest, and three more decided to obey.

At Winston one was baptized and two joined the church. All testified that it was indeed good to be here.

We are now at Moberly, Randolph Co.; have been here one week. From 500 to 800 have been attending every evening. In all our experience we have never seen such a mighty moving among the people. Some have already decided to obey. We shall stay here until Sept. 10, when we go to Sedalia to attend our State meeting. God has been better to us this summer than we deserve, for which we give him praise.

Aug. 27.

H. K. NELLIS,  
T. W. FELTER,  
A. E. FLOWERS.

#### KANSAS.

I MOVED from Cherokee county to Clay county nearly two years ago. I was formerly a canvasser, but for some time before coming here I had done but little in the cause, and had neglected duty in many ways. After attending the last few days of the Herington camp-meeting, nearly a year ago, I resolved that I would do more for the Lord and his cause. On returning home, the first thing to be done was to erect a family altar. I then hunted up the old missionary box, and took up the tithing system. As the truth had never been presented in this neighborhood, I resolved to let my light shine, so I gave a few lectures on the prophecies. There was some interest, but being pressed with work, I gave it up for the time.

After reading brother Littlejohn's article on "Whither Is our Nation Drifting?" I concluded my neighbors should hear on this subject, and therefore gave a lecture on religious liberty. This was followed with a discourse on the "Two Laws," and last Sunday evening I gave a lecture on Daniel 2 and 7, and showed the change of the Sabbath. I shall follow up the interest, speaking upon the Sabbath question, the third angel's message, and the mark of the beast. Some seem to be interested. What the results will be, the judgment alone will tell. I feel that I am doing my duty, and I will leave the rest with the Lord. I would be glad to give my entire time to the work of the Lord, but I hesitate, for I am making a success of farming. The Lord has abundantly blessed me in this line. Pray that the Lord may guide me in this matter of duty, that I may make no mistake. Remember us at the throne of grace, for we are isolated, not having seen an Adventist for nearly a year. I would say to our Kansas ministers and brethren, if you should pass our way, we would be glad to have you stop to see us. We are planning to go to the Herington camp-meeting.

Aug. 16.

L. BARKER.

#### MICHIGAN.

At the time of our last report we had just begun meetings in the tent, four miles southeast of the Jefferson church, in Hillsdale county. This was a country place; still, we had a good attendance and a fair interest. Many were convinced that we have the truth for this time, but none of them seemed inclined to obey. As the interest did not demand our stay longer, we moved on five miles further south and east, to the village of Prattville. We remained here for six weeks, having a fair congregation and a very good interest. As usual, we met with some opposition from the ministry of the place, but it only served to make the truth of God shine brighter. As a result, the truth bore away a most glorious victory, and a goodly number of the best and most influential of the place have taken their stand firmly for God and his truth. Among those who have accepted the message in this place are the trustees of the Dunkard church, who have kindly tendered to us the use of their neat little house of worship for our Sabbath-school and meetings as long as we wish to use it.

Brother Peter Howe being afflicted, and obliged to return home, brother J. E. Evans joined me in the work. Aug. 7, we moved our tent four miles south of Prattville to the village of Waldron, and began meetings on the evening of the 10th. Our congregations here have been so large that we have found it difficult to seat them in our fifty-foot tent. We are now in the midst of the Sabbath question, and, though we have been dwelling upon this question for nearly a week, there has been no dropping off of our audience, but rather an increase in the attendance, and the best of attention is given to the word spoken.

What the result of this meeting will be, we cannot as yet tell, but we pray God that a harvest of souls

may be gathered in this place. Those who have accepted the truth at Prattville are attending the meetings here.

Aug. 23.

R. C. HORTON,  
J. E. EVANS.

LANSING.—In harmony with the request of the Conference Committee, on the 18th of May I came to this city with my family to labor. We found about twenty keeping the Sabbath, and holding meetings in a private house near the State fair grounds. Being so far out, it was difficult for some to reach the meetings. I was satisfied that a change should be made to a more central and more public place, if possible. We made inquiries, but to no effect at first. Finally Elder Dickerman, who is an earnest advocate of religious liberty, freely offered us the basement of his church. After a few services we gave it up on account of its dampness, and looked again. We were told of another place that had formerly been offered to our people. I saw the parties and told them who I was, and why I was there, etc. The reply was that "there was no excuse for any more denominations in Lansing, that they had a great plenty, and that they should be decidedly against our having the room." This ended the matter there. However, we were sure that if we were here in the providence of God, he certainly had a place for us, and that he would show us where it was. We prayed and looked and inquired and found.

We have now a nice hall one block from the State house on Washington Ave., near Michigan Ave. The street-cars pass every five minutes, making it very convenient for all. It is 60 x 20 ft., on the second floor, and lighted by gas. Through the kindness of some of our brethren and sisters in Michigan, we have it nicely seated with cane-bottom chairs, and before this report reaches its readers, we expect to have it carpeted, and this, too, without expense to the Conference. This to me is very gratifying, especially when I remember how persistently Satan tried to shut up every avenue. At times it seemed as though we could do nothing. This was God's opportunity; we saw it, and took courage. Praise his name for his help! We have entire control of the hall, which is very desirable in holding meetings.

Sabbath we have service at 10:30 A. M. Sunday, preaching at 10:30 A. M. and 7:30 P. M. Tuesday, at 3 P. M., the sisters have prayer-meeting to pray especially that God will bless the work. Wednesday evening we hold our regular prayer-meeting. After camp-meeting we expect to hold preaching services during the week. Several not of our faith come in and take part with us, and on the whole the outlook is much more hopeful than it has been at any time before.

The press are friendly and say they will do what they can for us. As this was an important factor in our work in Grand Rapids, I shall endeavor to avail myself of it. The people are inquiring about the camp-meeting, and I look forward to it with interest, as I expect that it will give a wonderful impetus to our work. Let us come up to this "feast," dear brethren and sisters of Michigan, with hearts all aglow with love, expecting to see the working of the mighty power of God. All heaven is waiting to help us; let us reach up and receive the proffered blessing.

Aug. 29.

L. G. MOORE.

#### CONNECTICUT.

AMONG THE CHURCHES.—Through the blessing of God the work in Connecticut is still progressing.

The work in Hartford shows a marked improvement since my last report. We now have a church organized, and a good interest is manifested in our meetings and Sabbath-school. Four have been added to our number since the organization, and there are eight more keeping the Sabbath, who have not yet united with us.

Four have recently taken their stand on the truths of the last message, and this has enlarged our circle of Bible readers, for as fast as one gets hold of the precious saving truth for the present time, like the early followers of Christ (John 1: 40-46), he goes right to work for others, and in this way the interest is increased all the time, and the message is carried to the regions beyond.

Opposition is very strong from ministers and people; and while they tell those who become interested in these things, that it "does not make any difference which day they keep, if they only keep a day," still they are very much in favor of the Sunday laws which are for the express purpose of compelling everybody to keep one day,—the first day of the week.

One young man has lately taken his stand with us, who was quite a prominent worker in the most popular church in the city, and we trust he will soon be numbered among our laborers. Some others are fully convinced on all points of truth, but lack the faith to step out, trusting God to open the way for them in their financial matters.

May God help them to realize that the power of his word which says, *Come*, can make the water over which they may have to pass like the solid rock, so long as they believe.

June 28 to July 3 I spent with the brethren and sisters at East Canaan. We had a very precious season together. The Lord came near to bless and encourage his dear children. Advance steps were taken, and all went to their homes rejoicing in the Lord.

July 14-17 I was with the church at Norwich. A house of worship is very much needed at this place. A lot has been purchased, and I trust before long they will have a little place in which to worship God. The hall where they now meet, was so hot while I was there that it was almost impossible to endure it during the meeting. Although the place of worship was small and close and the heat intense, we enjoyed a good meeting with this church. The Lord gave freedom in speaking his word, which is able to build us up and keep us from falling, if we receive it into our hearts by faith. Sabbath, we celebrated the ordinances, and all felt that it was a good and pleasant thing for brethren to dwell together in unity.

Aug. 11-14 I was at Torrington. I found a few real live Christians at this place, and the days we were together we spent in prayer and in the study of the word of God.

The Lord came near and added his blessing, and as beams of light would come to us, we all felt to praise our heavenly Father for his manifold blessings. One sister was there who has not walked for years, and can hardly use her hands from the effects of rheumatism. She came ten miles by team to meet with us, and although she has endured much physical suffering, she was rejoicing in the Lord for the blessed knowledge that Christ was her Saviour. She has been keeping the Sabbath for about two years, and she was much encouraged by having the privilege of meeting with those of like faith for the first time. Another case was that of a very intelligent lady, who, not long since, would not let one of our canvassers stay all night in her house, she was so filled with prejudice against our views; but now she is rejoicing in the present truth. She was a member of the Methodist Episcopal Church, and the vice-president of the Woman's Christian Temperance Union of her section of the country. She has been keeping the Sabbath for about three months, and this was her first meeting with Sabbath-keepers. It was cheering to hear her thank the Lord for the present truth. These two sisters received the light through the efforts of sister Rowe, who lives in Torrington, and whose hospitality I enjoyed while there. She knows the Lord, and is a real worker in his cause. I wish many others would go and do likewise. As I look back over these meetings, I can say they have been seasons of refreshing to my own soul, as well as to the brethren and sisters. May God keep all faithful to him in all things, and give us a seat at the marriage supper of the Lamb, is my earnest prayer.

C. L. KELLOGG.

Aug. 18.

#### VIRGINIA CONFERENCE PROCEEDINGS.

THE eleventh annual session of the Virginia Conference was held in connection with the camp-meeting at Harrisonburgh, July 26 to Aug. 8.

FIRST MEETING, THURSDAY, AUG. 3, AT 10 A. M.—President F. M. Roberts in the chair. Elder A. C. Neff offered prayer. The Secretary then called the roll of delegates from the different churches. Ten responded to their names, representing five churches. The Secretary's report was read and accepted. It was also thought best to read the proceedings of the spring State meeting, to see how near the plans had been carried out. Brother R. T. Fultz then presented a letter from the Hamburg church for admission into the Conference. It was voted that this church be received.

The President then gave a synopsis of the work done during the past year in the different parts of the State, showing that a great deal of progress had been made.

The meeting adjourned to call of Chair.

SECOND MEETING, AUG. 3, AT 3 P. M.—Seventeen delegates were present. The Committee on Resolutions presented the following report:—

Whereas, The past year has been one of prosperity, both in temporal and spiritual things in our Conference; therefore,—

1. Resolved, That we recognize the hand of the Lord with his work and people, and that we continue to look to him for his guidance and strength in all the affairs of the Conference.

Whereas, In view of the fact that we are living in the loud cry of the third angel; and that God is calling for consecrated men and means; therefore,—

2. Resolved, That we consecrate ourselves, our means, and efforts to carrying forward the work of the Lord.

Whereas, The third angel's message is a warning against the anti-christian religio-political union in all the world; therefore,—

3. Resolved, That we recognize that the efforts being made to educate the people on the question of religious liberty, are calcu-

lated to open the way for preaching the third angel's message in its entirety.

Remarks were made by brethren Fultz, Wood, Moon, and others on the importance of carrying out these resolutions. Brethren Van Horn, Tripp, and others spoke of the importance of men and women preparing themselves for working in the cause, by consecrating themselves to the Lord today, and it is for our individual good that God asks us to do a certain work. As the hour had expired, the meeting adjourned to call of Chair.

THIRD MEETING, AUG. 4, AT 9: 30 A. M.—It was voted at this meeting that we invite our visiting brethren to participate in the deliberations of the meetings. Resolution 3 was discussed quite freely by Elders Van Horn, Moon, and others. The Committee on Nominations then presented the following report: President, Elder G. B. Tripp; Secretary, T. H. Painter; Treasurer, W. H. Zirkle; Executive Committee, G. B. Tripp, A. C. Neff, and R. A. Hiatt. The committee further recommend that the Conference Committee be empowered to appoint a Camp-meeting Committee. This recommendation was sanctioned by vote. Elder Van Horn made some remarks on the responsibility of a Camp-meeting Committee.

FOURTH MEETING, AUG. 6, AT 8: 30 A. M.—Elder Van Horn offered prayer. The President then asked if the Committee on Resolutions had anything further to report, and they presented the following:—

2. Resolved, That as soon as practicable this Conference raise the balance of the amount apportioned it for South Lancaster Academy.

Elder Caviness then made some remarks on the progress the school had made during the past year, and said that it was on good footing, provided our different Conferences do their duty in raising their part of the funds. Then the Treasurer's report was called for, but as the time was up, the meeting adjourned to call of Chair.

FIFTH MEETING, AUG. 7, AT 5 P. M.—First in order was the Treasurer's report, which stood as follows:—

Amount received in tithes and offerings, during the year ending July 21, 1893, \$1,489 95  
" paid to laborers and other expenses, 1,471 64

Balance in treasury, \$18 31

Remarks were made by brethren Roberts, Van Horn, Tripp, and Painter, concerning the present standing of the Conference.

The Committee on Credentials and Licenses reported as follows: For Credentials, F. M. Roberts, A. C. Neff, G. B. Tripp, and G. A. Stillwell; for Licenses, T. H. Painter and C. A. Watkins; and that M. G. Smith and Mrs. E. F. Hutchinson engage in the Bible work.

These persons were each named separately and confirmed by vote of the Conference.

Adjourned *sine die*.

G. B. TRIPP, Pres.

T. H. PAINTER, Sec.

#### INDIANA CONFERENCE PROCEEDINGS.

The twenty-first annual session of the Indiana Conference was held in connection with the camp-meeting, near Indianapolis, Aug. 8-13, and transacted its business in three sessions.

The following committees were appointed: On Nominations, J. M. Ellis, B. F. Anderson, P. G. Stanley; on Resolutions, W. A. Young, E. W. Farnsworth, J. W. Moore; on Credentials and Licenses, Wm. Hill, J. N. Loughborough, V. Thompson; on Churches and Delegates, D. H. Oberholtzer, H. M. Stewart, I. S. Lloyd; on Auditing, John Charles, A. L. Chew, J. B. Dunlap, James Cummins, Dr. S. L. Strickler, Enoch Swartz.

But two resolutions were adopted, one indorsing the action of the General Conference in declaring for the exemption of church property from taxation, the other requesting the laborers to make their reports to end with the Conference year, June 30.

The churches at Terre Haute, Kennard, Jefferson, and Knox were admitted, with a membership of sixty-three. The companies at Ora and Greensborough were dropped from the list.

The following were accredited as laborers for the ensuing year: For Credentials, F. D. Starr, D. H. Oberholtzer, Victor Thompson, W. A. Young, A. W. Bartlett, H. M. Stewart, J. M. Ellis, Wm. Hill. Luzern Thompson was ordained, and received credentials; for Licences, I. S. Lloyd, O. S. Hadley, M. M. Kenny, R. B. Craig, P. G. Stanley, Silas Huntington, L. F. Elliott, S. S. Davis; for Missionary Licenses, Theresa Thompson, Anna Hunt, May Craig, Cora Glunt, Ida Hadley.

The Treasurer's report for year ending June 30 showed receipts of tithe amounting to \$10,174.44, being an increase of more than \$2,000 over the previous year.

The following were chosen as officers for the ensu-

ing year: For President, F. D. Starr; Secretary, W. A. Young; Treasurer, Dr. Wm. Hill; Executive Committee, F. D. Starr, D. H. Oberholtzer, Victor Thompson, H. M. Stewart, J. W. Johnson.

F. D. STARR, Pres.

W. A. YOUNG, Sec.

#### IOWA TRACT SOCIETY.

Report for Quarter Ending June 30, 1893.

No. of reports returned,	384
" letters written,	486
" " received,	231
" Bible readings held,	173
" subscriptions to periodicals,	137
" periodicals distributed,	14,899
" pp. books	211,207

Cash received on first-day offerings, \$229.66; on annual offerings, \$20; on foreign missions, \$1,138; on other funds, \$396.32; on sales and accounts, \$14,394.51.

J. V. WILLSON, Sec.

#### NEW YORK TRACT SOCIETY.

Report for Quarter Ending June 30, 1893.

No. of reports returned,	107
" members added,	7
" " dismissed,	3
" letters written,	98
" " received,	57
" missionary visits made,	305
" Bible readings held,	19
" persons attending readings,	14
" subscriptions to periodicals,	23
" periodicals distributed,	2,479
" pp. books, tracts, and pamphlets distributed,	32,518

Cash received on sales and accounts, \$3,959.70; on donations, \$37.48; on first-day offerings, \$253.70; on other funds, \$413.

E. N. WASHBOND, Sec.

#### COLPORTAGE.

HAVING seen a number of reports from different States and individuals, in relation to tract work, I thought it might be well to give my experience and methods in the work. I take a small grip full of tracts treating upon all points of our faith, and when I go to a house, I tell them I am circulating some religious reading-matter, tracts, and pamphlets, and that I am either selling, loaning, or giving them away. Then when I get into the house, I have them sit down while I show each tract separately, telling what it treats upon, and its merits. When I have shown all but the Sabbath tracts, I show them the pamphlets "Matthew 24," "Saints Inheritance," "Bible Sanctification," and "Ministration of Angels." Then I tell them that if they wish to buy, they can have any or all they wish; but if they do not wish to buy, I would deem it a great privilege to leave two or three of the tracts till I should come again, in about one week, then I give them the privilege of selecting for themselves; but if they do not wish to select for themselves, I let them have something that I think is adapted to their case. If the person is a skeptic, I give him "The Bible; Its Inspiration;" if in trouble, "Bible Election;" but for general introduction, I regard "Sufferings of Christ," "Second Advent," "Can we Know?" "Is the End Near?" and "Two-fold Evidence of the Acceptance of God," among the best. And then I tell them I will be around in about a week, and when I come, if they have any questions they wish to ask, I will be glad to answer them, at the same time asking them to compare the matter in the tracts with the Bible. If I cannot get them interested to take anything else, I then show the tracts on the Sabbath question, and many times they take them, when they would take no others. In this way I have quite a talk with them. I take their full name, and make a memorandum of the tracts left and the date of the visit.

Now I will state why I regard this a better plan than the "package" plan. When you leave a package, you do not get acquainted. They only have two or three tracts to select from, and the subject in those few may be the very subject they care nothing about; and when you come again, they will simply tell you they have not read them, and do not care for any more, and the very tract that might interest them they have not seen. The plan I have tried, gives you a chance to sell some on the first call, while the package system does not; and you do not get their names.

Some may say that the people may not have time for an interview the first time. When that is the case, hand them a tract and tell them you will call again, when they have more time. I make it a point to visit each reader at least once a week. When I come the second time, if they have any questions to ask, I either give them a tract that will answer it, or take my Bible, saying, "We will see what the Bible says." Sometimes I ask them to get their Bibles, and in this way I get them interested in Bible readings. Both plans have been tried in this place, and the package plan does not

work so well as the other. With some in some places, it might work better. I lead my readers from tracts to pamphlets, and from pamphlets to larger books; and I must say, a person cannot tell how much good can be done with our publications in this way. In 284 days I visited 682 families, made 1,916 visits, held 719 Bible readings, loaned 98,730 pages, sold 23,573 pages, and gave away 5,734. I took in \$77.64, and circulated 660 periodicals. As a result, several have embraced the truth. In this way I sold enough books to pay for all I used. In my experience, some have embraced the truth from reading "Thoughts on Daniel and the Revelation," and some from reading the pamphlet "Nature and Obligation of the Fourth Commandment." Some wish to read for themselves, others wish you to read for them. I think that this work might be improved by reporting the different methods used.

T. D. WALLAR.

Santa Cruz, Cal., July 25.

#### A RINGING TESTIMONY.

OUR work in this place has caused no little stir in religious circles, though the ministers of the city have not ventured to say much publicly. One pastor, however, ventured out some on a recent Sunday, in a Sunday-school class and in his prayer (not in public preaching service), whereupon a member of his church, a pious lady, who was grieved at the way he spoke, and who has fully accepted the truth, sent him the following letter, a copy of which has come into our possession:—

"Brother:—  
"DEAR SIR: You would better study the Scriptures, or quote them as they are. If you know them, you certainly do not tell them as they are. You cannot find a word of Scripture where the Sabbath was ever changed. If you can, then the Catholics will give you a large reward. Paul never did anything on the first day of the week that is recorded, except that he met with the disciples at Troas on his way to Jerusalem, and preached all night, and broke bread after midnight, the only time that worship is mentioned on the first day of the week. . . . That was no sign they kept the first day of the week, because Paul preached every day where he had opportunity.

"Why do these men organize a church?—Because the professed Christians drive them to it. They asked all the ministers of this place to labor with them. If you had all done so, and received the truth, and taught it to your congregations, there would have been no need of another church. You must all stand back and persecute those who receive the light, and threaten to exclude them. They must of necessity have a place of worship, or go where they are persecuted. These men have the Holy Spirit with them; for we who have been seeking the light have been made to rejoice with joy unspeakable and full of glory, while those of the contrary part have been driven away, and passed sleepless nights because of the truth. That is why so many are standing back in the dark, because the light will make their evil deeds manifest.

"I agree with you about people who can read their Bibles not being led off into error. Those who have received the truth from these men are our most constant Bible readers. There are very few of our church-members who study their Bibles. When you said what you did about the Sabbath in the class and in your prayer, they believed it because you said so, and never went to their Bibles to get the truth. But there were a great many in the congregation that knew our Bibles did not hold out a word of such views. Why not let God be true and every man a liar? Because of popularity, the day for the true word of God to be preached is about passed; it must be smoothed over, another meaning put upon it, and home-made scriptures put in its place. When the word is preached, it cuts asunder, shows people what they are; that they have to give up their sins if they get to heaven under the true word, so they want the one who preaches it put out or called an impostor, as was the Saviour. Let a person these days try to follow the Lord, and he is looked upon as a strange human being; he would better be dealt with. But let him come into the church and go to balls, and play cards, and drink, and pay a big sum into the treasury, and he is a popular Christian! There are some members in a church here who say they are going to take their letters out and bring them to your church, so they can go to dances. One of the sisters of the Benevolent Society in time of our revival, instead of coming to church, sat and played cards every night. I could go on from one thing to another that our most popular church-members do, but I desist. What a record to come before the judgment! The wheat and tares may grow together in the world, but if they do in the church, the wheat will be choked to death."

It has now been a month or more since this letter was sent by the lady referred to, to her pastor,

but he has not yet called on her to "straighten her out," nor answered her letter. Perhaps there is a good reason for his not doing so, in this case. Would that every one could have the courage to follow his convictions, and stand firm for the right and truth as this sister has. She is now an earnest member of our little band here, and rejoicing in the light. May the Lord continue to bless all the honest in heart, and bring them to the knowledge of the truth and out of the terrible condition into which the religious world is getting.

Aug. 4.

W. A. McCUTCHEN.

## DON'T WASTE YOUR PAPERS.

I WOULD like to say a few words through the REVIEW to our brethren and sisters upon a matter of great importance, it seems to me, and that is concerning the use we, as individuals, make of our reading-matter after having read it ourselves. We have a great deal of reading in the form of papers and tracts. Do we prize them as we should? or do we esteem them of little worth after we have read them? I fear that we individually do not improve our opportunities by using the means that the Lord has given us to help advance his truth. We believe that we have the truth of the Bible, and that our papers contain the principles of that truth. Then when we have read our papers or tracts, we should not throw them carelessly away, to be torn in pieces and lost to all good; but let us preserve them, and send them out on their mission, which is to clear up some darkened mind, and give an insight into the truths that we hold so dear.

While visiting among the brethren, it makes me sad to see these messengers of truth, such as the REVIEW, *Signs, Sentinel, Instructor, Little Friend*, and oftentimes our tracts, thrown carelessly away, as though they were of no value. Brethren and sisters, these things ought not so to be; and until we regard these things in a different light, we will not be workers together with God to the extent that he would have us to be. A sister said to me the other day, "Why, I would as soon think of tearing up my Bible as to allow one of my papers to be destroyed. I keep every one to send away, that some one may have a chance to know the way." O that we might sense these things as we ought, and remember that there are those who would appreciate our reading-matter if they only had it to read. There are many calls for papers through the REVIEW. Save your papers, pay the postage and send them to others, and thereby help to answer your own prayers for the Lord to use you in advancing his truth.

W. R. MATTHEWS.

## A HELPFUL VISITOR.

I PRIZE our weekly visitor, the REVIEW, more and more each week. Every time I have any special trial, or am sorely tempted, I rarely fail to find something on that very point in the paper,—something that throws light in the gloom, and dispels the darkness. Then we can take the blessed word and sit down and read it with more understanding. It is good to "comfort one another with these words." We can "speak often to each other" through the columns of our dear paper, and then claim the promise as well as though we could see face to face. How many times these words of encouragement and trust have gone straight to my heart, giving me new hope and faith when trials were severe and hard to bear.

The first piece by sister White is always a source of comfort and spiritual help. Then as we read the Mission Field department, and realize how many souls sit in darkness, and how great need there is that light be sent them, it stirs our hearts, and makes us feel the necessity of using every opportunity for doing good, and that we ought to be thankful that we are so favored with blessings and comforts. How little we know what it means to sacrifice, compared with those who leave home and friends and dear native land, to carry the light of truth to benighted souls. We are only pilgrims and strangers here upon the earth, looking for a better country, and should be willing to go wherever the Spirit directs, drawing others to Jesus, lighting for them the way.

It seems to me the REVIEW of Aug. 8 was extra good, if such can be. "The Strengthening Power of Sympathy," in the Home department, was so good and so comforting; also "Living without Sinning," from which I gained much light. The "Armor of God," by brother Thorp, will bear study. We need to apply it to our lives every day. If we put on the whole armor of God, we may be able to stand, and we will stand.

O how we need to have more of Christ's righteousness, having our feet shod with the preparation of the gospel of peace. Great peace have they which love thy law, and thy law is the truth. Let us hold up the light of truth,—love to God and man,—

that we may keep the commandments of God and the faith of Jesus, having the faith that will stand the test as gold that is tried and made pure.

The families that fail to take the REVIEW do not realize what they lose. They lose much spiritual help each week, lose the encouragement and help that one brother or sister can give another; lose the good instruction from those who have been long in the way. By not reading it they fail to keep up with the times, and will lack that lively interest in the work that they should have.

When we read the reports from foreign fields and from all the different States, our hearts are in the work, and our interests alive to the cause. We have a yearning for others to be brought into the light, and thereby we are made to think less of self, and to have more interest for others. Let us all take the REVIEW and study its pages, together with our Bibles, and get more of Christ's Spirit into our lives. Then we shall have more love for others, and forget self in reaching out to help those around us.

Let us not lay aside our papers, but hand them to our neighbors. They may be glad to read them if we only knew it. There are those around us who have never heard the truths for these times. O, may we let our light shine in all places and under all circumstances, that the sweet influence may draw others to the Saviour.

MRS. EDNA MERRELL.

## Special Notices.

## OPENING OF UNION COLLEGE.

UNION COLLEGE will open Wednesday, Sept. 13. It is desired that all who intend to enter the school will send in their names at once. Address all correspondence to the President of Union College, College View, Nebr.

## STOVES FOR THE LANSING CAMP-MEETING.

ANY of our brethren wishing sheet-iron stoves for the Lansing meeting will do well to write to S. Young, Ionia, Ionia Co., Mich. He makes the best stoves I have ever seen, out of Wood's smooth iron, in an oval shape, and will supply as many with these stoves as will write him at once, so that he can get them made for the meeting at Lansing. The prices with two elbows and four lengths of pipe, will be \$2.75. I hope that our brethren will supply themselves as far as possible with these stoves, as it will be almost impossible for us to get stoves for them.

I. H. EVANS.

## SOUTH LANCASTER ACADEMY.

THE next annual meeting of the stockholders of South Lancaster Academy will be held in connection with the camp-meeting, at Echo Grove, Raddin's Station, West Lynn, Mass., for the election of officers and the transaction of necessary business. The first meeting will convene Monday, Sept. 11, at 5 P. M. We hope to see a general attendance of all shareholders at this meeting.

R. C. PORTER,  
S. H. LANE,  
J. B. GOODRICH,  
H. E. ROBINSON,  
I. N. WILLIAMS,  
T. H. PURDON,  
G. W. CAVINESS.

Trustees.

## NOTICE TO STATE CONFERENCE SECRETARIES.

ANNUAL report blanks have been mailed to all of our Conference secretaries, on which to make their returns to the recording secretary of the General Conference, for the year ending June 30, 1893. Early attention to this matter of reporting is requested, as we have need of the information called for in the blanks.

If changes have been made in any of the Conference secretaries, will not the recipient of the blank kindly place the same in the hands of his successor in office, and ask him to fill it out correctly, and return to the undersigned as soon as possible?

W. H. EDWARDS, *Rec. Sec. Gen. Conf.*  
Battle Creek, Mich.

## DISTRICT CONFERENCE FOR DIST. NO. 3.

AFTER counsel with the Conference presidents of the four State Conferences of Dist. No. 3, we appoint the first district Conference of this district to be held in Battle Creek, Mich., from Oct. 10-15. Beginning at 9 A. M. on the 10th, for two days, there will be a council of the presidents of the four State Conferences. From

9 A. M. of the 12th, to the evening of the 15th, the whole delegation will be in council and conference. According to the recommendation of the General Conference, the delegation to this district Conference will consist of Conference committees, the president and secretary of tract societies, the president and secretary of each State Sabbath-school Association, and the State canvassing agent of each State or Territory in the district.

Further particulars will be given next week.

J. N. LOUGHBOROUGH, *Supt. Dist. No. 3.*

## RAILROAD RATES TO THE LANSING, MICH., CAMP-MEETING.

WE have received further information from the Railway Association of Michigan, in regard to rates to the Lansing camp-meeting, which we would announce as follows:—

In purchasing tickets, get round-trip tickets from your station to Lansing. If you cannot do this, buy a round-trip ticket to the nearest junction point, and then purchase another round-trip ticket from there to Lansing. These tickets will be on sale going, Sept. 12, 13, 19, 20, 27, and 28, and will be good returning until Oct. 4. The rate is one and one-half cents per mile, or three cents per mile for the round trip. On most roads this is one fare for the round trip.

The following roads are included in the Railway Association of Michigan, over which any one can purchase tickets to Lansing on the days mentioned, at the rate given above:—

Chicago & Grand Trunk, Cincinnati, Jackson & Mackinaw, Detroit, Grand Haven & Milwaukee, Duluth, South Shore & Atlantic, Flint & Pere Marquette, Grand Rapids & Indiana, Grand Trunk, Detroit Division, Lake Shore & Michigan Southern, Manistee & Northeastern, Michigan Air Line, Michigan Central, Minneapolis, St. Paul & Sault Ste. Marie, Pontiac, Oxford & Northern, Saginaw, Tuscola & Huron, Toledo, Ann Arbor & North Michigan, Toledo, Saginaw & Muskegon.

The Chicago & West Michigan Railway and the Detroit, Lansing & Northern Railroad will also sell tickets at rates and on dates above mentioned.

We trust that all of our brethren and sisters in the State will plan to be in attendance at the Lansing camp-meeting. Very liberal rates have been secured over the railroads, and we expect there will be a large attendance from all parts of the State.

A. O. TAIT.

## The Sabbath-School.

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

## THE FIRST EPISTLE OF PETER.

## LESSON XII.—INSTRUCTIONS TO THE CHURCH.

1 PETER 5:1-6.

(Sabbath, Sept. 16.)

## REVIEW questions:—

- What comes upon the people in the last days?
- How should we regard the trial?
- With whom do we thus become partakers?
- To what solemn time does this lesson bring us?
- In whom are our souls safe?

## I. The Elders—Duties and Privileges. Verses 1-4.

- What class does the apostle especially exhort?
- Of what does he say he was a witness?
- Of what was he a partaker? (See note 1.)
- What does he enjoin upon elders?
- By what motive should they be moved?
- What spirit should actuate them?
- How should their authority or oversight be exercised? (See note 2.)
- If faithful in their work, what will be their reward?
- When will it be given?

## II. The Flock—Duties and Privileges. Verses 5, 6.

- What is the duty of the younger? (See note 3.)
- What is the duty of all to one another?
- With what should they be clothed?
- How does God regard the proud and humble?
- What is therefore our duty?
- What will God do to those who humble themselves?

## NOTES.

1. A PARTAKER OF THE GLORY THAT SHALL BE REVEALED.—God's glory is in his character. (See Ex. 33:18, 19; 34:5-7.) That character, that glory, will be seen in all its transcendent loveliness when the King appears in his beauty (Isa. 33:17); but men may know him *here* (John 17:3), by faith they may *now* appropriate his righteousness (Rom. 3:21, 22), and have the beauty of the Lord upon them. Ps. 90:17. And so Peter in this life partook of the glory which shall be revealed, not only in Christ but in *us*. Rom. 8:18,



2. NEITHER AS BEING LORDS OVER GOD'S HERITAGE. — There is a strange and striking contrast between that church which claims to find her primal head in Peter, and in which is the highest development of the mystery of iniquity, and the instruction given by the Lord through Peter to the true church of Christ. In the apostate church we have lords many, who do little else but lord it over the souls of God's heritage, and when they held the power, they lorded it over their bodies; and all of the persecutions of the Dark Ages have come because men professing to be ministers of Christ have lorded it over God's heritage in their lust of power and filthy lucre. The apostle presents the duty of the true elder; let him heed the instructions, and not imagine himself to be better than others. Feed the flock of God with the word (1 Peter 2: 2), which is able to build them up (Acts 20: 32); doing willingly even as the Master, having compassion (Mark 6: 34), not for gain of lucre but gain of souls, ensamples to the flock in all soberness, humility, and faithfulness. (See 1 Tim. 3: 1-7; Titus 1: 5-9.)

3. SUBMIT—BE SUBJECT.—Of course under God. God is first. His requirements are paramount. But the faithful man of God upon whom in the providence of God is placed burdens in the church, God will sustain, and through him will give instruction to the flock, which may not be disregarded or despised except at peril to the soul. As the elder must watch for souls as they that must give an account (Heb. 13: 17), so it is a corresponding duty of the church to heed the faithful admonitions, warnings, and instruction which God gives through the elders. (See Heb. 13: 7, 8, 17; 1 Thess. 5: 12, 13.) The dignity and position of the elder is to be respected for Christ's sake (1 Tim. 5: 1), and no accusation is to be received against him except at the mouth of two or three witnesses. Verse 19. SUBJECT ONE TO ANOTHER.—See Phil. 2: 3; Rom. 12: 10; Eph. 5: 21. HUMILITY.—A most precious grace, because teachable. (See Matt. 5: 3; Isa. 57: 15; 66: 2; James 4: 10.)

## News of the Week.

FOR WEEK ENDING SEPTEMBER 2, 1893.

### DOMESTIC.

— Judge Goggin has continued the Clingman injunction until Oct. 31.  
— The post-office at Wooster, Ohio, has been closed on Sunday in response to a petition of the citizens of the city.  
— Secretary Lamont reports President Cleveland to be in much better health than when he left Washington. He expects now soon to return to the Capitol.  
— The bill for the unconditional repeal of the purchasing clause of the Sherman act passed the House of Representatives at Washington, Aug. 28, by a vote of 239 to 110.  
— The American Free Speech Society has taken up the case of Mr. and Mrs. Rice, who were arrested in Chicago for preaching in the street, and will make a test case of it.

— Up to Wednesday night of last week the Senate had before it 687 bills, covering all the important matters of general legislation save the tariff, which being a revenue measure, must originate in the lower house.

— A railroad accident at Berlin, Long Island, Aug. 26, resulted in the death of fifteen persons and the wounding of eighteen. The accident resulted from the carelessness of the engineer. Among those killed was Colonel E. A. Buck, editor of the *Spirit of the Times*.

— There was quite a riot at Chicago, Aug. 28. A large body of unemployed workmen assembled on the lake front, and then marched through different streets in such a compact mass as seriously to impede traffic and business. Finally they began to loot the fruit shops along the line of their march. They were then dispersed by the police, and several arrests were made.

— The east coast of the United States was struck by a regular hurricane, Aug. 27, and great loss of life and damage to property was the result. The storm was particularly severe on the coasts of Georgia and the two Carolinas. At Savannah, Ga., forty persons were killed and millions of dollars' worth of property destroyed. Charleston, S. C., was nearly ruined. The new bridge over the Ashley River, costing \$60,000, was destroyed. The churches were nearly all wrecked. Sullivan's Island was swept by a regular tidal wave, and the people only escaped drowning by leaving the island, or by taking refuge in Fort Moultrie. Many were drowned. Beaufort and Port Royal were badly wrecked, and at the latter place 100 were drowned. The waves at New York City were a sight to behold. Much damage was done at Rockaway Beach and Coney Island. It is known that between 1,000 and 2,000 persons were drowned, mostly colored people. The property destroyed will reach many millions. Many vessels are ashore, and it is feared that the loss to shipping will be heavy.

### FOREIGN.

— New Zealand has refused to join the Australasian confederation.

— Mr. Gladstone's bill, giving home rule for Ireland, passed the House of Commons, Sept. 2, by a vote of 301 to 267.

— Siam has paid to France the indemnity of 3,000,000 francs agreed upon as one of the terms of their recent treaty.

— A great gale swept the coast of Nova Scotia, Aug. 23. Many vessels were wrecked, and the loss of life is said to be appalling.

— The crop statistics of the world, now being given out by the different nations, show a great shrinkage from that of former years. The European countries will draw heavily upon America for supplies.

— The city of Toronto, Aug. 26, by a majority of 1,000, voted not to permit the running of street-cars on Sunday. Rich people are allowed to ride in their own carriages. The poor can stay at home or walk.

— France and Italy will not go to war over their late difficulties. France has apologized to Italy, and offered reparation for the Italians who were killed at Agues-Mortes. Italy has apologized to France for the demonstrations against France and the attack on the French embassy.

### RELIGIOUS.

— There are 143 religious denominations in the United States, according to the census of 1890.

— Over 200 African converts in Uganda and the region about, have suffered death rather than give up their faith in Christ.

— The Methodist mission press in Singapore, Malaysia, have received an order to print 1,000 copies of the Gospel of Luke in the Japanese language.

— The Roman Catholic lord mayor of London, Eng., recently fined two Quakers forty shillings for wilfully disturbing the congregation by keeping their hats on in church during the service in St. Paul's cathedral.

— The Field Secretary of the New York Central Sabbath Committee has issued an address to the friends of Sunday in which he declares that the preservation of Sunday as a day of rest and religious uses is fundamental to our civil and religious liberties.

— The Wesleyans of Ceylon have had, recently, a missionary conference in Jaffna. No such ecclesiastical gathering has been witnessed in the capital of Ceylon before. The first missionary conference of Australasia was held at Melbourne, Australia, June 19-23. It was a notable event.

— Alsace-Lorraine shows a noteworthy growth in Protestantism. The increase during the last five years has been from 245,000 to 337,446, while the Roman Catholics have decreased from 1,304,000 to 1,227,189. Or, in other words, five years ago the ratio between Protestants and Catholics was as 157 to 817; now it is 210 to 765.

## Appointments.

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

### CAMP-MEETINGS FOR

DISTRICT NUMBER ONE			
New York, Little Valley,	Sept.	14-24	
Maine, Bath,	"	1-10	
New England, West Lynn, Mass.,	Sept.	7-17	
DISTRICT NUMBER TWO.			
*Tennessee, Nashville,	Sept.	5-12	
DISTRICT NUMBER THREE.			
*Michigan (State), Lansing,	Sept.	21 to Oct. 1	
*Illinois (southern), Olney,	Sept.	13-19	
DISTRICT NUMBER FOUR.			
Wisconsin, Glenwood,	Sept.	12-19	
" (northeastern), New London,	"	25 to Oct. 2	
Iowa, Cedar Falls,	"	5-12	
" Sigourney,	Oct.	3-10	
Minnesota, Wadena,	Sept.	19-25	
" Owatonna,	Oct.	3-10	
DISTRICT NUMBER FIVE.			
Colorado, Denver,	Aug.	30 to Sept. 10	
" (western), Delta,	Sept.	27 to Oct. 2	
Kansas, Herington,	"	7-17	
Missouri, Sedalia,	Sept.	13-24	
Oklahoma, Oklahoma City,	"	28 to Oct. 8	

Appointments marked by a star will be preceded by a workmen's meeting.

THE next annual session of the Michigan Conference of Seventh-day Adventists will be held in connection with the camp-meeting, at Lansing, commencing Sept. 21 and closing Oct. 1. The first meeting will be called at 9 A. M., Sept. 21. All delegates are expected to be in their seats at this meeting.

I. H. EVANS, Pres.

THE next annual session of the Michigan Tract Society will be held in connection with the camp-meeting, at Lansing, from Sept. 21 to Oct. 1. The first meeting will be called Sept. 22, at 9 A. M.

I. H. EVANS, Pres.

THE next annual session of the Michigan Sabbath-school Association will be held in connection with the camp-meeting, at Lansing, from Sept. 21 to Oct. 1. The first meeting will be called Sept. 24, at 9 A. M.

I. H. EVANS, Pres.

### PAPERS WANTED.

I CAN use any Seventh-day Adventist literature to advantage at this place. I would like late papers, post-paid. Solon Clough, Dayton, Ohio.

CLEAN copies of our periodicals, postage paid, will be gratefully received by me for missionary purposes. Mrs. L. Harrah, 141 Texas St., Dallas, Tex.

I WOULD like clean copies of REVIEW, Signs, and Sentinel, or any Seventh-day Adventist literature post-paid, and sent to R. T. Woodward at the camp-ground at West Lynn, Mass., during the time of that meeting.

### DISCONTINUE PAPERS

BROTHER S. B. HEMPHILL, of Chicago, Ill., expresses thanks for papers received, and requests that no more be sent him until he calls for them.

## Travelers' Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 27, 1893.

EAST.		1 Day Express.	*N. Shore Limited.	*N. Y. Express.	Mail.	*Au'th'd Express.	*N. Falls & Buffalo Special.	*Night Express.
STATIONS.								
Chicago	am 9.00	am 11.30	pm 3.10	am 7.05	pm 9.10	pm 4.20	pm 10.00	
Michigan City	11.00	pm 1.18	4.51	9.16	11.15	6.05	12.00	
Niles	pm 12.25	2.04	5.55	10.35	am 12.30	7.05	am 1.20	
Kalamazoo	2.00	3.18	7.08	pm 12.30	1.53	8.05	am 1.56	
Battle Creek	2.40	4.00	7.38	1.20	2.45	9.00	3.38	
Jackson	4.31	5.08	8.52	3.10	4.25	10.18	5.01	
Ann Arbor	5.30	6.08	9.45	4.27	5.33	11.12	6.15	
Detroit	6.45	7.15	10.45	5.00	6.00	am 12.10	7.45	
Buffalo		am 6.25	am 6.25	pm 2.45	8.30	pm 5.00		
Rochester		4.45	9.55	5.50	pm 2.40	8.20		
Syracuse		6.45	pm 12.15	8.30	4.10	10.20		
New York		pm 2.40	8.50	am 6.30	10.30	am 7.00		
Boston		4.45	11.45	10.50	am 6.15	10.50		
WEST.								
STATIONS.								
Boston	am 8.30	pm 2.00	pm 4.20		pm 7.15	am 5.00		
New York	10.30	4.30	6.00		9.15	9.10		
Syracuse	pm 7.31	11.35	am 2.10		am 7.25	pm 4.20		
Rochester	9.35	am 1.21	4.10		9.50	5.26		
Buffalo	10.45	2.20	5.30		pm 11.50	7.35		
Detroit	am 7.15	8.45	pm 1.00	pm 7.45	9.00	am 3.20	am 8.15	
Ann Arbor	8.19	9.45	1.55	9.08	10.20		9.34	
Jackson	9.30	10.48	2.55	10.35	11.45	5.15	11.40	
Battle Creek	10.45	12.00	4.00	am 12.10	1.15	6.25	12.00	
Kalamazoo	11.26	pm 12.39	4.35	1.02	1.53	7.16	1.03	
Niles	pm 1.10	1.48	6.00	3.00	8.52	8.38	4.00	
Michigan City	2.18	2.45	7.05	4.35	5.22	9.30	5.25	
Chicago	4.10	4.30	9.00	7.05	7.16	11.15	7.35	

\*Daily. †Daily except Sunday.  
Accommodation train goes east at 7.52 a. m. except Sunday.  
west at 9.00 p. m.  
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 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.

Time Table, in Effect June 5, 1893.

GOING EAST.		STATIONS.		GOING WEST.	
10	4	6	8	2	6
Mail	L't'd	Ad.	Ex.	Ex.	Ex.
Ex.	Ex.	Ex.	Ex.	Ex.	Ex.
am 5.40	pm 8.00	8.15	11.25	11.30	
11.30	5.00	10.30	1.20	1.35	
am 6.20	12.00	2.35	3.15	5.20	5.10
1.29	6.58	1.45	3.07	4.05	4.37
2.21	7.31	1.53	4.57	5.00	5.26
2.33	7.40	1.48	5.10	5.15	5.40
3.40	8.20	2.40	4.30	6.40	6.30
4.34	9.01	3.25	5.11	7.31	7.20
5.10	9.30	4.03	5.40	8.13	8.00
6.50	10.20	5.03	6.35	9.30	9.15
7.30	10.47	5.40	7.05	10.05	9.55
8.15	11.20	6.15	7.35	10.45	10.35
8.42	am 6.35	11.05	8.00	11.15	11.00
9.56	12.30	7.30	8.45	12.05	11.30
9.25		7.40	9.25	11.50	
pm 5.30	pm 8.10				
7.50	7.50				
am 7.50	7.50				
8.30	8.30				
9.30	9.30				
10.30	10.30				
11.30	11.30				
12.30	12.30				
1.30	1.30				
2.30	2.30				
3.30	3.30				
4.30	4.30				
5.30	5.30				
6.30	6.30				
7.30	7.30				
8.30	8.30				
9.30	9.30				
10.30	10.30				
11.30	11.30				
12.30	12.30				

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, 23 daily except Sunday.  
All meals will be served on through trains in Chicago and Grand Trunk dining cars.  
Battle Creek Passenger leaves Pt. 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., SEPTEMBER 5, 1893.

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

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## REMAINING CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

The city office of our London publishing house is removed from 48 to 59 Paternoster Row. Correspondents will please take notice.

The "Clingman injunction," which has been before the Chicago court for some time, has at last been decided. As nearly as we can learn from the papers, there was a disagreement among the judges, and Judge Goggin, the chief judge, dissolved the court until Oct. 31, the day the Fair ends. The injunction granted to Clingman by Judge Stein will therefore stand, and the Fair will remain open every day.

Desiring always to receive as early reports as possible of all meetings for the REVIEW, we suggest that brethren have it arranged and understood who will report the meeting for this paper. According to the old adage, that "what is everybody's business, is nobody's business," it sometimes happens that each one is expecting some one else to report, and so no one reports; and this fact not being discovered for several weeks, the report finally comes out far behind. We believe all our laborers desire to serve the cause at large to the best of their ability; and it is in the interest of all the readers of the REVIEW that we make this suggestion.

Another timely discourse was given in the Tabernacle by brother P. T. Magan, Sabbath, Sept. 2. Text, Hosea 10: 12: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you." This is the latter rain. But fallow ground, if it remains unbroken, sheds the water and receives no benefit from the rain. So if the fallow ground of the heart remains unbroken, the latter rain of the Spirit will do us no good; nay, we will not even know that it has fallen upon us. What is it to break up fallow ground? This is intimated in Hosea 5: 15 and 6: 1-3. It is to humble self, acknowledge iniquity and put away wrong. Till this is done, the heart is not in a condition to receive the righteousness which the Lord is waiting to rain upon us. The testimony harmonizes most accurately with the counsel of the faithful and true Witness, to the Laodicean church in Rev. 3: 14-20.

Let none make the mistake of resting down in indifference, waiting for the latter rain to arouse them to spiritual life. They must prepare for it, or it will pass by, and they not know it.

## UNSATISFACTORY.

THE *Sunday-School Times*, of Sept. 2, replying to a Reformed Presbyterian minister, who objected to the use of the term *Sunday-School Times*, claiming that Sabbath-school Times would be better, among other things makes the following statement:—

"But the original question in this discussion is as to the use of the term 'Sabbath' as applicable to the day of the week which is known as 'Sunday.' The Seventh-day Baptists, who include in their membership some of the most earnest and efficient Sunday-school workers in the entire constituency of the *Sunday-school Times*, object conscientiously to such an application. And, on the other hand, many Christians who observe their Sabbath on Sunday, point to the fact that there is no warrant for this usage of terms in the New Testament record. Throughout the New Testament scriptures, whose last book was written at least fifty years after the resurrection, there is not a solitary place where the name 'Sabbath' is applied to the first day of the week, which the church was already observing for its gatherings for worship. On the other hand, the term 'Sabbath' is given to the seventh day four times in the Acts (Acts 13: 42; 16: 13; 17: 2; 18: 4), and once in the Epistles. Col. 2: 16. 'The Lord's day' (Rev. 1: 10) is an uncertain name for it; 'the first day of the week' is that used almost or quite universally. The 'Sunday-school' is the name of a well-known agency, begun under that name, and recognized in all the great societies for its prosecution and care, such as the London Sunday-school Union, The American Sunday-school Union, the Church Sunday-school Institute, and the Methodist Sunday-school Union. The *Sunday-School Times* is a representative of the interests of the Sunday-school, and apart from the question of its name, it is earnestly and reverently in sympathy with Sabbath observance on whatever day of the week the Sabbath is observed."

With the above views of the Sabbath,—that it can be kept on one day as well as another,—we are compelled to dissent as strongly as would the above-mentioned Presbyterian minister. The Presbyterian has no good reason for calling the first day the Sabbath, since it is never called so in the Scriptures, as the *Sunday-School Times* frankly acknowledges. We have the best reasons for calling the seventh day the Sabbath, since it is invariably called so in the Scriptures, to which fact the *Times* also cheerfully testifies. We are afraid the Presbyterian minister will not be particularly happy when he receives the answer to his letter. The whole truth of the matter, that the Sabbath cannot be kept on the first day, would very likely make him sadder still.

M. E. K.

## INTERESTING COMMUNICATIONS.

In response to our appeal in a recent number of the REVIEW, for funds to assist in our religious liberty work, we are receiving many very interesting and highly esteemed communications. We quote one of these as follows:—

"BROTHER TAIT: I read your article in the last REVIEW with interest; and this morning while seeking to know God's will, I feel sure he has led me to see it. The answer came through my morning reading (I am reading the book of Acts by course): 'Which gave much alms to the people, and prayed to God always.' Acts 10: 2. Now I am glad I have not spent this money in going to the World's Fair, but can send it to give 'alms to the people;' for what greater alms can we give than the light of the third angel's message? I praise God for his blessing on his work."

With the foregoing communication was inclosed \$50, to assist us in our religious liberty work. We are very thankful that the friends of the cause from all parts of the field are thus responding to our appeals for means. It leads us to praise God for his goodness in leading the friends of the cause to see the important demands of the message upon us at the present time. The demands for literature to circulate among the people, as well as other openings for the advancement of the cause, are increasing on every hand, and means can be used to great advantage now in every department of the cause. And at such a time as this, when the last message of mercy is so rapidly completing its work, how important that every one should give the most careful consideration to the claims of the cause upon him.

We trust that all will esteem it a privilege to make sacrifices for the advancement of the great truth for this time. We are thankful that many are making these sacrifices, and esteem it a privilege to do so. But we hope that none will make the mistake of withholding their talents of means until it will be forever too late to use them in the advancement of the great cause of truth. It is our

constant prayer that the Lord will help us all see that the greatest thing in the world is the third angel's message, and that we should have no thought but to study how we can use both our time and means in its advancement.

A. O. TAIT.

## IMPORTANT NEW TRACT ON THE SABBATH QUESTION.

We are glad to announce that we will furnish through the *Religious Liberty Library*, at an early date, a very important new tract on the Sabbath question, from the pen of Professor W. W. Prescott. In this tract the Sabbath question is presented from the standpoint of Christ as the author of the Sabbath, and that in obeying the Sabbath commandment we are doing homage to Christ as well as to the Father.

There are many of our brethren who will call to mind the statement in "Early Writings," that at the commencement of the time of trouble we were forth and proclaimed the Sabbath more fully. Those who have had the privilege of hearing the subject presented as Professor Prescott presents from the desk, as well as those who have examined the manuscript he has prepared, consider it matter that is highly important for this time. Quite a number have been led to accept the Sabbath from hearing these discourses presented in this way, and we believe that thousands will accept the Sabbath truth from reading this pamphlet.

It is a clear and forcible presentation of the Sabbath question, and we trust that our brethren and sisters throughout the field will be ready to give it a very extended circulation. It ought to be circulated by the hundreds of thousands. Due notice will be given as soon as it comes from the press, which will be in a few days. Read it yourself, and hand it to every one as far as you have opportunity. The price and fuller particulars will be announced later.

A. O. TAIT.

## THE PARLIAMENT OF RELIGIONS.

THAT our readers may be informed as to the desires and purposes of the coming Religious Congress, to be held in Chicago, Sept. 11-27, we present herewith verbatim extracts from a copy of the circular letter (italics ours) sent out for publication by the chairman of the Committee on Religious Congresses, Rev. John Henry Barrows, D.D.:—

"First, It is intensely interesting that such a meeting as is to be held in Chicago, Sept. 11-27, at which scholarly representatives of the great historic faiths of the world will be present, should be possible. It shows the growing unity of the race, the growing spirit of human brotherhood, and the desire of American Christianity to set forth in a kindly way, the evidence of the supremacy and sufficiency of our faith.

"Secondly, It is interesting that such a school of Comparative Religion should be held in connection with the Columbian Exposition. It shows that the leaders of this great World's Fair are not blind to the higher things of civilization.

"Thirdly, It is interesting that a large number of Christian denominations should hold their Congresses in connection with this Parliament, in order to complete the picture of what the religious world is now doing, planning, expecting.

"Fourthly, It is of great interest that at this time from China, India, Japan, Europe, Christian missionaries, disciples of Buddha, Jewish rabbis, followers of Mohammed, representatives of Hinduism, will be turning their feet toward a great city in the heart of America which has become the Mecca of their thoughts, hopes, and prayers.

"Fifthly, It is of great interest that so many eminent missionaries, missionary secretaries, and Christian teachers in non-Christian lands are lending their cordial and prayerful support to the Parliament of Religions. Among these may be mentioned President Miller, of Madras, Dr. Gessup, of Beirut, Dr. Bunker, of Burmah, President Martin, Dr. Blodgett, Gilbert Reid, Dr. S. L. Baldwin, George T. Candlin, and Dr. Faber, of China, Rev. Mr. Gulick, Rev. Mr. Pettee, and scores besides of Japan, the missionary bishop of Hayti, and hundreds of the most earnest Christian workers in foreign lands.

"Sixthly, It is of great interest to learn that the Parliament of Religions is to be followed by Missionary Congresses, a *Sunday-Rest Congress* and a Congress of the *Evangelical Alliance*, which will help to show forth to men of all faiths that Christianity is living, aggressive, triumphant, and adequate.

"Seventhly, It is a matter of great interest that the leaders of the Catholic Church in America are cordially co-operating with this movement. It shows an increasing willingness on their part to come into harmony with the broader Christian life in America.

"Eighthly, It is a matter of extreme interest that the most exclusive of all races and religions, the Jewish, should manifest in connection with this coming meeting a spirit of remarkable friendliness and fraternity.

"Ninthly, It is a fact of great interest that women, who constitute the more religious portion of our race, are to have a large representation in the proceedings of the Parliament and the Religious Congresses connected therewith.

"Tenthly, It is a matter of interest that for the first time in history, a request has been sent out by the General Committee that the month of September, or some portion of it, be set apart by the religious teachers of mankind as a time of special prayer for God's blessing on this meeting of his children.

"It is not surprising, therefore, that the coming Parliament should excite such wide-spread attention in all parts of the world. These meetings will be open to all, and the Religious Congresses are expected to be the crown of the Columbian Exposition."