

The Advent Review and Herald

HOLY BIBLE IS THE FIELD

"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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"HIS THOUGHTS ARE THOUGHTS OF LOVE."

BY JESSIE HOCKER.

(College Place, Wash.)

His thoughts are thoughts of love;
O blessed thought!
It is for thee, O soul,
That love hath bought
The wondrous peace
Which as a river flows.
Thy future path unknown?
Ah yes, to thee;
His loving thought will guide,
Thy triumph see.
Only lie passive, still,
Thy burning heart
Pleads to exert its power,
How weak thou art!
Views many-vistaed lie
Before thy feet;
Peace, peace till he his work
In thee complete.
His love selects thy path
(The way he trod);
What guide is like to our
Eternal God?
He reads thy heart; to him
The way is plain
That thou shouldst take; he sends
No needless pain.
"His thoughts are thoughts of love,"
What more need we?
Knowing what comes to us,
His love will be.

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.

GO FORWARD.

BY ELDER R. C. PORTER.

(South Lancaster, Mass.)

WE are living in an age of perplexities. Bank failures, closed factories, assignment of large firms have become common occurrences. Thousands of poor laboring men who have enabled the wealthy to reap their harvest of riches, are now thrown out of employment. One day's record as reported in the *Boston Journal* for Friday, Aug. 18, runs thus:—

Three large mills engaged in the manufacture of print cloth at Suncook, N. H., have given notice of a shut-down for an indefinite period; 1,500 operatives will be thrown out of employment. Stock to the amount of \$100,000 must be subscribed at once in order to save the People's Fire Insurance Company. At New Bedford, Mass., three mills, employing 3,400 hands, and two manufactories and one Spinning Company, which together employ 1,075 hands,

temporarily closed. They will probably run four days in the week when they resume, until the situation improves. The shut-down of the mills at Lawrence and Lowell has made the coal trade very dull and unprofitable. Garnet & Lund, grocers, Lynn, Mass., assigned. Vale cotton Mills, Nashua, N. H., closed for two weeks. Three mills at Uxbridge closed. Pittsburgh, Pa., wholesale lumber firm assigned. The National Bank of South Pennsylvania, at Hyndman, closed its doors yesterday. Four large tanneries at the same place forced to close; liabilities, \$350,000; assets, \$450,000. Farmers' Co-operative Bank closed its doors yesterday, at Meadville, Pa. At Dallas, Tex., the Dallas and Oak Cliff and the West Dallas Railway Companies placed in the hands of a receiver last night. The sheriff of New York City to-day took possession of the stock of David Block, tinware manufacturer; liabilities, \$75,000; assets, \$125,000. Wholesale dry-goods firm assigned yesterday in New York City; liabilities, \$200,000. First National Bank of Dubuque, Iowa, suspended this morning. The Kendall County Bank, Yorkville, Ill., closed its doors yesterday. The Chicago Hotel Imperial, capital \$100,000, went into the hands of a receiver to-day. Bank at Oswego, Ill., forced to close its doors yesterday. The Standard Wagon Company, one of the largest concerns of the kind in the West, assigned this morning. The National Bank of Marion, Kans., closed its doors yesterday. Bank of Albany, Mo., suspended yesterday. Thirty-four indorsement orders, with assets amounting to \$3,013,000, in the hands of receivers.

The first of the labor riots, as a result of the large number of working-men out of employment, occurred this morning. A crowd of more than 5,000 men attacked Walhalla Hall, on Orchard St., because admittance was denied them. The plate-glass windows were broken to atoms. The door was broken in, and forced possession was taken. The crowd harangued and argued, and broke windows and yelled and resisted the police all day. Weapons were brandished in hands that have never known any more dangerous weapons than a tailor's needle or a goose. They left wreck and ruin in their wake, and the East Side has not heard the last of the hunger riot yet.

This is in substance the situation as reported for one day through one daily paper. Enough is given to show something of the drift of things at present. From every quarter there comes the report that money is scarce, and business is almost at a standstill. Business men are in consternation. What is to be the outcome of this state of things? To the worldling the question is difficult to solve; but to the students of prophecy these things are but the looked-for signs of the coming of Christ at hand. The cry of the poor laboring man is beginning to ascend to the Lord of Sabaoth, and the hearts of men are failing for fear, and for looking after those things that are coming upon the earth. Soon the powers of heaven will be shaken, and then the Son of man will be seen coming in power and great glory.

The present state of things will doubtless change for the better at times, and then relapse later on into a worse state than before. Some have asked, Will this not affect the canvassing

work unfavorably and stay the progress of the missionary work in general? The influence of this depression will doubtless be felt by those engaged in the canvassing and other missionary work. Their faith will be tested by it, but the work of God will not be stayed. When Israel, marching to the promised land, came to the Red Sea, and the hosts of Pharaoh came up behind them to overthrow them and stay the progress of God's people in their journey toward Canaan, the mountains were on either side and the Red Sea before them. A survey of the situation from a human standpoint would suggest that their progress would be stayed. God's command under such circumstances was, "Go forward." They obeyed, and moved forward in faith, and glorious was the triumph of their faith. That victory was achieved through a faith that could see otherwise insurmountable obstacles, overcome by the word of God that made and sustains the universe.

In the days of Elijah for three years and a half there was no rain. A great famine was the result. Did Elijah lack for bread? Did not that famine cause the prophet to lose heart, and the work of God to stop?—Not at all. That was one of the very means God was using to reach the people of that time with the message of his love and power. Elijah is the type of those who will be translated when Christ comes. Shall we not then be thankful that it is our privilege so to connect with Elijah's God, that with unwavering courage we can carry the message for this time, under whatever circumstances God sees best to place us in the accomplishment of his work? The people blamed Elijah for the calamities that befell them. It will be the same in the last days with God's people.

Now is the time that every one who has means, and every missionary worker, should be found at his post of duty. The captain of the Lord's hosts has charge of his work. He will lead on the children of faith to certain victory. The call of God to his people now is, "Look up, and lift up your heads; for your redemption draweth nigh." "Go forward."

LIGHT AND DARKNESS.

BY ELDER L. E. KIMBALL.

(Jamaica, Vt.)

THE Scripture indulges the metaphorical use of light and darkness everywhere. They are the most commonly used figures in the Bible.

What is their significance?—"God is light." "Ye were sometime darkness, but now are ye light in the Lord." The heavenly bodies are made to represent God's light-bearers in spiritual things. Christ declared himself to be the "light of the world;" he queried, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world," thus identifying himself as the sun in the world of spiritual life from which all light and life emanate.

The darkness which covers the earth, "the gross darkness," is in the understanding and minds of men. "Having the understanding darkened, being alienated from the life of God

through the ignorance that is in them," "the foolish heart" becomes "darkened." The Lord said of his back-sliding children: "My people is foolish, they have not known me." Evidently they were going into darkness as fast as possible.

When God's word comes to the soul, enlightening, revealing the right ways of God, then it is that light springs up, and his light is seen upon us. Thus the commandment is a lamp, and the law is light. "The entrance of thy word giveth light." "Thy word is a lamp unto my feet, and a light unto my path." Men are turned "from darkness to light, and from the power of Satan unto God," in just that degree in which the principles of God's word are practically applied. By that word they become light-bearers.

God's word is *spirit* and *life*, as said Christ. The spirit itself is represented by lamps of fire burning before the throne of God, and sent forth into all the earth. Rev. 4:5; 5:6. So, then, the light which we see in a Christian is but an emanation of that eternal Spirit coming from the throne of God. That spirit applies the principles of God to the heart and life, and so reveals itself in the individual. Wherever the word abides in its fulness, there the spirit and the life of the eternal Spirit abide. When the word no longer tarries in the heart, the Spirit has taken its flight,—our light then is gone out in darkness.

There is such a thing as putting darkness for light and light for darkness (Isa. 5:20), that is, putting error for truth, and truth for error, Satan for God, and God for Satan. The way, the life, of God is light to us, but it is darkness, foolishness, to the world. Let it be ever remembered that God's Spirit is in the word as the life which applies the word, even as power and heat are also conveyed to us in the sun's rays, and that when we lose sight of the word, then we have also lost sight of Christ. Now this is just what Satan wants, that we should lose sight of Christ, the light-bearer. Then we sit in darkness. Then Satan presses his darkness upon us. Troubles, trials, persecutions, reproaches, weakness, painfulness,—all come from him to cause our eyes to be drawn to the darkness, away from the Saviour, and to lead us into distrust and murmuring, like Israel of old. But now the word lifts us above all Satan's power. We may thus rise above every cloud on the wings of faith, to behold the Sun, and receive warmth and power therefrom continually. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth."

What! no darkness at all? Must I not have my dark days?—No, indeed. If the word which fits every emergency of life is practically applied and wrought out every hour, the eternal power and Spirit is there, and Satan can bring no darkness that will not be dispelled by that power. So we may "walk in the Spirit" sustained, upheld, refreshed, enlightened, always enabled to "mount up with wings as eagles," above the darkness, into the realm where Christ may ever be seen.

THE REMNANT CHURCH NOT BABYLON.

BY MRS. E. G. WHITE.

(Concluded.)

God has a church, and she has a divinely appointed ministry. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the

measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

The Lord has his appointed agencies, and a church that has lived through persecution, conflict, and darkness. Jesus loved the church, and gave himself for it, and he will replenish, refine, ennoble, and elevate it, so that it shall stand fast amid the corrupting influences of this world. Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men. There will ever be fierce conflict between the church and the world. Mind will come into contact with mind, principle with principle, truth with error; but in the crisis soon to culminate, which has already begun, the men of experience are to do their God-appointed work, and watch for souls, as they that must give an account.

Those who are carrying this message of error, denouncing the church as Babylon, are neglecting their God-appointed work, are in opposition to organization, in opposition to the plain command of God spoken by Malachi in regard to bringing all the tithes into the treasury of God's house, and imagine that they have a work to do in warning those whom God has chosen to forward his message of truth. These workers are not bringing greater efficiency to the cause and kingdom of God, but are engaged in a work similar to that in which the enemy of all righteousness is engaged. Let these men who are rising up against the ways and means ordained of God to forward his work in these days of peril, divest themselves of all unscriptural views concerning the nature, office, and power of God's appointed agencies. Let all understand the words that I now write. Those who are laborers together with God, are but his instruments, and they in themselves possess no essential grace or holiness. It is only when they are co-operating with heavenly intelligences that they are successful. They are but the earthen vessels, the depositories in which God places the treasure of his truth. Paul may plant, and Apollos water, but it is God alone that gives the increase.

God speaks through his appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God's word from the lips of his chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness. They shut their own souls away from vast blessings, and rob Christ of the glory that should come to him, by showing disrespect to his appointed agencies.

God is not the author of confusion, but of peace. But Satan is a vigilant, unsleeping foe, ever at work upon human minds, seeking a soil in which he can sow his tares. If he finds any whom he can press into his service, he will suggest ideas and false theories, and make them zealous in advocating error. The truth not only converts, but works the purification of its receiver. Jesus has warned us to beware of false teachers. From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth, would go to those who have had experience, would go to the word of God in a teachable, humble spirit, and examine their theories in the light of truth, and with the aid of the brethren who have been diligent Bible students, and at the same time make supplication unto God, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler.

Let all our brethren and sisters beware of any one who would set a time for the Lord to fulfil his word in regard to his coming, or in regard to

any other promise he has made of special significance. "It is not for you to know the times of the seasons, which the Father hath put in his own power." False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth. What a pity it is that men will go to such pains to discover some theory of error, when there is a whole storehouse of precious gems of truth by which the people might be enriched in the most holy faith. Instead of teaching truth, they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth. They cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which he prayed was unessential, that there is no necessity for his followers to be one, even as he is one with the Father. They go off on a tangent, and Jehu-like, call to their brethren to follow their example of zeal for the Lord. If their zeal led them to work in the same lines in which their brethren who have carried the heat and burden of the day, are working; if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. But men are to be condemned who start out with a proclamation of wonderful light, and yet draw away from the agents whom God is leading. This was the way in which Korah, Dathan, and Abiram did, and their action is recorded as a warning to all others. We are not to do as they have done,—accuse and condemn those upon whom God has laid the burden of the work.

Those who have proclaimed the Seventh-day Adventist Church as Babylon, have made use of the testimonies in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message,—the unity of the church? Why did they not quote the words of the angel, "Press together, Press together, Press together"? Why did they not repeat the admonition and state the principle, that "in union there is strength, in division there is weakness"? It is such messages as these men have borne, that divide the church, and put us to shame before the enemies of truth, and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity. These teachers follow the sparks of their own kindling, move according to their own independent judgment, and cumber the truth with false notions and theories. They refuse the counsel of their brethren, and press on in their own way, until they become just what Satan would desire to have them,—unbalanced in mind.

I warn my brethren to guard against the working of Satan in every form. The great adversary of God and man is exulting to-day that he has succeeded in deceiving souls, and in diverting their means and ability into harmful channels. Their money might have been used to advance present truth, but instead of this, it has been expended in presenting notions that have no foundation in truth.

In 1845 a man by the name of Curtis did a similar work in the State of Massachusetts. He presented a false doctrine, and wove into his theories sentences and selections from the testimonies, and published his theories in the *Day Star*, and in sheet form. For years these productions bore their baleful fruit, and brought reproach upon the testimonies, that, as a whole, in no way supported his work. My husband wrote to him, and asked him what he meant by presenting the testimonies interwoven with his own

words, in support of that which we were opposed to, and requested him to correct the impression that his work had given. He flatly refused to do so, saying that his theories were truth, and that the visions ought to have corroborated his views, and that they virtually did support them, but that I had forgotten to write out the matters that made his theories plain.

Ever since the beginning of the work, one after another has risen up to do this kind of work, and I have had to go to the trouble and incur the expense of contradicting these falsehoods. They have published their theories, and have deceived many souls, but may God guard the sheep of his pasture.

I urge those who claim to believe the truth, to walk in unity with their brethren. Do not seek to give to the world occasion to say that we are extremists, that we are disunited, that one teaches one thing, and one another. Avoid dissension. Let every one be on guard, and be careful to be found standing in the gap to make up the breach, in place of standing at the wall seeking to make a breach. Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God, and have the faith of Jesus, who are exalting the standard of righteousness in these last days. God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies,—men whom he is leading, who have borne the heat and burden of the day, who are co-operating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus.

The following is the letter sent to brother Stanton:—

"Napier, New Zealand, March 23, 1893.

"DEAR BROTHER STANTON: I address to you a few lines. I am not in harmony with the position that you have taken; for I have been shown by the Lord that just such positions will be taken by those who are in error. Paul has given us warning to his effect: 'Now the Spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.'

"My brother, I learn that you are taking the position that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. You are not the only man whom the enemy has deceived in this matter. For the last forty years, one man after another has arisen, claiming that the Lord has sent him with the same message; but let me tell you, as I have told them, that this message you are proclaiming, is one of the Satanic delusions designed to create confusion among the churches. My brother, you are certainly off the track. The second angel's message was to go to Babylon [the churches] proclaiming her downfall, and calling the people to come out of her. This same message is to be proclaimed the second time. 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.'

"My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you any such message to bear. Satan will use every mind to which he can attain access, inspiring men to originate false theories, or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire for some new thing.

"It makes me feel sad indeed that you should be deceived in any way by the suggestions of the enemy; for I know the theory that you are advocating is not truth. In advancing the ideas you do, you will do great injury to yourself and to others. Do not seek to misinterpret, and twist, and pervert, the testimonies to substantiate any such message of error. Many have passed over this ground, and have done great harm. As others have started up full of zeal to proclaim this message, again and again, I have been shown that it was not truth.

"I understand that you are also proclaiming that we should not pay tithes. My brother, take off thy shoes from off thy feet; for the place whereon you are standing is holy ground. The Lord has spoken in regard to paying tithes. He has said, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts; if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' But while he pronounces a blessing upon those who bring

in their tithes, he pronounces a curse upon those who withhold them. Very recently I have had direct light from the Lord upon this question, that many Seventh-day Adventists were robbing God in tithes and offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings, is from the Lord? Where, my brother, have you stepped out of the path? O get your feet back in the strait path again. We are near the end, but if you or any other man shall be seduced by the enemy, and led on to set the time for Christ's coming, he will be doing the same evil work which has wrought the ruin of the souls of those who have done it in the past.

"If you are wearing the yoke of Christ, if you are lifting his burden, you will see that there is plenty to do in the same lines wherein the servants of God are laboring,—in preaching Christ and him crucified. But any one who shall start up to proclaim a message to announce the hour, day, or year of Christ's appearing, has taken up a yoke and is proclaiming a message that the Lord has never given him.

"God has a church upon the earth, who are his chosen people, who keep his commandments. He is leading, not stray off-shoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat. 'Wilt thou then that we gather them up?' was the question of the servant; but the master answered, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them.' The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are his.

"It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to his birth in Bethlehem, and advocating and exalting the first day of the week above God's holy, sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and Satanic heresies which exalt the false Sabbath, and lead men to trample under foot God's memorial.

"Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, 'Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.'

THE FLEETING AND THE ABIDING.

BY A. K. ATTEBERRY.

(Keenerville, Ill.)

Alas, few and evil are the days
Of human life below;
Like early dew upon the grass,
Or like the morning clouds that pass,
They soon and swiftly go.

Man cometh forth, a goodly flower,
A little while to bloom;
But soon he yields to time's rough blast;
His little span of life now past
He sinks beneath the tomb.

As vapor which at morn appears,
To vanish in an hour,
Man's life, a shadow, passes by,
His purposes all broken lie,
O'erthrown by death's fell power.

O, is there not beyond this vale
Of sorrow, pain, and death,
Some blissful region far away,
Where peace and love hold gentle sway,
And life is not a breath?

Yes, on a peaceful, restful shore,
When earthly cares are past,
The good of earth shall meet again,
And with the Saviour ever reign,
Where life's affections last.

And soon that glad day will dawn,
When saints shall leave the tomb,
And gain that realm of sweet repose
Where life's fair river gently flows,
And flowers unfading bloom.

BAPTISM IN ITS RELATION TO FAITH.

BY O. DAVIS.

(Battle Creek, Mich.)

"He that hath my word, let him speak my word faithfully. What is the chaff to the wheat?" Jer. 23:28.

In the institutions of God, incorporated into the plan of man's redemption in their relation to

saving faith, the wisdom of a divine being is clearly seen. If studied with an honest purpose, they never lead astray. But on the contrary, they lead us to the clearest perception of the gospel plan, not omitting that phase of the gospel called "the power of God unto salvation." The preservation and directing of faith is the divine purpose. Hence they are always safe to follow.

We will notice the first institution of God that has a relation to faith,—the Sabbath. It points out to man his Creator, that being to whom he owes all allegiance; and had Adam always been obedient to that allegiance, all would have been well. But he did not give heed to this great reminder of what would be true faith, but transferred his allegiance to one to whom he owed nothing, and brought death and misery into the world, and made necessary redeeming faith. Will not a result more or less similar follow the neglect of the teaching of other institutions of God that have a relation to redeeming faith?

Glance a moment at the institution of sacrifice. Man's relation to God having now changed, he is under the penalty of death for his sin, and has to come to God through faith in the promised Redeemer. To show the condemnation that rests on him, and consequently his need of this Saviour's redemption, the sacrifice of the life of an animal is instituted. Abel comes in God's appointed way, and is accepted; Cain did not come in that way, and therefore was rejected.

The same may be said of circumcision, a rite in the flesh that showed that the natural seed was sold under death (a complete guard against the doctrine of natural immortality). Therefore if we have eternal life, it must be begotten in us by another seed, or we must be born of the Spirit, have a circumcision of the heart, and become a new creature. I "will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deut. 10:6. Many other scriptures might be cited.

We now come to the institution of baptism. While considering this institution, let us bear in mind the pertinent question of Jesus to the Pharisees: "The baptism of John, was it from heaven or of men?" And as the gospel dispensation was introduced through it, it bears about the same relation to redemption that the Sabbath does to creation. If possible, it is more special in its significance, as it forcibly illustrates the very acts of redemption.

How was the institution introduced into the gospel dispensation?—It was introduced by John the Baptist. "The beginning of the gospel of Jesus Christ, the Son of God. . . . The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Mark 1:1-3. The Lord's way was a prepared way. Notice also an important testimony in Luke 1:76, 77: "Thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins."

The knowledge of Christ's salvation is shown through John's remission of sins, and it must be also on the gospel plan; for this is the beginning of the gospel shown in its fulness through a new set of figures and memorials. How did John remit sin, and what did Christ do that those sins might be remitted through him? There must be a harmony between them. One must show or prefigure the work, the other must do the work. What was Christ's work in this case? Rom. 4:25 gives a comprehensive summary of it: He "was delivered for our offenses, and was raised again for our justification." Then as John was to show his salvation by the remission of sins, did he show these acts when he remitted sins? If so, then we have the beginning of the gospel of Jesus Christ, the Son of God.

How did John remit sin? "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

Mark 1:4; Luke 3:3. True repentance and confession of sin were essential to John's baptism. "And were baptized of him in the Jordan, confessing their sins." Matt. 3:6; Mark 1:5. Some came to his baptism who had not truly repented and confessed their sins. And to them he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3:7, 8.

As sins repented of and confessed, were remitted through John's baptism, this was then the way to escape the wrath to come. As John remitted sin through his baptism, did his baptism show the death and resurrection of Jesus, the acts through which our sins are remitted in fact? Did God send John to baptize in the preparation of Christ's way? "He that sent me to baptize," etc. John 1:33. As God knew the necessary acts of his Son in the remission of sins, and as Jesus' mission into this world was to save his people from their sins,— "for he shall save his people from their sins" (Matt. 1:21),—this institution must show these acts.

And again, as John was sent "to bear witness of the Light, that all men through him might believe" (John 1:7), there must be that showing, or witness in figure, in John's remission of sins, of the acts of Jesus by which sin was remitted in fact, that would convince every candid mind that Jesus was indeed the Saviour.

Are not these necessary conclusions? And do we not see the effects of these facts when under the ministration of the Holy Spirit so many believed on the day of Pentecost? The figure was realized in the fact.

We will now examine the institution, and see if these conclusions are not sustained. Did John understand that sins were remitted through the baptism itself, or as a figure of the acts of Jesus who remitted the sins in fact?

While John was baptizing for the remission of sins, he saw Jesus coming, and said (John 1:29), "Behold the Lamb of God, which taketh away the sin of the world." John's baptism, then, could only remit sin as a figure of the acts of Jesus, the Lamb of God, who gave his life for the sins of the world. It was preparatory. The connection of John's baptism with faith in Christ's work is especially emphasized in Acts 19:4: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

Was baptism such a figure? Up to John's time, or for 4,000 years, how had God taught the world that sins were to be remitted? The first act of worship on record after the fall is that of Cain and Abel. Cain comes offering the fruits of the ground; Abel, the firstlings of his flock. God has respect unto the offering of Abel, but rejects that of Cain. Why is this distinction made, since both Cain and Abel are sinners? Heb. 11:4 gives some light on the subject: "By faith Abel offered unto God a more excellent sacrifice than Cain." Abel's faith took hold of the promised Saviour; by the sacrifice of a living creature he acknowledged himself a sinner, worthy of death for having broken God's law, and showed that his only hope of salvation was in Christ, the great sacrifice that was to be offered for the sins of men. Thus Abel was justified. Heb. 9:22. "Without shedding of blood is no remission." Cain's offering did not express faith in the promised Redeemer, therefore his sin still remained, or, as is expressed, "lieth at the door." The wages of sin being death, the death penalty must be recognized.

The Scriptures give us many other examples of the emblematic remission of sins through the sacrifice of an animal. Under the Mosaic system, the sinner brought his offering to the door of the sanctuary, confessed his sin upon the victim's head, and then with his own hand took the life of the animal, thus acknowledging that death is the penalty of sin. Through this ceremony

his sin was remitted. These figures, or types, all pointed to Christ; and it was simply because the sinner, in employing them, showed his faith in the coming Redeemer, that sin could be remitted through them. This is made clear by Heb. 10:1: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." And chapter 9:15: "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

The pupil who has learned to add, subtract, multiply, and divide, has become acquainted with the means by which all arithmetical calculation is carried on. And he would make poor work in the higher operations, if he should endeavor to dispense with these first principles. These primary operations, simple as they may appear, are the basis of all the difficult manipulations of numbers. So it is in Bible study. Those primary lessons are just as essential to a correct gospel faith as are the lessons in the primary school to the work of the higher school. If we should obtain a clear understanding of the things taught by these primary lessons, we could better understand many of those things that Peter said were hard to understand in Paul's writings; and there would not be so many systems of religion like a tree without roots.

While the Scriptures teach that without the shedding of blood there is no remission of sin, are we to understand that it is the blood itself which makes the atonement? Paul declares that the wages of sin is death, or, in other words, forfeiture of life. The life of the Redeemer, sacrificed for us, is really what makes the atonement. Hence the Saviour says, "I lay down my life for the sheep."* John 10:15. And this point is fully explained in Lev. 17:11: "For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement." Hence it is the death of the sacrifice that represents the death of Christ. The victim might be a bullock, a sheep, a goat, or even a dove; the sacrifice of any of these would represent the death of the sinner, and consequently the death of the Saviour, and would therefore be a competent figure.

To show that the blood alone cannot make the atonement, let us use the following illustration: Suppose a poor man, who cannot afford a bullock, should unite with several others to buy one for a sacrifice. Each man takes as much blood from the bullock as would be shed in sacrificing a dove, and offers this for his sins; while the wound from which the blood was taken is left to heal, so that the bullock can be kept alive until another sacrifice is needed. Would such an offering meet the demands of the law, the penalty of whose transgression is death? No one would grant it for a moment. Hence the force of the language: I have given you the blood to make an atonement; for the life is in the blood. The blood is shed in order to take the life that really makes the atonement, thus answering the claims of the law. Then if God should substitute any other figure of death,—any figure through which the sinner might manifest his faith in Christ,—the claims of the law would be met. Was not baptism, as taught by John, just such a figure? If so, it must have been an emblem of death, suggesting the death of Christ. This necessity God taught the world in primary lessons for 4,000 years.

But why did it become necessary that there should be a change of figure from the sacrifice of an animal to baptism? And in what sense is baptism a figure of death? Let us notice the last question first. That baptism is a figure of death, is shown by Rom. 6:3: "Know ye not,

that so many of us as were baptized into Jesus Christ were baptized into his death?" The same idea is brought out in verse 4, Revised Version: "We were buried therefore with him through baptism into death,"—buried under the water by immersion, as a figure of death; verse 5 uses the word "planted." On verse 4, the American Bible Union translation reads: "We were buried therefore with him by the immersion into his death." As we could not be baptized into his death in fact, it must be done in figure.

Let us now follow John to his baptism. One who has repented of his sins and confessed them, has come desiring to be baptized for their remission. John leads him down into the River Jordan, and immerses, or buries him under the water. What would be the consequence if the candidate was to be held there?—He would certainly die. He is cut off from the sources of life as completely as if his blood was all taken. He is baptized into death in figure. And now, through this figure, his faith takes hold of the death of the Lamb of God, and his sins are remitted.

But what necessity existed in John's day for a change of figure from the sacrifice of an animal to baptism? The time was near when additional gospel light was to be given. Christ was to be offered as a sacrifice for sin. And this was not all; by his resurrection, light was to be thrown upon the resurrection of the dead. 1 Cor. 15:20: "Now is Christ risen from the dead, and become the first-fruits of them that slept." Not only to demonstrate our resurrection, and become the first-fruits of the gospel harvest, but also to complete his own work as man's Redeemer, he must have a resurrection. And it is mostly in this latter sense that we must consider the resurrection of Christ as connected with the subject of baptism, since in this sense it has mainly to do with the remission of sins. "Who was delivered for our offenses, and was raised again for our justification." Rom. 4:25. "If Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:17. The resurrection of Christ was a necessity, in order to make the death on the cross for sin available through him as our Advocate, or High Priest. And his death on the cross, and his resurrection from the dead, are the two great acts by which our Redeemer becomes qualified to cancel our sins and justify us before God. Since John was to prepare Christ's way, all the work of John must refer directly to that of Christ, must be truly a preparation for the work which Christ came to accomplish. John shows Christ's work in figure; Christ fulfils the facts symbolized by the figure. Then the essential acts of Christ must be prefigured in John's work. It is plain, then, that while baptism, the ordinance by which sins were figuratively remitted, must show the death of the atoning sacrifice, it must show also his resurrection from the dead. God sends John to prepare the way of the Lord by a figure that suggests both his death and his resurrection.

(To be continued.)

—Confessing Christ is better than professing Christianity. Claiming Christ as a Saviour is better than claiming to be a Christian. A man is not saved because he is good, but he is saved because God is good. God sent Jesus Christ into the world to save sinners, not to save Christians. If a man sees that he is a sinner, and trusts Jesus Christ to save him, he can have assurance of salvation; but that assurance rests on the fact that the One trusted is a Saviour, and not on the fact that the one who trusts is a Christian.

—The man who is a stranger to God never becomes well acquainted with himself.

—The most deadly sin is the one we think it will be safe to commit.

*Except ye eat my flesh and drink my blood, ye have no life in you.

The Mission Field.

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

ASIA MINOR.

REPORTS from this field continue to be of an encouraging nature. Here we see something of what we would like to see in all parts of the field. In some cases, where a few seeds have been dropped, and then lost sight of, they have sprung up, and borne fruit, and continue to spread. A good illustration of this has lately come to light, as will appear from the following extracts from the last letter received from brother Baharian:—

"In this letter you will surely be glad to hear good news from other parts of Turkey. You remember that I sent Bible readings from Basel to a book-seller in Aleppo. This man is a director over the book-sellers of an American society in the province of Aleppo. He is a Greek Protestant. I know him personally. I had an interesting correspondence with him while I was at Basel, which I continued after coming to Constantinople. He liked our tracts very much, and distributed them in his province. For about eight months I heard nothing more from him. But this week, to our great astonishment, we received a letter from him, for which I thank the Lord. It shows how the loud cry has begun, and yet will go on in this manner. As it is time that the message be given to the world, and as the time is so short, the Lord will hurry on his cause even when there is a lack of workers.

"Here are a few extracts from his letter:—

"I was glad to receive your letter and tracts. My answer was delayed because I was on a journey, and only a week ago returned to Aleppo. Now, brother, all in this province know that I have been keeping the Sabbath for several months. Three months ago a pastor wrote me that if I continued keeping the Sabbath, my friends would turn back their faces from me. I replied that it would have been better if he had shown where in the Bible the Sabbath has been changed to Sunday.

"In Aleppo, four men, and my wife Bethlehem, with our three girls, keep the Sabbath. Beginning with the first Sabbath that we observed, the Jews came to us to study the Bible, and when their number reached twenty, their rabbi prohibited their attending our meetings. For two weeks, none of them have come. Now, only myself and five Christian Sabbath-keepers pass the Sabbath together, but we hope that God will increase our number. . . . The most useful of the tracts is 'Bible Readings.' Please send us ten of the first part, and twenty of the second part, if that has been printed. . . .

"He writes further that they have been waiting a year for me, and also that they desire to be baptized. Aleppo is about ten days' journey from here. Brother Holser, don't you think that this is a door opened by the Lord for us to enter? Is not this an invitation from the Lord to begin the cause in another center as important as Constantinople? Aintab, Marash, Ourfa, Antioch, etc., are the chief cities in that province, where Protestantism has had great success, though not so much in Aleppo. But how can I leave Constantinople at such a time? Does the coming of an American family require that I remain longer here? All that I can do now, I think, is to pray for them, and encourage them with letters until the proper time to visit them comes."

Thus the work in Turkey continues to spread; there are now groups of Sabbath-keepers at four points. Surely the time has come to enter this field more fully than we have yet done, and we trust that the recommendation of the last General Conference to send some one to this field, may soon be carried out. In the meantime, may our hearts be uplifted to God for this field, that he may continue to bless, and soon send more laborers into this ripened harvest!

H. P. HOLSER.

THE MAORIS.

THERE is nothing on record respecting the origin of the Maori people. According to tradition, generations ago a large migration took place from a distant island to which the Maoris give the name of Hawaiki. (It is thought to be one of the Sandwich Islands.) Quarrels among the natives drove from this place a chief, whose canoe arrived upon the shore of the North Island of New Zealand. On returning to his native place, with a flattering description of the country he had discovered, he set on foot a scheme of emigration, whereupon a fleet of large double canoes started for the new land. The names of most of the canoes are still remembered, and the traditions of each tribe agree in their accounts of the doings of the people of the principal "canoes" after their arrival in New Zealand; and from these traditional accounts the descent of the numerous tribes has been traced. Calculations based on the genealogical staves kept by the tohungas (priests), indicate that about twenty-seven generations have passed since the migra-

tion, bringing it back to about the beginning of the eleventh century.

They number now about 42,000. All of them, with the exception of 2,218, live on the North Island. The most important tribe is that of Ngapuhi, who live in the northern part of the colony. It was among these that the seeds of Christianity and civilization were first sown, and among them are found the best evidences of the progress which the Maori can make. Since 1845 they have all been loyal to their pledges made to the government of the colony.

The Rev. Samuel Marsden, a minister of the Church of England, and colonial chaplain at Sydney, started the first mission to the Maoris, which was also the first company of whites, to settle in the island in 1814. Trusting in the assistance he hoped to get from the Church Missionary Society at home, he purchased the "Active," a brig of 110 tons, and sent two men, Hall and Kendall, to New Zealand to visit a chief, Ruatara, who had been to England and Sydney, and who lived at the Bay of Islands, to ascertain if the time was ripe for the commencement of the mission, and to prepare for the settling of the missionaries. The party was well received, and on their return to Sydney, several chiefs came with them. Among these were Ruatara and his uncle, Honga.

Within two months after their arrival, Mr. Marsden getting the consent of the governor, left his post of duty, taking with him three lay missionaries, Kendall, Hall, and Kingand, their wives and children, and eight Maoris, including Ruatara, Honga, and Korokoro. They landed at Wangaroa harbor to settle a feud that existed between the chiefs there and those at the Bay of Islands, where they expected to make their homes. Succeeding in this, they continued their voyage and reached Rangihoua, the home of Ruatara, Dec. 22, 1814, where they were received with the utmost cordiality, and given promises of help and protection.

Ruatara fenced in half an acre of ground, erected a pulpit, arranged around it for the English some old canoes for seats, and hoisted the English flag, on the occasion of the first service. All but two men left the brig, and attended. Two of the chiefs arranged their men on either side of the pulpit, and the inhabitants of the town, with women and children, and the other chiefs, formed a circle round the whole. All was quiet. The service was very impressive, Mr. Marsden taking for his text Luke 2:10: "Behold, I bring you good tidings of great joy." Ruatara interpreted the subject to them.

Thus begun the evangelization of the Maoris. With varied experiences, the work has gone forward until the present time. The number of members claimed by the English church is about 3,000. There are several educational institutions for the natives, one being a training college in Gisborne, established in 1883 for the native ministry, where quite a number have been trained for missionary work; another is at Te Aute, near Napier, having an endowment of 14,000 acres of land, yielding an income of \$9,000 per year. At the present time it boards and educates some over fifty pupils a year, more than half of whom are over fifteen years of age, they having entered the college after completing the village school course. No fees are charged, but the parents provide clothing. There is also a native school for girls at Napier, where there are about fifty scholars from all parts of the island.

A man and his wife who are interested in present truth, have been employed during this year at the Te Aute College, in the cooking department. One day one of the pupils asked him to come into the hospital room, and explain the Scriptures to them. This he did, taking the prophecy of Daniel 2. They at once saw light in it, and were deeply impressed. They went to a village of their people, and explained the same to them. They continued to get light, until four of them became very much interested. Three belonged to the Church of England, and one was

a Catholic. One wrote to his mother, requesting her to let him go to our school in Melbourne, where he could learn more of the Bible. We understood that the request was granted; but the vacation came, and the scholars went to their homes. The school faculty finding out that the pupils were interested in Seventh-day Adventist doctrines, wrote to the parents, and nothing further has been heard from them.

Since then another has become interested. He asked and got permission to visit sister Caro, where he also met Elder Wilson, who, on becoming convinced of his conversion and intelligent acceptance of the truth, baptized him, and he became a member of the Napier church. The school authorities are very indignant, so he has left it, and wishes to attend one of our schools, and become a medical missionary, when he will try to get the message before his people. His name is Maui Pomare, a great grandson of the Chief Pomare who took the Chatham Islands, where he belongs. His near relatives belong to a sect called Tewhitis. They do not believe in education, but he being of high rank, was granted the privilege of attending the school. He is desirous of benefiting his countrymen, and hopes to be able to translate some of our literature into their language. Thus the Lord is preparing the way for the Maori people to hear the last message of mercy to the world.

New Zealand.

M. C. ISRAEL.

Special Mention.

BLOOD.

So says the Reverend (?) J. M. Foster, in a late number of the *Christian Statesman*. But who is going to shed the blood?—O, the Christian people of this country, of whom Mr. Foster is a shining example! And whose blood will they shed?—The blood of those who will not conform to some things which Mr. Foster and those of his kind believe are necessary for salvation. But we will let him speak for himself:—

"Our secular system is ripe for destruction. The enemy has fired on Fort Sumpter again in opening the gates of the World's Fair on Sabbath. The war with secularism is begun. It [secularism] will go down in a deluge of blood."

There it is; and who can fail to understand it? Because men will not keep Sunday, their blood will be shed,—poured out as a libation to appease the anger of Mr. Foster's God! Really to please Mr. Foster himself!

By "secularism" is meant the principle of the independence of the civil power from the ecclesiastical, or church power. Secularism, as he is pleased to call it, is the historic system of American government, the foundations of which were laid by Washington, Jefferson, Madison, and Franklin. They established a secular government, and bequeathed it to their posterity. Under this system of free government, the country has grown and prospered, until it is the wonder of the world. The churches, too, surrounded by this free atmosphere, granted every right to propagate their doctrines, to make converts, and to build up churches, and by the equal rights granted to all churches, kept from making war upon each other, have prospered,—at least, they have greatly increased in numbers. Many of the good people who compose the churches, are not satisfied with such a prosperity. They want more than the privilege to live up to such rules as they believe to be a part of Christianity; and to urge others to do the same.

In the language of the day, "they want the earth." And they want it so badly that they are anxious to coerce all those whom they cannot otherwise influence, to accept what they put forth as Christianity and the way of salvation. Mr. Foster is one of the most radical of these world-graspers. He wants everything subordinated to the church; and when he sees non-church goers attempt to stand up for their constitutional and God-given rights, to be free from all ecclesiastical dictation and control, and to assume among mankind that position of independence which is every man's inalienable right, this modern disciple of Torquemada cries for their blood!

Let no one be deceived as to this issue. Mr. Foster and his associates are deliberately and systematically plotting to overturn the government of the United States. They are irreconcilable enemies to the United States Constitution. They openly and unblushingly avow this to be their position. To make war upon the Constitution is the one object of their lives. They have been firing upon this Fort Sumpter for years. Our government is founded upon the secular idea,—that is, the idea of a State not only free from entangling alliances with the church, or, if you please, with religion, but entirely independent of it, at the same time giving the church perfect freedom, the same as given to any other society. Mr. Foster's idea of the government to be established upon the ruins of the present government is one that shall be entirely subordinate to the church, existing only to subserve her interests. The Washington idea is that of a State looking after men's interest in this life, to make them happy and comfortable here, leaving every one free to make his own arrangements for the future life. The Foster idea is that the State shall look after men's interests here and hereafter, even to the extent of prescribing their religion and the religious observances to be followed. They believe no one should hold an office in the government unless he is a subject of the kingdom of heaven.

It seems almost needless to say that the carrying out of this principle has been one of the greatest, if not the greatest detriment to the progress of every nation where it has been put in practice, and the knowledge that this was so, was the reason why the founders of the American republic established this government upon a different model. They had seen its withering effects upon national life before the American revolution, and they saw the same immediately after, and in the Constitution made provision to avoid it.

By this Church-and-State union, France was driven into infidelity, and a revolution followed, with a "deluge of blood" sufficient to have satisfied even the sanguinary Mr. Foster. Spain, once described by Mr. Burke in the British Parliament as "a great mass, lifeless and inert,—a whale stranded upon the coast of Europe," is a good illustration of what a country will be where the secular idea of government is lost, and where every line of governmental policy is dictated by the ecclesiastical power.

This is the kind of government that Mr. Foster wants to see established in free America. Because it is not Catholicism but some form of Protestantism that he wants to see so established, does not make the case any better. Protestantism has shown a marked ability to persecute. The spirit that reigns in Mr. Foster and breathes in his writings is a sufficient attestation that this spirit is not yet entirely extinct. He has not shown ordinary prudence to keep this spirit out of sight, nor has he cloaked his desire to overthrow the present institutions of the country. He writes it without fear, and prints it without shame. This is not Christianity. Christianity has no need of the civil power, and has no desire to control it. Christianity does not shed blood. "Put up thy sword," was the command of the Author of Christianity. It is pagan; it is papal; it may be Presbyterian, but it is not Christian. But call it what you will, pagan, papal, or Presbyterian, the virus of this deadly foe of liberty is working all through the land. If this were not so, why do religious papers, which ought to know better, publish long articles from this same man, all of which are aimed at the subversion of liberty and the establishment of a national religion? The fact is, the Protestant churches have been sipping the wine of Babylon until they are intoxicated with the thought of their greatness and their capability to rule the nation according to a better method than that established by the founders of the government.

The carrying out of such a plan will certainly result in bloodshed, and if it is done, some one will be responsible for it. And that responsibility will have to be met, if not before earthly tribunals, before the Judge of all the earth. It will be a sad sight to see the sun of American liberty set in tyranny and blood. And should the American churches in their unholy desire to control the nations, succeed in destroying this priceless liberty,

to set up a national religion, then we may expect that those who refuse to bow to this image of the papacy, will know by bitter experience that an apostate Protestantism can be one of the most cruel of persecuting powers. That this will finally be done, appears from the prophecy of Rev. 13: 11-16. The plea of Mr. Foster for a national religion, reduced to Scriptural language is, let us "make an image to the beast [the papacy] which had a wound by the sword and did live." To bring this about, albeit they do not realize what they are doing, Mr. Foster and many others are working with all their might.

And now for the benefit of Mr. Foster, and for the benefit of all those who are engaged in this work, and who are crying, even at this early date, for the blood of those who oppose their State-and-Church theories, we wish to point them to what God has said will finally befall those who engage in this un-Christian and unholy crusade. Thus says the word:—

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." Rev. 15: 1-7.

M. E. K.

"MADE FRIENDS TOGETHER."

THERE was a time when Pilate and Herod were "at enmity between themselves," but were afterward "made friends together."

How striking is the parallel between that event and the change that has come over Catholicism and its attitude toward Protestantism during the past year or so; and it is quite as noteworthy to see with what favor these advances have been received. Indeed, many of the leading papers hail it as an omen that "the love of Christ will ultimately prevail over all that is divisive." Then in its most gracious manner Catholicism returns the compliment in these words, which editorially appeared a short time since in the *Catholic Review*:—

"We love our Protestant neighbors. We admire their generosity in giving money to missions, educational and charitable works. . . . We pray for them daily. We wish them every blessing."

The other day the Catholic church at Long Island City, N. Y., burned down, and the Baptists invited them to occupy their house of worship, and on the following Sunday the Catholics, Baptists, and Methodists each held services at different hours in the same building. The *New York World*, commenting on the spectacle, said in its issue of the second instant:—

"Such a proceeding as that in Long Island City last Sunday would have excited wide-spread condemnation from both Catholics and Protestants half a century ago. To-day it commands universal approbation."

But this is not all. So uncommon an event has called to public notice a case in a Kansas town, where both Protestants and Catholics not only worship in the same church, but are all under one pastor, and this is cited as proof positive "that beneath all forms of Christian sect and creed are fundamental principles of the fatherhood of God and the brotherhood of man; that whatever the pessimist may say, the world is growing better as well as wiser; that the lesson of tolerance and charity in matters of belief is impressing itself on the minds and hearts of men," and that this is a herald of the "gradual but sure approach to that practical Christian unity which has so long been the dream of the noblest souls of every branch of the Christian church."

But what has made these two religious bodies that have been in deadly conflict for 400 years "friends together"? Has Rome changed?—Indeed not; for "Rome never changes." She has in her apparent liberality given an inch that she may secure an ell. Long years she has bided her time, but at the opportune moment she has stepped into the troubled waters. When did this apparent change of heart take place?—Just at the time when

our national Legislature sold itself into the hands of the churches. Apostate Protestantism said "Will you aid us in our efforts to secure enforced Sunday observance?" The reply came that they would, and "the same day" Protestantism and Catholicism "were made friends together."

Then it was that a second pope was stationed in America; then it was that Satolli, backed by the pope of Rome, decided that it was not obligatory on Catholic children to attend the parochial schools, but they were free to attend the public schools, notwithstanding the resolution of a few years before of the Catholic Council at Baltimore declaring that for a Catholic to refuse to attend a parochial school meant excommunication; then it was that a National Catholic University was established at Washington, and Satolli took up his headquarters therein, and was made an honorary member of the Foreign Legation; then it was that the hidden hand began to be seen in our national politics to the extent that it is a recognized fact that it was Catholic influence that defeated the last Republican candidate for President.

There is naught left to do but with a "loud voice," and with a "certain sound" to raise an everlasting protest against the wicked thing, and faithfully give the warning, that "if any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

W. E. CORNELL.

BABYLON IS FALLEN.

UNDER the loud cry of the third angel's message we are told that "the sins of Babylon will be laid open;" that the people hear in amazement that "Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent her from heaven." While we have always believed this work would be done, and now believe that this message is due, we were somewhat surprised at so open a confession to the truthfulness of this message as we found upon reading the following editorial in the *Western Christian Advocate*, published at 190 West Fourth St., Cincinnati, Ohio, under date of July 19, 1893:—

"TO THE CHURCH OF METHODISTS, WRITE!

"The trouble with us to-day is, that the rescue of imperiled souls is our last and least consideration. Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one's prospects in society, business, or politics. Preachers are called who know how to—

"Smooth down the rugged text to ears polite,
And snugly keep damnation out of sight."

"The Sunday services are made the occasion of displaying the elegancies of apparel in the latest fashions. Even the little ones are tricked out as though they were the acolytes of pride. If the 'Rules' are read, it is to comply with the letter of a law whose spirit has long since fled. The class-books are filled with names of unconverted men and women. Official members may be found in the box, dress-circle, and parquet of opera and theater. Communicants take in the races, and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us that they find the best men outside.

"When we go to the masses, it is too often with such ostentatious condescension that self-respect drives them from us.

"And yet we have so spread out, under the inflation of the rich and ungodly, that they are a necessity to us. The enforcement of the unmistakable letter of the Discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress. But the fact remains that one of two things must happen,—the Discipline must purge the church, or God's Holy Spirit will seek other organized agencies. The ax is laid at the root of the tree. The call is to repentance. God's work must be done. If we are in the way, he will remove us. Our spirit needs to be—

"The arms of love that compass me
Would all mankind embrace,"

and our aim, to—

"Tell to sinners round
What a dear Saviour we have found;
To point to his redeeming blood
And cry, Behold the way to God!"

"Let each reader begin with himself, and rest not until he realizes that the kingdom is set up within him. We have need to be in greater haste to flee for refuge than had the poor firemen in Chicago. He that hath ears to hear, let him hear."

This is a startling confession, but all the evidences in the case point to the fact that it is only too true. Some of the statements are so striking that the mind almost irresistibly reverts to certain passages of Scripture and statements such as the following:—

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. . . . And the mean man boweth down, and the great man humbleth himself: therefore forgive them not." Isa 2:2-9.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud. . . . Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1, 2, 5.

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

"The line of distinction between Christians and the ungodly is now hardly distinguishable. Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism." — "Great Controversy," p. 588.

Truly Babylon is fallen, and the call now is, "Come out of her, my people."

W. A. COLCORN.

RUSSIA'S PART IN THE CLOSING WORK.

THE rise and growth of the Russian empire is a wonder of modern times. Like America, it has come up for the last days. In many respects its development is more remarkable than the growth of the United States; for that country was made by civilized and enterprising men, with everything before them; but Russia was peopled by barbarians without education, laws, or resources, yet to-day Russia stands the largest empire of the world next to the British. A few generations ago it was nothing; now it reaches from the Atlantic (the Baltic) clear across to the Pacific, covering some eight and one-half million square miles, or about two and one-half times the territory that the United States covers.

The Bible shows that this colossal and Satanic power is to play an important part in the close of this world's history. First, we have it presented in the "Eastern Question." It is tidings from the north that trouble the king of the north, and cause him to retire to Jerusalem. Dan. 11:44. Everything goes to show that Russia will soon accomplish this, and drive the Turk from Europe, "bag and baggage," as Mr. Gladstone expressed it. Following the instructions left by Peter the Great, she has extended her territory 900 miles nearer Constantinople and 1,500 miles nearer India, and her further advance is only stayed by certain "buffer" States supported by other powers.

Furthermore, Russia claims Constantinople and the territory of the sultan as hers by right, by virtue of the Princess Sophia. This princess fled from Constantinople before the invading Turks, and was the sole surviving heir to the Byzantine throne. In 1472 she married the Russian Prince Ivan. From the first czar born of this union, down to the present time, every ruler of Russia has looked upon the former possessions of the Princess Sophia as his own, and it is only the attitude of other nations that prevents him recovering her dominions. But the time has already come when England talks of withdrawing her support from Turkey; and when she does, the Turk will go, and Michael will stand up.

After Russia has done this, she will then pursue the king of the north to Jerusalem, and so be the means of gathering the nations to the battle of Armageddon. This is shown in Ezekiel 38, 39. "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal" (Rosh R. V.). Ezek. 38:1, 2. Turning to the dispersion in Genesis 10, we find Magog was one of the sons of Japheth, and from him came the Scythians, Tartars, Avars, and most of the Russian people. (See Josephus, p. 32.) Thus the land of Magog is the land of these tribes, or Russia, Tartary, and Siberia; that is, the Russian empire. Gog is the chief prince of Rosh, Meshech, and Tubal. From Rosh came the Roshans, or Russians; from Meshech came the Moschi, or Muscovites, who founded Moscow; and the Russians are known as Muscovites to the present day; the descendants of Tubal built Tobolsk, east of the Ural Mountains. (See Rawlinson's Essay,

XI. Appen. to Herod.) Thus we have the various tribes that emanate from the Russian empire, and Gog being the prince of all these, can be none other than the "czar of all the Russias."

The chapter then goes on to describe how Gog will bring the nations up against Jerusalem, and where God will be sanctified in him. He will "call for a sword against him throughout all my mountains," and "every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Verses 16-23. This is the hook that God will put in his jaws to turn him. Verse 4. This hook has six teeth, and represents the last plagues, or as the margin reads, "I will turn thee back, and strike thee with six plagues." Ezek. 39:1, 2. Thus we are brought to the end, to the great battle, and Gog "shall fall on the mountains of Israel," and be given to the birds of every sort. Verses 3-6. (Compare Rev. 16:16-21; Joel 3:9-17.) Ezek. 38:8-13 refers to "after many days," or at the close of the 1,000 years when Gog and Magog go up against the city and the camp of the saints, or as expressed here, "the land of unwalled villages," "all of them dwelling without walls." Verse 11. This camp may be the feast of tabernacles, held outside the city walls. (See Zech. 14:16.)

In these two chapters the land of Magog (Russia) is shown to be the north country. It is called the "north quarters" (verse 6), the "north parts" (verse 15), and "the sides of the north." Chapter 39:2, margin. And the Bible again and again shows that it is from the north country that the final destruction will come. Jer. 1:14-16; 4:6; 46:20, 10, 11. It is also in the same north that the people of God are to suffer terrible persecution, and be delivered with a mighty deliverance; so great will it be "that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country." Jer. 23:7, 8. Thus the same scenes that were enacted in Egypt will be done in Russia, and the czar will play the part of Pharaoh. 2 Tim. 3:8. Thus thousands in Russia will accept the truth. That they will suffer terribly can be seen from the treatment the Jews and Stundists have received, but the victory will be all the greater. God will be glorified in Gog.

The United States is the other great persecutor of the last days, and strange enough, she has just signed an iniquitous treaty to uphold Gog in his evil work. Thus things are fast coming to a crisis. Russia leads in the armies of Europe, and the other powers are straining every fiber to keep up with her, and are arming for the coming conflict, and the Lord's great sacrifice. Zeph. 1:7, 8.

"Europe, mother Europe, why do you stand to-day
With bristling steel and iron front in war's accursed
array?
Why roar your thundering forges, but not to shape the
plow?
Must war's infernal horrors hang forever round your
brow?
There's a sound of coming conflict, as when November
gales
Burst from the icy mountains where Winter trims his
sails.
Must earth's foundations tremble, and hell her furies
bring,
For man's great final trial, ere the coming of the King?"

FRANCIS HOPE.

OUR PUBLISHING WORK IN CALIFORNIA.

[THE *Examiner* (San Francisco, Cal.) in its issue of Aug. 13, 1893, has the following appreciative notice of the work of the Pacific Seventh-day Adventist Publishing Association, accompanied with a large illustration of the Signs Office:—]

PACIFIC PRESS PUBLISHING COMPANY.

Of the countless attractions of note in this community, none arouse the interest more than the Pacific Press Publishing Company, of Oakland, Cal. What the American Cyclopaedia, or the Encyclopaedia Britannica is to literature, is this publishing house in the printing business. It occupies a position peculiarly its own, and as a student refers to his cyclopaedia for any point, so may people go to

the Pacific Press for an object lesson in any feature of the printing art. This place is highly interesting and emphatically noteworthy, because it is the largest and most complete establishment on the Coast. Here one can see every step in bookmaking of all kinds. Stepping into the paper sales-room of the building, which faces on Brush street, one may see foremen selecting paper to go to the ruling machine for ledgers, journals, cash-books for business and banking houses, or book paper for Bibles and missionary books, school text-books, and for a miscellaneous collection of works embracing all the modern languages.

The next thing is to see what facilities are afforded for the production of designs for title-pages and cuts for illustrations. This is found in their most thoroughly furnished electrotypic and stereotype foundry. This is not, as is usual, what might be termed a "hole in the wall," but a big floor to itself. As an auxiliary to their book and job printing departments, this department is indispensable. When large editions are to be printed, it is very desirable to make duplicate plates, thus saving in expense of press-work, and also in wear of type. Authors usually find it to their advantage to have their works electrotyped or stereotyped, in order to save cost of type-setting on future editions. The printing of book and job work occupies the larger portion of the basement and first and second stories of the main building. Here may be found every facility for turning out large jobs on short notice. In the press room the writer counted eighteen steam-power presses running. As of other departments, one can see here improvements not to be seen elsewhere on this Coast. For illustration, on one side of the room are four "Kidder" presses, complicated little wonders, kept constantly in operation, manufacturing patent counter check books, for the sale of which the Pacific Press Publishing Company has the exclusive trade this side of the Rocky Mountains.

In the bookbinding and ruling department, occupying a whole floor, 78x100 ft., one sees many novel processes. Even now one can go into but few offices where a dozen or two girls are kept busy sewing books, while at the Pacific Press one finds a small and peculiarly constructed machine doing this work. The girls are here doing other work, setting type, etc.

So far only four of ten departments have been mentioned. In the others advancements may be seen what will be revelations to ordinary eyes. Even the Dinsmore typewriter, seen in the salesroom which the San Franciscan can inspect at 602 Market street is a wonderful improvement. The city offices of the Western Union and Postal Telegraph lines have already adopted it. Though it is new, leading institutions everywhere are using it.

The Pacific Press Publishing Company was incorporated in 1875, with a capital stock of \$200,000. Although the business has always been prosperous, no dividends have been declared, the promoters preferring to expend the profits in charitable work. Doubtless this philanthropic basis is in a measure the cause of the rapid growth, requiring a vast increase of building capacity.

The buildings of this company occupy more than one half of the block bounded by Eleventh and Brush and Twelfth and Castro streets, and contain nearly 100,000 square feet of floor-space. The main building (68x100 ft.), four stories high, was designed and erected especially for manufacturing departments. Every provision is made for the comfort and health of the 200 hands employed. The rooms are light, well ventilated, and elevated.

Branches of this publishing house are established at No. 43 Bond street, New York; No. 18 West Fifth street, Kansas City; and No. 602 Market street, San Francisco. Well may Oakland acknowledge the Pacific Press Publishing Company as one of its principal ornaments. Reader, it must be seen to be appreciated, seen as the writer saw it, through the courtesy of the manager, C. H. Jones, who kindly pointed out each notable point. It is safe to say that no other printing house on the Coast has ten such complete and separate departments, no other house is so well arranged, no other is equipped with such modern machinery, no other occupies such imposing buildings, no other turns out such a variety of work, nor buys stock on such an extensive scale from manufacturers, and no other devotes the profits to charitable work.

Thus the Pacific Press Publishing Company is more than a mere publishing house. It exerts a powerful influence, and enjoys an unapproachable prestige.

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 12, 1893.

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MELCHISEDEC AND CHRIST.

Hebrews 7:1-12.

VERSE 1: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

The apostle, having by the instruction given between verse 5 of chapter 5, and the present chapter, prepared the way, now resumes the consideration of the case of Melchisedec, as illustrating the priesthood of Christ. The incident to which he refers, to introduce this King and show his character, is found in Genesis 14. The confederated kings of Canaan had captured Sodom, and carried away the inhabitants, with the spoils of the city, into captivity. Among the captives was Lot, the nephew of Abraham. Abraham armed his servants and pursued the hostile forces, smote them, and recovered the people and the spoils; and as he was returning in triumph, Melchisedec met him, and brought forth bread and wine and blessed him. He is called the king of Salem, and the priest of the most high God.

The question which is most frequently asked, is, Who was this Melchisedec? The Scriptures have answered this question to a certain extent, and beyond that, we cannot go, and should not inquire. He was king of Salem, which is generally understood to be Jerusalem. He was, therefore, one of the ancient inhabitants of Canaan. He was a priest of the most high God. He was therefore one who knew and worshiped the true God. He was a holy man, shining forth as a conspicuous and dazzling light in the midst of the moral darkness reigning around him. He is abruptly introduced into the picture as having no beginning, and is dismissed as having no end. He could not, therefore, be any one whose genealogy is given in the Hebrew Scriptures; for then these statements concerning him would not be true. Hence he was not Shem; for Shem's genealogy is given. He was not the Son of God himself, because the testimony is that he was made *like* the Son of God; and it would be absurd to speak of Christ being made *like* himself.

To the question, then, Who was Melchisedec? the answer is, that he was simply Melchisedec himself, an ancient king of Jerusalem, a holy man, and a priest of God. He is said to be without father and without mother, because there is no revelation given us concerning who these were; without beginning of days, because his birth is not recorded; without end of life, because his death is likewise not mentioned; and as having no descent or genealogy, because we have no account of his ancestry or posterity. He united in himself the two offices of king and priest, and for this reason, in connection with the other circumstances named, could be a fitting type of Christ, whose beginning, without father or mother, dates from eternity, who is without end of life, who is both priest and king, and whose priesthood is continuous till its close.

Verse 4: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5. And verily they that are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7. And without all contradiction the less is blessed of the better. 8. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 8. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. 10. For he was yet in the loins of his father, when Melchisedec met him."

From the greatness of Melchisedec, the apostle argues the superiority of the priesthood of Christ, of which that was a type. But how, it may be asked, could Melchisedec be called greater than

Abraham, who was the friend of God, and the father of the faithful? The comparison is based, not on what was contemplated in the purpose of God, but upon the circumstances then existing. Melchisedec was a powerful prince in the country, king of its chief city, having a permanent abiding place, and exerting widespread power. But Abraham was only a stranger in the land, a pilgrim and a sojourner. So far as the work had then been developed, Melchisedec was far the greater man in position and influence. Abraham recognized his place and character, when he acknowledged him as at that time God's superior representative in the land, and paid tithes to God through him.

The tithing system, as here brought to view, is shown as a paramount duty to God, and made to rest on an eternal and immutable principle. It did not originate with the Mosaic economy, and was not dependent upon that; for that whole economy, represented in Abraham, as the apostle here states, paid tithes to God through Melchisedec. In view of this fact, how can any one fail to perceive that the duty rests upon us, as Christians, to pay tithes to God through our greater Melchisedec, the Lord Jesus Christ? Verse 6 further shows what is meant by the expression without father and mother, etc., in verse 3: "Whose descent [margin, pedigree] is not counted from them;" that is, whose pedigree is not recorded in the genealogy of the Jewish people. The expression in verse 8, "Of whom it is witnessed that he liveth," is equivalent to the one in verse 3, in regard to his having no "end of life." That is, nothing is said of his death. He is left in the record, as if still living.

Verse 11: "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?"

This verse is a straightforward statement of the fact that no perfection was attained by the service of the Levitical priesthood, and hence there was a necessity that another should be established. He enlarges upon this fact in other parts of this same book, as in chapter 9: 9, 10; 10: 1, etc. To that priesthood pertained the law of types and shadows. Its atonement recognized the existence of sin, and the necessity that it should be taken away, but it could not take it away. It pointed forward to good things to come, even to that which is perfect, but it could not reach it itself; and another priesthood, of a different order, was therefore necessary.

Verse 12: "For the priesthood being changed, there is made of necessity a change also of the law. 13. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. 14. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. 15. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16. Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17. For he testifieth, Thou art a priest forever after the order of Melchisedec."

The law here spoken of as being changed, was the law that regulated the priesthood, and not the moral law, as some thoughtlessly contend. The Mosaic law of the priesthood defined who under it could be a priest, and who could not; and it confined the priesthood to the tribe of Levi. No person from any other tribe could be a priest. But there was a prophecy that a priest was to arise after the order of Melchisedec, and that priest was to be the one to whom it was said, "Sit thou at my right hand till I make thy foes my footstool;" and that one, says Paul, was Jesus Christ, who had been among them. Therefore Christ was the very priest prophesied of, to come, after the order of Melchisedec. But now an objection arises. The law of the priesthood stated that no one could be a priest unless he was of the tribe of Levi; but Christ was not of that tribe, but of the tribe of Judah; and hence Christ could not be that priest. But, says Paul, Christ is the one to whom the prophecy applies. He is the Son of God; he has fulfilled all the predictions; he has made the sacrifice for our sins, and is raised up to the right hand of the Majesty on high; he is the priest after the order of Melchisedec; and now, what does the fact that he is of the tribe of Judah, and not of the tribe of Levi, prove?—It proves this, that that law which provided that every priest must be of the tribe of Levi and not of the tribe of Judah, or any other tribe which Moses had not designated as the tribe of the priesthood, had been *changed*, for here was the true

Priest, brought in by the word and power and providence of the Lord of hosts, out of the tribe of Judah. Therefore that former law, confining to Levi, had been nullified and set aside; and, consequently, the whole system, of which that was a part, had likewise been abolished. Such is his argument.

That priesthood, says verse 16, the Levitical priesthood, is "after the law of a carnal [fleshly] commandment," that is, those that were born after the flesh, in other words, who were of the same tribe, could alone become priests. But the new order, the Melchisedec priesthood, was after the power of an endless life. The position of Christ, as the only begotten Son of God, and the fact that God had given to him to have life in himself, as he himself had, alone qualified Christ to be the kind of priest that was needed.

SAYINGS.

WHEN an expression has been used so many times that it becomes something that is familiar to all the people, and as it were common property, repeated from mouth to mouth, and yet no one knows exactly who first started it, it is called a "saying." Somebody said it, others liked it and borrowed, or rather, used it, and at last it became a current saying among the people. These sayings are of all kinds, wise and silly, good and bad, and they affect mankind for good or ill according to their different qualities, and as they are entertained and believed.

Many expressions which people use in meeting and in prayer are of this kind. They are borrowed from some one, and have come down from one generation of pious believers to another. It is quite unlikely that this can be stopped, or that it is advisable to do so. Only every one should be sure that the words which he speaks are the truthful expressions of his feelings and desires. We can pray or speak in the very language of Scripture, and if we make the thought truly ours, it may be a blessing to us.

The people of God in past ages and under different circumstances, have cheered each other with such expressions as were called forth by the peculiar trials and temptations to which they at that time were subjected. The testimonies and prayers of Christians in a time of peace and temporal prosperity would not be the same as in a period when they were suffering great persecution for the sake of the cross of Christ. At one time they would be overflowing with expressions of gratitude to God for the blessings they were enjoying, at another they would especially plead for help and strength that they might bear their sufferings uncomplainingly, and that they might not deny their Master in their times of trial.

Some of the sayings of the apostolic church are evidently referred to by Paul in various parts of his writings. One of these is mentioned in 1 Tim. 1: 15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." This is indeed a great, a comforting saying. Jesus Christ, the only begotten Son of the infinite God, laid aside all his glory that he had with the Father before the world was, and came to this earth so marred and defaced by sin. Sin brought him here. Sin, gaining a foothold in even one portion of God's creation, was a disaster so great that no one but the Son of God could effect a cure. He must go himself to the seat of this terrible disease, and apply the remedy. He came to save sinners. He loved the erring children of Adam better than he loved the angels who had never sinned; the humble shop in Nazareth, better than the glorious mansions of the Father's house; the dusty roads of Judea, than the royal highways of heaven; hunger and thirst, than fulness of joy; the crown of thorns, than the crown of glory; the cross of Calvary, than uninterrupted life at the Father's right hand; because he saw in mankind something that could be made to be of such great value, that they would be worth making any sacrifice to save them. So he himself could say: "For the Son of man is come to seek and to save that which was lost." So Paul, whom Christ had sought and found in such a remarkable way, could testify, "Christ Jesus came into the world to save sinners."

This grand statement, so wonderful in the hope that it offers to the world, is "worthy of all acceptance." Strange to say, only a comparatively few accept it. The larger portion of that people to whom Jesus appeared in the flesh, refused to accept him. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:11, 12. The same is true of the Gentiles. But few receive him, but those who do receive him become the sons of God by believing on his name. The transition would read thus: Sinners, saved sinners, sons of God! Paul tells us what it means to be a son of God in Rom. 8:14-17: "For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." To be a son of God, then, means to suffer with him here, if need be, and at last have a place with him in glory, glorified together with him. Yes, it is a faithful saying that Jesus came into the world to save sinners. Would that more sinners would believe it, and receive the blessing there is in believing!

The relation which the early church sustained to its divine Head led to other sayings, which were used to warn and comfort the believers. Paul mentions some of these sayings in 2 Tim. 2:11-13: "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself." These are some of the sayings with which the believers in Christ in the days of Paul and Timothy used to encourage each other. To get the full meaning of these precious words, we must go back to the time and the circumstances which called them forth. For the Jew to confess Christ meant to him expulsion from the synagogue, and even the intense hate of the larger portion of his people. The Gentile who believed on Jesus was not understood by those who believed not. Peter, speaking of the evil practices which had been followed by the Gentile believers, says that "they think it strange that ye run not with them to the same excess of riot, speaking evil of you." 1 Peter 4:4. Yet there were those, both Jews and Gentiles, who yielded to the influences of the Spirit of God, and believed that the One whom the Jews condemned as a malefactor, and delivered to Gentile Romans to be crucified, was the Saviour of the world. Strong in the faith that he was their Saviour, we see them gathering in little groups upon the Sabbath, and often under the friendly shadows of the evening, to comfort and exhort each other. Let us listen to what they are saying as they thus meet together: "For if we be dead with him, we shall also live with him." Comforting thought to those in distress; and whether being "dead" here refers to deadness to sin, or to real death, which they were liable at any time to suffer for Christ's sake, the hope was the same. If they died to sin, they would live to God. If their enemies put them to death, they could look beyond the grave to the coming of Jesus and the resurrection of the just.

"If we suffer, we shall also reign with him: if we deny him, he also will deny us." Here was sweet comfort indeed. The suffering time must be short, and Jesus had suffered for them and would be with them and help them to suffer for him; the reigning time would be long, they would be with Jesus in glory.

There was no way to take a neutral position, and neither acknowledge nor deny. They must do one thing or the other. They had nothing to give to Jesus; he had everything to give to them, and he would give denial for denial, and for acknowledgment, they could through his mercy and grace reign with him.

"If we believe not, yet he remaineth faithful: he cannot deny himself." These words, like a portion of the previous text, are words of warning. A denial of Christ did not change the great truth that Jesus was their Saviour, and that he had died for them. They might deny it and be denied by him and lose eternal life, but the faithfulness of Jesus would still remain, if only to witness to their unfaithfulness. These are some of the sayings which the followers of Jesus in the first century of the

Christian era used to admonish, strengthen, and comfort one another. A careful, prayerful study of them will do us good to-day, especially as the troubles and persecutions of the last days shall bring to us experiences similar to those of the church in its earlier periods. M. E. K.

CHRIST THE GOD OF ISRAEL.

THE children of Israel were in Egyptian bondage, in the iron furnace of affliction. Their deliverance was an important crisis in the scheme of human redemption. It was seemingly an impossibility to wrest from the powerful hand of the king of Egypt—the mightiest prince on earth at that time—this nation of slaves. But God had foretold that they should be rescued, and planted in the land of Canaan. His infinite wisdom determined that this should be an occasion for magnifying his almighty name on the earth, and to leave an impression that could never be effaced from the minds of men, now fast going into idolatry, that the Almighty ruled in the affairs of men. His superiority over all the false gods of the nations should be shown in a way never to be obliterated.

Moses had been born and educated in all the wisdom of the Egyptians. But God by his providence had seen fit to correct many things in his education, schooling him in the desert solitudes of Sinai's awful grandeur, eliminating the false ideas acquired at a luxurious, selfish, idolatrous court, and teaching him the great things of God for a period of forty years, till he should be prepared properly to lead his people, and instruct them in the ways of the Most High.

The time had now come when the work of deliverance must begin. Moses the shepherd was leading his flocks in the solitudes of Horeb, the mount of God. All at once, he beholds a wonderful sight. A bush seemed all in flames, yet was not consumed. With his curiosity excited, he advanced to examine it, to find the cause of this wonderful phenomenon. "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Ex. 3:4-6.

Then this divine personage rehearses to him his designs toward the children of Israel, their cruel treatment by the Egyptians, his purposes of love toward them, his design to plant them in the land where their fathers had wandered, and then proposes to send Moses down to Egypt to lead them forth. But Moses had become much less in his own estimation; for as their leader, he supposed they would all recognize him as the one who slew the Egyptian, and as a consequence, had to flee for his life into the wilderness, and immediately begins to make excuses: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel?" God assures him he will be with him, and that Israel should serve him at this very mountain where they were conversing. But Moses still pleaded his inability. Knowing full well the many gods worshiped in Pharaoh's court, he asked what name he should call God by, who thus proposed to send him down to lead out his people when he reached Egypt. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Ex. 3:14. We all know the result. After pleading many excuses, Moses at last went on his journey, and by the help of God in many mighty miracles, that people were at last brought out of Egypt, and did worship God around Mount Sinai.

Who was this Being who thus called Moses to this important mission? Was it God the Father, or God the Son? Was it "the King eternal, immortal, invisible, the only wise God," or was it Emmanuel, God with us, the Interpreter, the Revealer, the divine Word?—It was One evidently who has the charge of God's designs in this world. He was now preparing especially for the great deliverance of his people, commissioning Moses to be their leader, giving him personal instruction as to

how he should perform his work. It is discernible at a glance that this is the special sphere which is assigned to the divine Logos by the counsels of infinite wisdom between the Father and the Son. It is the work he has ever performed, to declare the Father, to represent him who dwelleth "in the light which no man can approach unto; whom no man hath seen, nor can see." This case is in perfect harmony with the uniform course of the divine word in all revealed history in every dispensation. What good reason could be assigned for any departure from it in this particular instance?—None that we can imagine.

It is easy to show from various Scriptures that Christ was personally with the church in the wilderness in all their wanderings, having personal supervision of all their behavior. But it may be inquired, Does not the title he takes in this instance forbid its application to the Son, "I AM THAT I AM"? "I AM hath sent me unto you." That this title is one of the highest ever ascribed to the Deity, none will be likely to deny. As given quite fully in the margin of the Revised Version, it is as follows: "I AM BECAUSE I AM, OR, I AM WHO AM, OR, I WILL BE THAT I WILL BE, OR, I WILL BE. Heb. *Ehyeh*." "Jehovah, from the same root as *Ehyeh*." Dr. Clarke in his comments on this title, says, "These words have been variously understood. The Vulgate translates . . . 'I am who I am.' The Septuagint, 'I am he who exists.' . . . The Arabic paraphrases, 'The Eternal who passes not away.' etc. He further says, 'The original words literally signify, I will be what I will be.' 'They seem intended to point out the eternity and self-existence of God.'"

Doubtless none will quarrel with this last conclusion. But if this be granted, that these titles are applicable with special propriety to the Father, does not the name of the Father belong also to the only begotten Son of the Father, in whom all the fullness of the Godhead dwells bodily? who is in his express image and likeness, whose work it is to declare him to mankind, his Revealer and Interpreter? who himself declares, "I and my Father are one"? There occurs in Christ's ministry on earth an instance where this title is used in substance with special force.

Jesus was continually bringing to bear upon the incorrigible Jews the grand fact that he was the true Messiah. His great love was constantly manifested before them in acts of mercy and compassion, healing their diseases and forgiving the sins of the penitent. And while they were constrained to admit that he did perform many mighty works, and that no man ever spoke like this man, their eyes seemed hermetically closed to the fact of his divinity. Christ said to them, "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him," etc. John 8:56-59. To them this was blasphemy. They fully realized this expression meant he was God, not only existing before Abraham did, but a title of the infinite God, uncreated, the God of their fathers. And they were evidently right.

This Being who appeared to Moses in the bush, could be no other than "Emmanuel, God with" us, "the everlasting Father, the Prince of peace," "the Wonderful Counsellor." It was he who superintended the whole work of leading out the chosen people, educating them, giving the law, fighting their battles for them, punishing their perverseness, and finally planting them in the promised land.

We notice another instance where he manifested himself: "Then went up Moses, and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." Ex. 24:9-11.

To bring the point under consideration clearly before the reader, we again notice expressions referring to the Father alone, that each of us may see who this Being is who was seen by these persons. Christ himself says, "No man hath seen God at

any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "Not that any man hath seen the Father, save he which is of God, he hath seen the Father." "Now unto the King Eternal, immortal, invisible, the only wise God," etc. "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see," etc. "No man hath seen God at any time." John 1:18; 6:46; 1 Tim. 1:17; 6:15; 1 John 4:12. Yet here in Exodus 24, we have a record of a being called the God of Israel, which most positively states that seventy-four persons *did see*, evidently with their natural eyes. To hold that this was the Father, necessitates a square contradiction which cannot be obviated. But when understood of the Son, "*God with us*," all is harmony, consistency, most fitting, forcible. No other position concerning it can be taken without involving an absolute conflict with other declarations of Holy Writ.

G. I. B.

(Concluded next week.)

NOTES BY THE WAY.

As already recorded in the Notes by the Way, we reached the place of the Central European camp-meeting late on the evening of Aug. 10, after the close of the opening services. Camp-meetings in Europe have not yet passed the experimental stage of development, and as they very seldom occur, they do not fail to excite curiosity and to cause anxiety on the part of their promoters as to their success. But so far, we have no reason to be dissatisfied with the results of the experiment. They have proved to be all that their friends hoped for them, and much more successful than many feared and predicted that they would be. As yet, of course, they are small compared with what we see in America, but in this respect they show each year a steady improvement.

We found this meeting pleasantly located on the banks of Lake Neuchâtel, four miles from the city, and near the village of Colombier. Early in the morning our ears were startled by the sounds of war. And upon looking about, we found that on the opposite side of the road was an open field which was used as the training ground of a large number of soldiers quartered here in a military training school. The spectacle of men preparing for war on one side of the street and of the camp of the gospel of peace on the other side, seemed a little incongruous, and at times the shooting and shouting of war has caused a little confusion in the council of peace; but notwithstanding it all, peace has prevailed, and has won her victories, and war still holds her carnival.

Our little camp consisted of sixteen small tents and three large ones. There were upward of one hundred regular attendants from abroad, and the casual attendance was much of the time very good. The deportment of the strangers, while partaking of a very natural curiosity, was in every instance considerate and respectful. In the services the most perfect order was preserved, without any effort to restrain, and the soldiers, quite a good many of whom came from time to time, were as quiet and gentlemanly as could be desired.

The meeting continued from Aug. 10-20, and the exercises included the sessions of the various organizations, Bible studies, and informal lectures on different features of our work, and more formal discourses in the evenings in both the French and German languages. Both languages were represented at the meetings and in the community, though the French was the prevailing one in both instances. During the days the speaking was in the English, which was translated on one side of the tent to the Germans, and on the other side to the French. This work, as will be readily understood, is rather trying to the speaker, and to the audience as well; but both were pleased to make the best of this unfortunate state of things which separates the different branches of the human family, and which is the direct fruit of sin, and notwithstanding this obstacle, it was not permitted to exclude the intercommunion of minds and spirit, and the blessing of God came in to close up the breach, and souls were fed with the word of God. The Bible study was principally conducted by Elder Haskell, who dwelt with much effect upon the different revelations and unfoldings of the divine will and character in the gospel and in the

lives and experiences of the holy men of the past. The lessons were deeply impressed on the minds of the people. In several meetings he spoke on the principles of health and temperance, dwelling especially on the diet question. In these countries the use of flesh is generally considered indispensable, and the use of beer and wine among those not of our faith, is universal. These matters were presented in a rational and candid way that carried conviction, and a better sentiment prevailed on this subject than ever has before in this Conference.

The subject of education was here, as well as in Denmark, a prominent one in our council. For some time a small school has been conducted for the benefit of workers, but it was deemed advisable to extend this, and to increase its efficiency by providing more help and a larger patronage. This school is located at Neuchâtel, and has been doing good work on a small scale, under the charge of brother Joseph Curdy.

The business meetings passed off very harmoniously. There is a great need here as elsewhere of laborers to go out and fill the many calls that present themselves on every hand.

The effect of the meeting was salutary in every respect. Next year, if all is well, the camp will need to be considerably enlarged by the purchase of more tents. The demand this year was considerably above the supply. Upon the community also the effect has been very helpful to our work. From the expressions that were made, it was evident that a good impression was being made. And the deportment of the people on the grounds showed the respect they entertained for the place and for those who were worshiping there.

The strength of the Central European Conference at present is about as follows: There are thirteen churches in Switzerland, six in France, and one in Italy, having a total membership of nearly or quite 450. There are in the Conference eight ministerial laborers and five Bible workers, besides the canvassers and colporters. From the Basel publishing house there were sold last year, 3,718 volumes of bound books, 16,265 pamphlets, and 53,505 tracts. Though we cannot say that all has been accomplished in this field that those who labor there, and we all, would be glad to see, we are glad to say that the prospect is good, and the courage of the people is good. There are young laborers of devotion and promise coming up to take a place in the work, and there are many openings all around for the workers.

From this point we now return to Hamburg to spend a week at the general meeting that is soon to open there.

O. A. O.

CHRISTIAN OR PAGAN, WHICH?

SOME of the Protestant religious papers are expressing deep concern lest the World's Fair shall remain open Sunday until the day of final closing. This anxiety is begotten of the idea that if this should be the case, the Fair will go down to history as a pagan rather than a Christian show. Thus the religious idea is persistently dragged in and made, or an attempt is made, to make it a part of the show itself. We have always supposed that the show was *not* to be a show of religion, but a show of arts, sciences, inventions, and works of men. Religion, at least true religion, is of God. It is not man's work, or man's invention. It cannot be put in a show-case, nor does it desire to go on exhibition. It is full of good works, but it does not blow a trumpet before itself to attract attention to these works,—does not seek to parade them as a mountebank does his tricks to attract the attention of the people. The best exhibition of Christianity is not that of laws, of kings, Congresses, or the decisions of courts, but it is an exhibition of the principles of Jesus Christ seen in living characters in those who receive and apply those principles in their daily lives.

Such an exposition of Christianity would be a good thing for Chicago or any other city, not only this year, but every and all other years. This kind of Christian exhibition is but little seen in this country, and so to make up for this lack of the real thing, a large amount of counterfeit has been thrust into sight. It is known as World's Fair Sunday religion. The churches started it, Congress, frightened at their threats of non-support at the next elections, metamorphosed itself into a church council, or synod, and voted it; the courts have alternately accepted it as genuine, or repudiated it as counterfeit, and everybody is blaming somebody else for what he did or did not do. But to the question, Is it Christian or pagan? Just as far as the principles of Christianity, love, unselfishness, humility, and desire to serve others are felt in its inception and progress, so far it is Christian; and as far as pride, selfishness, and love of display are manifested, so far it is pagan and heathen; and all the laws of Congress or decrees of courts will not affect it in the least, or change it for the better.

M. E. K.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

THE LAST GREAT BATTLE.

BY C. EDWIN JOHNSON.
(Mohawk, Fla.)

"AND the nations were angry." Rev. 11:18.

Hark! what means this martial music?
Neigh of horse and shout of men?
All earth's dreams of peace and safety
Vanish in the horrid din.

'Tis the war-cry of the nations
Falls upon the startled ear,
Turning faces pale and ashen
With a dark, foreboding fear.

Hear the bugles loudly blaring
Through the trembling live-long day,
See them mustering all their forces,
Arming for the deadly fray!

Silken banners proudly waving,
Sabers flashing bright and keen,
Countless camp-fires brightly burning,—
What may all this pageant mean?

Listen! hear the hissing rockets;
Can you, in their quivering light,
Read a message flashing skyward
At the dead of solemn night?

Why are war drums wildly beating
Over many a peaceful land?
Are their scheming kings all dreaming
Of a triumph near at hand?

Millions upon millions training,
How their legions stretch away,—
Can it be that they are mustering
For earth's last great battle day?

Yes; the closing conflict cometh;
All its signs,—we know them well;
And how soon its threatening fury
Will burst o'er us, who can tell?

To the Bible, earnest student,
There the prophecy is clear,
That proud Armageddon's battle,
Dark with vengeance, draweth near.

Blow, then blow the trumpet loudly;
Give it no uncertain sound;
May the message that you herald
Circle all the earth around.

May it bring sweet peace to every
Heart that holds the Saviour dear,
With the glad news, "Lo! He cometh!"
Christ, our King, will soon appear!"

QUEBEC.

BOYNTON.—We still continue our meetings here. Some kept last Sabbath for the first time, and others seem to be deeply interested. The attendance is not large, but God is giving us victory. The Lord is able to work, and will in his own way. Pray for us. J. B. GOODRICH,
Aug. 28. H. E. RICKARD.

SOUTH DAKOTA.

ROMONA AND ASH GROVE.—Since our late camp-meeting, I have spent the time in labor at Romona and vicinity of Ash Grove, except one week spent at the Nebraska workers' meeting. Yesterday (Sabbath) I had the privilege of burying seven dear souls in baptism, who, with nine others who had previously been baptized, were the same day added to the Ash Grove (formerly Badus) church. These have all recently given themselves to the Lord, some having done so at camp-meeting, and some since we began labor here. Among this number are four or five who once accepted the truth, but who for some time have been backslidden; others had until within a few weeks, been very much opposed to our views; still others for the first time gave their hearts to God, and now all together rejoice in the hope of our near coming King. It is expected that a goodly number besides these will soon take their stand with the remnant people.

The Lord willing, I will remain in this vicinity awhile, believing that there are others who are seeking light. I have been assisted in the work here by Mrs. Kauble, and for a few weeks by brother Gibson, and later by brother E. C. Kellogg. We can only say, Praise the Lord for his presence and blessing.

N. W. KAUBLE.

Aug. 27.

OHIO.

GALLIPOLIS.—I came to this place on the 7th of April, and found our German brethren and friends in the enjoyment of good health. April 23 we began our work for the Lord, and held ten meetings. Although the attendance was not large, the Lord blessed these gatherings manifestly. Two precious souls rejoice in the truth, and others are convinced. From here we went into the country, where we spent six weeks. It being harvest time just then, however, we were not able to hold as many meetings as we wished to hold; but we had seventeen gatherings, at each of which the Lord granted his blessing, as he also did when we visited among the different families. Here, too, three precious souls rejoice in the truth, and a number of others are convinced. The ground here is still unbroken, as the people had never so much as heard of a Seventh-day Adventist; but we believe that the Lord has some precious souls, even here, which belong to his people.

Aug. 6.

AUGUST COOK.

INDIANA.

CLAY CITY.—At our good camp-meeting it was decided that we should pitch a tent at this place, so we came here and began meetings Aug. 22. The interest and attendance have been good from the start. We have sold more reading-matter than we ever did before in the same length of time. One very noticeable feature is the interest the editor of the city paper takes in our meetings. He has purchased quite a number of our pamphlets, and says he wants a complete set of our publications. He asked for manuscript of all our leading discourses, and said he would publish one each week, and keep it up until he had printed them all.

We can see the hand of the Lord in this, and shall try to do all that we can. O for wisdom to act well our part! We have a very pleasant location in a shady grove. We have had all the lumber we wanted, furnished free. In fact, from the very start we could see the Lord in the move. Remember us and the work here.

Sept. 2.

M. M. KENNEY,
R. M. HARRISON.

INDIANAPOLIS AND KENNARD.—In addition to the ample report of the Indiana camp-meeting that has already appeared in the REVIEW, I would like to add a few items. It was a matter of interest to the brethren and sisters of this Conference to have the pleasure of meeting brother and sister E. M. Morrison, on their brief visit to their native State, after their extended missionary tour, and to hear some words from them concerning the work of God in other lands.

While on the account of limited time, the health and temperance work received little or no public attention from the desk, a practical lesson was given twice every day to the numerous patrons of the dining tent, on the tables of which neither meat nor butter were served during the entire meeting. Considerable interest was manifested by citizens of the town to learn more of this improved manner of healthful cookery. The dining tent, like other branches of the camp-meeting effort, was a gratifying success.

Seven tents go out from the camp-meeting into the whitening harvest field. J. M. Ellis and P. G. Stanley have pitched in Anderson; Luzerne Thompson and O. S. Hadley in Marion; H. M. Stewart and S. S. Davis at Clark's Hill; W. A. Young and G. W. Boston at some point in Brown county; M. M. Kenney and R. M. Harrison at Clay City; D. H. Oberholtzer, S. G. Huntington, and other help, at Terre Haute; and V. Thompson and A. W. Bartlett at Indianapolis. We hope the brethren and sisters will sustain by their prayers, presence, and means, these tent efforts, as far as possible. Good reports have already been received from most of them.

Aug. 26 and 27 I was with the brethren at Kennard. They are of good courage, and though few in number, have already begun the work of laying the foundation for a new house of worship. May the Lord grant them success in their noble effort.

F. D. STARR.

NEW ENGLAND.

PEACE DALE, R. I.—Since our last report, we have held meetings in our tent five evenings in the week, besides Sabbaths and Sundays. As a result, two have decided to obey the Lord, several more are very much interested, and we hope soon to see some of them obey the truth. Many people have been convinced that we have the truth, but the cross and the sacrifice look too great for them, or at least they have seemingly made up their minds that it is of but little account whether they obey God or not. A new way has been taken here to evade the truth, by the common people as well as the learned. It is the fulfilment of Isa. 29: 9-12. One says, "The

words of the book are sealed, and I cannot understand it;" the other class say, "I am not learned, therefore I cannot understand it; for these reasons we are both excused." When we go to visit them, often they say, "It is no use for us to talk with you, for we do not know anything about it, and of course you have it all at your command." By this means they seek to justify themselves in rebellion. But with all these excuses and evasions, those who came at the first, and were interested then, have continued to come till the very last, so we have had very good congregations, and have reason to hope for more fruit. Our tent meetings closed Sunday evening, Aug. 27, and from there we moved our meetings into the chapel near by, which our people occupy.

Just as we were to go to our camp-meeting, we learned that some of the people were very anxious to get a man well known as an opposer, to come and oppose our work. This shows that the people are much more stirred up than we were aware of. However, we do not fear that he can overthrow the truth of God, though he may blind the minds of some. We much desire the prayers of God's people, that we may yet see a greater victory gained for the truth here.

Sept. 3.

H. J. FARMAN,
GEORGE B. WHEELER,
S. A. FARNSWORTH.

CANADA CAMP-MEETING.

As no report has appeared in the REVIEW of this meeting, I would like to say that it was held at Ayer's Flat, on the fair ground, June 28 to July 4. We obtained the free use of the ground and buildings. It was a pleasant place, and the weather was all that we could ask for. Elders I. D. Van Horn, A. T. Jones, G. W. Caviness, and A. Moon were present from abroad. The preaching was practical, and well adapted to the times in which we are living. The business matters of the Conference and other societies passed off pleasantly. July 3 H. E. Rickard was set apart for the work of the ministry. Elder I. D. Van Horn offered prayer, and Elder A. T. Jones gave the charge. The Spirit of the Lord was present, and approved of what was done. Four were baptized. It was voted to hold the camp-meeting here another year. A vote of thanks was given to those who so kindly granted us the free use of the ground and buildings, which was a great favor to us. The brethren and sisters returned to their homes, feeling that their faith had been greatly increased in the third angel's message.

J. B. GOODRICH.

ILLINOIS STATE CAMP-MEETING.

This excellent camp-meeting has just closed, and I am now on my way to attend the camp-meeting at Nashville, Tenn. The meeting at Streator has been one full of interest from the beginning of the workers' meeting to the close of the entire meeting. Every minister and worker in the State was put into active service and personal labor in the camp. This told for their own advancement, and its effects were apparent on the campers.

Aside from the regular Illinois laborers, brethren E. G. Olsen, Prescott, Farnsworth, and A. F. Balenger took part with us in the preaching services. The Lord clothed the word spoken with power, his people gladly responded to the truth, and there was a shout of the King in the camp. Considerable time was taken in instructing church officers as to their duties in meetings and the work in their home churches. Several talks were also given with reference to family relations, duties of parents to their children, etc.

Owing to the hard times, and the fact that many of our members in Chicago were out of employment, we did not expect so large an attendance as we had last year. Our camp consisted of eighty-three tents, seven less than last year. There were 346 campers, eighty-four less than last year. The business meetings of the Conference, tract society, and Sabbath-school Association passed off pleasantly and harmoniously. The death of our Vice-President, brother O. J. Mason, made it necessary to make some changes, not only in our officers, but also in the location of our ministers. Brother Merrell and wife, who have resided some five years in Bloomington, and have done quite a thorough work there, are now to move to Springfield. As an earnest plea was made for a Bible worker in Rock Island, and another in Freeport, we send a worker to each of those places. It was decided to rent out the dwelling house at Bloomington, and leave no Bible worker there for the present. Tent work is to be conducted as long as the weather will permit, at West Chicago, in Danish; Freeport, in German; and at Rockford, in English.

The report of standing made at our Illinois Conference showed that our Conference, at the close of this session, consisted of twenty-eight churches and

1,161 members. Six of these churches were voted in this year. The tithe paid for the year was \$11,808.51, an increase of \$653.36 of tithes over last year. The Christmas offerings for 1892 were \$2,312.83. The first-day offerings were \$647.50, or an increase of \$20.50 over last year. The number of Sabbath-schools in the State is fifty-two, with a membership of 1,286. These contributed to foreign missions the sum of \$709.36. We have had an average of twenty canvassers in the State who have sold \$14,727.50 worth of books. The report of standing of the Illinois Conference Association showed that the debt of the association during the past year had been reduced over \$22,000, and that the present debt remaining on the association is \$13,505.09. The annual interest that had to be raised, as reported last year, was \$1,713.98. Since the first of April, 1893, it is reduced to \$709 per year. The Illinois apportionment of the means needed for the Battle Creek College annex is \$1,597.96. Of this we have already paid \$850, leaving \$747.96 to be raised in the next eighteen months. The first-day offering on the camp in cash and pledges, to the \$255,000 fund, was \$529. The Sabbath-school offerings made in the Sabbath-schools on the camp were \$48.30.

On first day twenty-one candidates were baptized in Vermilion River, by Elder J. W. Scoles. Our ministers and people return from the Streator camp to their homes and respective fields, with a deeper sense than ever before, that in God there is help and strength for all who trust him, and with a determination that their words shall be wrought in God. So, O Lord, may it be. J. N. LOUGHBOROUGH.

Sept. 4.

TRAVERSE CITY, MICH., CAMP-MEETING.

This local camp-meeting for northern Michigan was held from Aug. 21-28, preceded by a workers' meeting. The meeting was held on the same ground which was used last year, just in the edge of the city. It was my privilege to be at this excellent camp-meeting for four days, and to take part in the services. The workers' meeting was past, and the camp-meeting had opened the day before I arrived. I was told that the manifest presence of the Lord was in the camp from the beginning of the meeting. In addition to Elder Evans, the President of the Conference, Elders Kenyon, Burrill, Lay, and Covert were present to assist in preaching the word. Aside from Conference business which did not come into this local meeting, the exercises were about the same as we have had in our other State camp-meetings this year. When in the middle of the week a call was made for those in the camp to give themselves to the Lord, or seek a greater nearness to him, nearly everybody in the camp moved forward. After that inquiry meetings were kept up on the camp. There were many hopeful conversions to God.

It was feared that, owing to the hard times of this year, and that our people in that part of the State were not in the best of circumstances, we might have a small attendance on the camp. In this we were disappointed. The camp consisted of fifty-four tents and 240 campers. The Sabbath-school contributions to the foreign missions amounted to \$24.43.

I regretted that it was necessary for me to leave on the evening after the Sabbath, in order to get to the Illinois camp ground in time for the opening of this session of the Illinois State Conference. When I left, there were several candidates for baptism, and the campers were filled with joy and peace. As to how the meeting terminated, I will leave others to report.

I am now on the Illinois camp ground, where we are sharing much of the Lord's presence.

Aug. 30.

J. N. LOUGHBOROUGH.

THE TEXAS CAMP-MEETING.

This meeting was held at South Park, Dallas, Aug. 10-20 on the same grounds on which the meeting was held last year. In company with Elder A. T. Jones, I reached this place the 11th. Elder R. M. Kilgore had already preceded us, and was present at the opening meeting. Fully 500 were present. The brethren continued to come, until 800 camped on the ground. The interest was good from the first, it continued to grow, both among our own people and those from the city, until the deep movings of the Spirit of God were felt in the camp. The first Sabbath an invitation was given those who wished to take steps in advance of what they had already done, when the whole camp responded, and arose to move forward. All that could be done was to continue the work for all who were present, which resulted in many being set free from the bondage of sin, and made to rejoice in the light.

The lessons of brother Jones made a deep impression upon the minds of all. Never have we seen the people more serious than at this time.

The time has fully come when all who believe the truth should consecrate themselves to God with all they have, to be used as the Spirit of God may direct.

One special feature of the work in the Texas Conference is the building of a college. Steps have already been taken to build a school; a locating committee had been appointed, which had decided to locate at Cleburne. This is a city of about 10,000 inhabitants, situated fifty-five miles southwest of Dallas.

A tract of 800 acres of land had been purchased, at a cost of \$8,800, which has been divided into ten-acre lots, which will be sold to those of our brethren who wish to locate near the school, where they may educate their children. The land lies five miles from the city, with a railroad running within one-half mile of the place. The plan upon which it is proposed to conduct the school, is that of an industrial school, the object being to furnish work for those who wish to assist themselves in paying their way while attending school. Two hundred acres of the tract purchased will be reserved for a farm, which will be cultivated by the students who wish to work while attending school. Much of the land is covered with timber, which, when cut into wood, will pay the price paid for the tract.

The college buildings will cost about \$10,000. Four thousand dollars have been pledged toward the enterprise, and with what they expect to realize from the sale of the lots, will be enough to erect the buildings. Quite an effort was made at the camp-meeting to raise a sufficient amount to start the work at once, but times are hard in the South, and there is no money in the market until cotton is harvested; then they hope to be able to raise the amount required, and go on with the work. Many of the pledges made are on conditions of selling property, which, if the hard times continue, as at the present, will make it somewhat difficult to raise the means.

The business meetings of the Conference and other associations, passed off very harmoniously. Elder Greer was again elected president. Brother B. F. Woods was placed on the committee, and made financial agent for the school. The work in Texas is moving forward. Sixteen years ago Elder Kilgore was recommended by the General Conference to labor in that State. There were thirty-five Sabbath-keepers then; from this the work has grown until they are now numbered by the hundreds. An extract from the *Cleburne Chronicle*, dated 1877, says of him and his work: "Kilgore is still banging away at Peoria. Some threats of forcible expulsion are said to have been made against him, which the (Hillsboro) *Expositor* justly condemns. The best plan is to treat him as was done by the people here, let him proclaim his belief as much as he pleases. He will soon run his race. When the excitement dies away, the people will remember him as one of the curiosities of the times. No danger of his isms ever gaining serious recognition here. He is too far south." As we looked upon our large gathering in camp, we thought the *Chronicle* would have to revise its opinion.

The canvassers are doing well. Those engaged in the work are having good success in taking orders. If the same degree of success attends the delivery, many publications will have been placed before the people. Sixty-five orders were taken for the *Home Missionary*.

First-day offerings amounted to \$93.37, and \$41.45 were raised for the religious liberty work. Sixty-five were baptized. Brother J. M. Huguley was set apart to the gospel ministry by ordination. It was a solemn occasion.

The brethren returned to their homes feeling like consecrating themselves, with all they have, to the cause of God as never before. It is the privilege of all thus to do. We are now at the Arkansas meeting. The sweet Spirit of God is here.

A. J. BREED.

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending June 30, 1893.

No. of reports returned,	136
" letters written,	504
" " received,	235
" missionary visits made,	124
" Bible readings held,	126
" subscriptions obtained to periodicals,	7
" periodicals distributed,	8,690
" pp. books, tracts, and pamphlets distributed,	292,480
Cash received on sale of subscription books, \$1,675.88; on other sales, \$338.43; on donations, \$161.26; on first-day offerings, \$344.05; on tent and camp-meeting fund, \$411.95.	

E. T. PALMER, Sec.

TEXAS TRACT SOCIETY PROCEEDINGS.

THE fifteenth annual session of the Texas Tract Society was held in connection with the camp-meeting, at South Park, Dallas, Aug. 10-20.

FIRST MEETING, AUG. 11, AT 10:30 A. M.—President Greer in the chair. Elder Kilgore opened

the meeting with prayer. Reading of report of last annual session was waived. The Chair was empowered to appoint the usual committees, and announced the following: On Nominations, H. B. French, J. M. Huguley, B. F. Woods; on Resolutions, D. U. Hall, A. J. Breed, Elijah Taylor. After a few timely remarks on the missionary work, by Elders Breed and Kilgore, impressing the fact that we are all missionaries, and fields for labor are near every door, the meeting adjourned to call of Chair.

SECOND MEETING, AUG. 14, AT 11:30 A. M.—The annual report of labor and the Treasurer's report were then read, which were as follows:—

No. of members,	570
" reports returned,	1,107
" letters written,	1,292
" " received,	429
" missionary visits,	1,707
" Bible readings held,	938
" periodicals distributed,	36,429
" pp. books and tracts distributed,	276,482

FINANCIAL REPORT.

Cash on hand, June 30, 1892,	\$ 1,060 35
Received during the year,	11,394 32
Total,	\$12,454 67

Paid out during the year,	\$10,029 72
Cash on hand, June 30, 1893,	2,424 95
Total,	\$12,454 67

RESOURCES.

Value of stock,	\$1,655 20
" property,	1,300 00
Due on accounts,	5,273 65
Cash on hand, June 30, 1893,	2,424 95
Total,	\$10,653 80

LIABILITIES.

Due REVIEW AND HERALD,	\$ 331 50
" Pacific Press,	241 91
" on other accounts,	1,110 31
Total,	\$1,683 72

Present worth,	8,970 08
Total,	\$10,653 80

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

Whereas, During the past year many openings have been found where people are anxious to hear the truth for this time; and,—

Whereas, God has greatly blessed the effort put forth to meet these openings; therefore,—

1. *Resolved*, That we recognize this to be the Spirit of God leading us to greater diligence and a deeper consecration to his work.

Whereas, Our missionary papers the *Signs of the Times* and *American Sentinel* are efficient means in the hand of God to disseminate light; and,—

Whereas, There has been an increase in their circulation the past year; therefore,—

2. *Resolved*, That we further increase their circulation as much as possible, and that we follow up the interest thereby awakened, with personal correspondence.

3. *Resolved*, That we heartily approve of the plan that is being adopted by the canvassers of sending in the names of such as they find interested, to be forwarded to the local societies; and,—

Whereas, The canvassing work has developed openings wherever faithful work has been done; and,—

Whereas, Many have become interested in the truth through reading; therefore,—

4. *Resolved*, That we request the Conference Committee to select earnest, faithful, consecrated individuals to enter our large cities and engage in the work of distributing reading-matter on the envelope plan.

Whereas, The Testimonies say, "The canvassing work is God's means of reaching many who would not otherwise be impressed with the truth;" and,—

Whereas, Experience of the past shows that the present plans of carrying on the canvassing work are bringing a loss to the cause every year; and,—

Whereas, The cause of present truth is suffering for want of the means that is lost by following the present plans; therefore,—

5. *Resolved*, That steps be taken and put in use as soon as practicable that will place the canvassing work on a foundation without so much loss to the society; and,—

Whereas, There is a great amount of correspondence now connected with the tract society work; and,—

Whereas, The State Secretary is already burdened with work necessarily devolving upon him, we would earnestly request the Conference to employ at once some individual who is wholly consecrated and as much as possible qualified for this important work.

6. *Resolved*, That we take a greater interest and heed the instruction contained in the *Home Missionary*, and urge upon all our members to circulate this excellent medium through which the missionary spirit may be cultivated and developed in our lives.

Resolution 1 was adopted without discussion. Speaking to Resolution 2, Elder Breed made timely and impressive remarks. The Spirit of God has said the *Signs* and *Sentinel* are doing more good than the living ministers are doing, and those who do not make an effort to place these papers in the hands of the people are losing a blessing. The resolution was spoken to by others, and adopted. Resolutions 3 and 4 were spoken to by Elder Jones and others, and adopted. Resolution 5 was dis-

cussed at some length by Elders Breed, Kilgore, Greer, and others. Resolutions 6 and 7 were briefly discussed by Elders Breed, Jones, Kilgore, and Greer.

Adjourned to call of Chair.

THIRD MEETING, AUG. 16, AT 11 A. M.—The Committee on Nominations reported as follows: For President, W. S. Greer; Vice-President, W. T. Drummond; Secretary and Treasurer, T. T. Stevenson; State Canvassing Agent, W. W. Eastman; Directors: Dist. No. 1, J. A. Holbrook; No. 2, W. T. Drummond; No. 3, D. U. Hale. All were elected, and the meeting adjourned *sine die*.

W. S. GREER, Pres.

T. T. STEVENSON, Sec.

OHIO TRACT SOCIETY PROCEEDINGS.

THE twenty-second annual session of the Ohio Tract and Missionary Society was called in connection with the Seventh-day Adventist camp-meeting, at Mt. Vernon, Ohio, Aug. 11-21. The first meeting was held at 4:30 P. M., Aug. 13, and opened with the usual devotional exercises. The minutes of the last annual session were read and approved.

The Chair, being authorized, appointed the usual committees, as follows: On Resolutions, D. E. Lindsey, J. S. Iles, A. O. Tait; on Nominations, C. P. Haskell, O. F. Guilford, Irwin Edgerton.

Adjourned to call of Chair.

SECOND MEETING, AUG. 16, AT 4:30 P. M.—General remarks were made by the President. The Secretary and Treasurer's annual report was submitted as follows, and the several items of labor and finance were commented upon:—

Membership, 1891-2,	1,361
Membership, March 31, 1893,	1,346
No. of reports returned,	390
" letters written,	541
" " received,	240
" Bible readings held,	142
" subscriptions to several periodicals by local soc.,	674
" periodicals distributed,	27,537
" pp., books, tracts, etc., distributed,	179,214
" retail value of books, tracts, etc., distributed,	\$104 77

FINANCIAL STATEMENT.

RECEIPTS.

Balance, April 1, 1892,	\$ 397 66
Annual offering,	1,243 68
Foreign missions,	426 90
First-day offerings,	847 30
Membership I. R. L. Ass'n,	3 00
Mission ship,	3 83
Orphans' Home,	6 10
Ohio Conference funds,	
Tithe,	\$ 644 89
Educational,	76 00
Tent,	481 13
Camp-meeting,	39 00
Cleveland church Conf. 1,263 00	
	2,504 02
Merchandise,	6,803 07
Personal accounts	8,742 73
Total,	\$20,978 29

DISBURSEMENTS.

Balance, April 1, 1893,	\$ 1,219 29
Annual offerings,	1,257 98
First-day offerings,	720 18
Foreign missions,	445 60
Mission ship,	12 64
I. R. L. Ass'n membership,	3 00
Orphans' Home,	6 56
Conference funds,	
Tithe,	\$ 441 42
City mission,	44 00
Tent,	574 59
Educational,	76 00
	1,136 01
Salary,	647 51
Expense,	803 21
Real estate,	800 00
Personal accounts,	13,926 31
Total,	\$20,978 29

ASSETS.

Real estate,	\$ 800 00
Merchandise,	1,417 37
Furniture and fixtures,	234 20
Bills receivable,	208 38
Expense,	29 77
Accounts receivable,	4,282 59
Cash on hand,	1,219 29
Total,	\$8,191 60

LIABILITIES.

Real estate,	\$ 800 00
Accounts payable,	1,732 68
Net gain for year,	515 93
Net present worth, April 1, 1893,	5,598 99
Total,	\$8,191 60

L. T. DYSSERT, Sec. and Treas.

The Corresponding Secretary presented a verbal report, from which the following figures are taken:—

No. of letters written, personal,	1,469
“ “ “ circular,	3,647
“ “ “ received,	1,124
“ papers distributed,	800
“ pp. tracts distributed,	58,296

General remarks were made by Elders Tait and Loughborough, especially concerning the *Home Missionary*.

The State agent presented the following summary of the canvassing work for 1892, 1893.

Average number of canvassers for 1892,	22
Value of orders,	\$16,466 60
Average number of canvassers for 1893,	31
Value of orders,	\$14,829 69

The Committee on Nominations reported as follows: For President, G. A. Irwin; Vice-President H. M. Mitchell; Secretary and Treasurer, E. A. Merriam; Corresponding Secretary, Estella Houser; Directors: Dist. No. 1, E. B. Haughey; No. 2, W. Woodford; Nos. 3 and 8, A. C. Shannon; No. 4, Gilbert Haughey; No. 5, Charles Panches; No. 6, N. O. Coffman; No. 7, to be supplied by Conference Committee. These were separately considered and elected.

Adjourned to call of Chair.

THIRD MEETING, AUG. 17, AT 6:15 P.M.—General remarks were made by Elders Loughborough, Tait, Mitchell, Saxby, brother Haughey, and others, on the subject of the canvassing work, many cheering experiences being related.

The Committee on Resolutions presented the following:—

Whereas, We appreciate the need of funds to carry the gospel of the kingdom to the ends of the earth; therefore,—

1. *Resolved*, That we heartily, cheerfully, and generously make donations of first-day offerings for said purpose, and that we keep the matter continually before the churches.

Whereas, We recognize the great need of instruction among the people in such truths as are contained in the *Signs of the Times* and the *American Sentinel*; therefore,—

2. *Resolved*, that we make every endeavor and use all honorable means largely to increase the subscription list of said papers by individual and “club” subscriptions.

Whereas, we believe that our literature, in the form of tracts and pamphlets, should have a circulation proportionate to their excellence and the great need of the people; therefore,—

3. *Resolved*, That we urge upon our people in Ohio the importance of putting forth every effort possible for a wide distribution of the literature by the “package system.”

Consideration of the first resolution was deferred pending a sermon by Elder Loughborough. The second resolution was considered and spoken to by Elders Irwin and Loughborough. Pending action, the society adjourned *sine die*.

Elder Loughborough occupied the time at 5:30 A.M., Aug. 20, speaking on the subject of Foreign Missions. His remarks were received with great interest, and at the close, a collection was taken amounting to \$242.26 in cash, and \$211 in pledges.

H. M. MITCHELL, Pres.

L. T. DYSERT, Sec.

THE “GREAT CONTROVERSY.”

Some Reasons Why This Work Ought to Be Sold at This Time.

THERE are features in “Great Controversy” that have special interest to the people now. A prominent one is the great price that our forefathers have paid for the maintenance of liberty of conscience. They could yield their lives, but not the precious principle of the right to act as they believed to be just and true, and obedient to what God required of them.

We value things by what they cost. Then what value should we put upon this principle of human freedom, and liberty to think? Those who lived in the troublous times gone by, poured out their blood as water upon the cruel altars of Roman persecution, and now are gathering the fruits of that vast and priceless expenditure of the lives of millions yielded up even cheerfully, rather than let go the heaven-given right to individual choice in matters of religious belief.

The intolerant majority decreed death to all who presumed to differ in things of faith, requiring humble submission to the dominant powers of this world, irrespective of personal convictions as regards the claims of Heaven.

Do we suitably value this treasure of free moral right, and do we justly abhor the opposite, which is so wholly wrong and evil, that sooner than adopt it, those martyrs submitted to flame and torture almost beyond human belief?

“Great Controversy” brings these things before the people, and it shows that what the great deceiver attempted to make appear to be the aim of the Creator, is really his own wicked purpose from first to last; and all who seek to make men religious by

force of law, are only taking the side of those who lighted the martyr fires of the Dark Ages, and joining hands with the prince of darkness and the common enemy of God and man. These are most important and startling things to show to our fellow-men just now, and I am persuaded that when we do really see the mission the Lord has given to this book, we will say of the canvassing for it, “Lord, here am I; send me.”

I am also persuaded that when the same spirit which dwelt in those who stood for the right at the cost of life itself, shall be in us, then we may reasonably expect the sound of the “loud cry” to be heard in our descriptions of this book, or any other that carries the same solemn message to the people.

In this view of the case, I believe we may see how to overcome opposing hindrances to the canvassing work, and how to advance the canvassing work in all that God designs it to do. We know, however, that God’s ways are carried out with full efficiency by those who are in harmony with his work, and who speak forth that which he is declaring to the world as the message for this time. It can only be a fact that we “draw nigh to God” as we act in line with God’s truth which belongs to the present time. God has spoken by the gift of prophecy, and laid open before us the present evil designs and work of the great adversary of souls. He asks us to tell this to other persons, who see it not. Can we do it more effectively than by the circulation of such books as “Great Controversy”? Read the book, study upon it, and answer this question for yourself. In the way of an affirmative response, you will prayerfully read, and re-read, learn to describe, learn to turn readily to those paragraphs that tell just what the people should be told at the present time; and these may be seen on every page from beginning to end of “Great Controversy.”

F. W. MORSE.

Bible Readings.

“Search the Scriptures.”—John 8:39.

“THE SEAL OF THE LIVING GOD.”

REV. 7:2.

1. WHAT is that called which is affixed to official documents in addition to the name of its author?—A seal.

2. What is the object of a seal?—It is a sign of authority. Dan. 6:7, 8, 9, 17.

3. What three things does a seal make known when affixed to an official document?—Who is its author; the right of the individual to issue the document; the extent of the jurisdiction over which he presides.

4. Would a law be of any force without a knowledge of who was its author, his right to make the law, and the extent of the jurisdiction over which he presided?—Certainly it would not.

5. What, then, is a seal a safeguard against?—It is a safeguard against deception.

6. Has God a seal?—“And I saw another angel ascending from the east, having the seal of the living God.” Rev. 7:2.

7. We have learned that a seal always stands connected with law. Where, then, shall we look to find the seal of God?—In his law.

8. What is God’s law?—The ten commandments. Ex. 24:12.

9. Please examine the ten commandments as recorded in Ex. 20:3-17, and tell me which one shows 1. who is the author of that law; 2. the right of its author to enact the law, and, 3. the extent of the jurisdiction over which he presides.

Notice that the author of that law commands that the Sabbath be remembered because of the fact that he (the Lord) “made heaven and earth, the sea, and all that in them is.” The one then who enacted the law of ten commandments is the Creator of the heavens and the earth. God is its author. God being the Creator, he had an indisputable right to create the law, and it is evident that his authority extends as far as does his creative power. The fourth commandment then stamps the law of God with authority. The seventh-day Sabbath is the “seal of the living God.” Rev. 7:2.

10. When John in the Revelation saw the angel ascending from the east, having the seal of the living God, what did he really have?—The Sabbath of the fourth commandment—the seventh day.

11. What have we learned that a seal is a safeguard against?—A seal is a sign of authority; therefore it is a safeguard against deception. For proof that sign, seal, and mark are used interchangeably, see Rom. 4:11; Ezek. 9:4.

12. Did the Lord foresee that individuals would arise claiming to be God, and that therefore it would be necessary to have a sign, seal, or mark whereby he might be distinguished from all false gods?—“There be gods many and lords many.” 1 Cor. 8:5.

13. We have found that the Sabbath of the fourth

commandment is God’s seal, sign, or mark. In other words, the Sabbath is that by which the true God can be distinguished from all false gods. Now if the Lord himself tells us the Sabbath is a sign, then surely we shall have to believe it, shall we not?

14. Now let us see if the Lord himself calls the Sabbath a sign. Please read Ex. 31:15-17.

15. Why did the Lord give the Sabbath to be a sign?—“That ye may know that I am the Lord.” Ex. 31:13; Ezek. 20:12, 20.

16. In writing to the Corinthian brethren, Paul said: “There be gods many and lords many.” How does he describe one of these false gods in 2 Thess. 2:3, 4?—“He as God sitteth in the temple of God, showing himself that he is God.”

17. Who is this false god of whom Paul speaks?—It is an individual who thinks himself able to change God’s law. Dan. 7:25.

18. Who has thought himself able to do this?—“The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ.”—*Decretal de. Translat. Episcop. Cap.* “The pope’s will stands for reason. He can dispense above the law, and of wrong make right, by correcting and changing laws.”—*Pope Nicholas, Dist. 96.*

19. As the true God has a seal, sign, or mark indicating his name,—right to enact laws, and the extent of the jurisdiction over which he presides,—will not this false god also have a seal, sign, or mark by which he will prove his authority and power to “correct and change laws”?—Certainly!

20. What do they present as a sign or mark of such power? Here are a few questions and answers as taken from noted Catholic works:—

“Question.—By whom was it [the Sabbath] changed?

“Answer.—By the governors of the church.

“Ques.—How prove you that the church hath power to command feasts and holy days?

“Ans.—By the very act of changing the Sabbath into Sunday.

“Ques.—Had the church power to make this change?

“Ans.—Certainly!

“Ques.—What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was Saturday?

“Ans.—We have for it the authority of the Catholic Church and apostolic tradition.

“Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

“Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted Sunday for Saturday, a change for which there is no Scriptural authority.”

21. How do Protestants honor the Catholic Church?—By keeping for the Sabbath a day which has for its authority none other than that of the Catholic Church. In keeping a day for which “there is no Scriptural authority,” they do thereby pay homage to him who claims “power to change times, abrogate laws, and dispense with all things, even the precepts of Christ.”

In keeping this man-made institution of the papacy, Protestants do thereby acknowledge the claim of the Catholics that the pope can of “wrong make right, by correcting and changing laws.”

The Catholics claim the change which they have made in the day of the Sabbath, a *sign, seal, or mark* of their authority and power. We have now two beings before us, each claiming to be God, and each having a Sabbath as a sign that they are the true God.

22. What evidence does Jeremiah present to show who is the true God?—“The gods that have not made the earth, even they shall perish.” Jer. 10:10-12.

23. How did Paul point out the true God to the Athenians?—“God that made the world . . . dwelleth not in temples made with hands.” Acts 17:22-25.

24. In thus substituting another day for the Sabbath, what has the Church of Rome done?—She has torn the seal from the law of God, and placed her own in its place. The Lord wants his seal (Sabbath) placed back again in his law where it belongs. He says to his people at this time: “Bind up the testimony [the commandments], seal the law among my disciples.” In every part of the world the work of restoring the seal to God’s law is going forward to-day. 2 Thess. 2:4; Isa. 8:16.

25. How are we invited to engage in this work?—“Turn away thy foot from the Sabbath, from doing thy pleasure on my holy day,” etc. Isa. 58:13.

26. What is said of those who engage in this work?—“Thou shalt be called the repairer of the breach, the restorer of paths to dwell in.” Verse 12.

27. When this Sabbath reformation is being carried forward, what will the United States government be doing?—Making an image to the papacy and enforcing by law the Sabbath of the papacy—the “mark of the beast.” Rev. 13:11-17.

28. What message of warning does God cause to be heralded to the world at this time?—“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark, . . . the same shall drink of the wine of the wrath of God.” Rev. 14:9-12. Such a terrible denunciation of wrath is not to be found elsewhere in all the Bible. The “wine of the wrath of God” is the penalty for receiving the “mark of the beast.” To tear the seal from God’s law is a terrible insult to the God of

heaven. This the Church of Rome has done, and then substituted another Sabbath in the place of the true, and presents that to the world as a badge of its authority and power. This man-made counterfeit Sabbath is the "mark of the beast." It is not the keeping of the Sunday that is the mark of the beast. It is the day itself that is the mark. We can receive the mark after being enlightened as to the source from which it came. To keep it when we know there is no Scriptural authority for it, we do thereby acknowledge the authority of the Church of Rome as being entitled to the worship, honor, and respect that is due the true God who "made heaven and earth, the sea, and all that in them is."

29. Where is the wine of God's wrath to be found?—In the seven last plagues "is filled up the wrath of God." Rev. 15:1.

30. Upon whom is the first plague poured out?—"Upon the men which had the mark of the beast." Rev. 16:1, 2.

God is speaking through his servants to-day: Do not receive the mark of the beast. Do not keep Sunday. It is a counterfeit institution. It came from that "man of sin" (2 Thess. 2:3), who has thought himself able to change God's law. Dan. 7:25. Professor Mahan says: "Admissions in favor of the truth coming from the ranks of its enemies, constitutes the highest kind of evidence." The Catholics themselves admit that the substituting Sunday for Saturday is a "change for which there is no Scriptural authority." Of those who proclaim the message of warning against the reception of the mark of the beast, it is said: "Here are they that keep the commandments of God." Rev. 14:12.

31. What blessing is in store for those who will keep the commandments of God?—Isa. 58:12. May God grant that the writer and reader may be among the number who shall have right to the tree of life, and enter in through the gates into the city. Rev. 22:14. Amen. CHAS. P. WHITFORD.

Special Notices.

RAILROAD RATES TO THE NEW LONDON, WIS., CAMP-MEETING.

IN addition to the reduced fare granted us by the G. B. W. & St. P. Ry., which has been mentioned in the REVIEW, the C. & N. W. Ry. has given us the rate of a fare and a third for the round trip.

This reduction is granted on the certificate plan, the same as that given by the G. B. W. & St. P. Ry., but is only from points within seventy-five miles from New London.

As the M. L. S. & W. Ry. is now a portion of the C. & N. W. Ry., this reduction applies to that road also.

For the benefit of those who do not understand the certificate plan, we would say in explanation that in going to the meeting you pay full fare, for which the agent gives you a certificate, which after being signed by the secretary of the meeting, will entitle you to return for one-third fare.

Do not forget to get your certificate, and if the agent has none of the standard form, ask him to give you a receipt stamped with the office stamp. Be sure to give your certificates to brother R. T. Dowsett as soon as you reach the ground, so that if they are not right, he can take steps to remedy the fault if possible.

No matter which road you come over, you should ticket to New London Junction instead of New London, as the Junction is nearer to the camp.

We feel that the Lord has indeed favored us in enabling us to secure such favorable rates, and hope that the brethren will take advantage of them, and come to the meeting. There should be at least one person from every Sabbath-keeping family within seventy-five miles of the meeting. The Lord has great blessings in store for us. Let us be united in claiming them.

G. M. BROWN.

DISTRICT CONFERENCE NO. 3.

IN giving the notice in last week's REVIEW for the first district Conference for Dist. No. 3 to be held at Battle Creek, Mich., I promised to say more this week. The object of this Conference is to look over the situation of the cause, church, the tract and missionary societies, and the Sabbath-school work in the district, and to plan for the future advancement of the work in these lines. Old ways of missionary work need to be revived, and new lines must be entered upon. Our people are well aware that our work is assuming a new phase, and that other methods of labor must be adopted. To consider the situation, and what can be done to meet the present emergency, will be one of the topics of the Conference.

The presidents of the Michigan, Ohio, Indiana, and Illinois Conferences will meet Tuesday, Oct. 10, at 9 A. M., for a two days' council. The other delegates are requested to meet with them Thursday morning, Oct. 12, at 9 A. M. The Conference is to close first day evening, Oct. 15. The place of the Conference is to be the east vestry of the Battle Creek Tabernacle. The delegation to this Conference is to be the presidents and

secretaries of the State Conferences, State tract and missionary societies, and State Sabbath-school associations, and the State agent of each State and Territory of Dist. No. 3.

Let the delegates write to A. O. Tait, REVIEW Office, Battle Creek, Mich., and he will secure places where you can obtain board and lodging at low rates during your stay at the Conference. On arriving at Battle Creek, report to brother Tait, International Tract and Missionary Office, 303 West Main St., and you will be pointed to your place of lodging.

It is expected that this Conference will be followed with church institutes, in the different States. Let each of the State Conference presidents come to the district Conference with some idea of how many and where they may wish to hold institutes with the churches in their respective States.

J. N. LOUGHBOROUGH.

The Sabbath-School.

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

THE FIRST EPISTLE OF PETER.

LESSON XIII.—RESISTING THE ENEMY.

1 PETER 5:7-14.

(Sabbath, Sept. 28.)

REVIEW questions:—

- With what classes in the church does our last lesson deal?
- What are the duties of elders?
- What injunction does he give the younger members?
- What injunction is given to all?

I. How to Resist the Devil. Verses 7-9.

- Upon whom should we cast our cares?
- What assurance is given us?
- To what are we exhorted?
- Why should we be sober and vigilant?
- What is the Devil called?
- How are we to resist him? (See note 1.)
- Do we stand alone in these afflictions?

II. The Mighty Helper. Verses 10-14.

- Who has called us?
- To what has he called us?
- Through whom does this call come?
- Through what experience do we all have to pass?
- What will he do for us through it all?
- To whom then will belong the glory?
- What does the apostle declare he has testified?
- What is the final benediction to all?

NOTES.

1. WHOM RESIST.—The only way to resist the enemy is by faith in Christ. We cannot do it by watching Satan as we would by watching a physical foe. If our eyes are fixed upon the enemy, we fall before him; and it is his greatest object to induce us to look at him. When Peter looked down on the raging waves, he sank; when his eyes were on Christ, he safely walked the boiling billows. "Looking unto Jesus" is our only safety (Heb. 12:2,3); for faith puts him before us so that we do not have to meet the enemy; Christ meets him. Satan's accusations fall against Christ's righteousness, his craft against Christ's wisdom, his power against the mighty power of Christ, and by faith we are more than conquerors. We are not alone in trials; the children of God have them to meet everywhere, but Christ is able to succor all who trust him. Heb. 2:18.

2. CALLED.—Let the heart rest on the great fact that God has called us, not to wrath (1 Thess. 5:9), but to eternal glory (1 Peter 5:10); Christ died that all might have it (John 3:16; 20:31); he accepted us "according to the good pleasure of his will" (Eph. 1:5,6); he has wrought us for immortality (2 Cor. 5:4,5); and he who has begun the good work is able to finish it till the day of Jesus Christ. Phil. 1:6. Why should we doubt God? God himself has undertaken the work which it is his will, his good pleasure, to finish. Shall we not make his will ours? The sufferings and trials we meet will not hinder him. Satan will say that we are killed all the day long like sheep for the slaughter, but faith says, because Christ says, that in all these things we are more than conquerors through Him that loved us. Rom. 8:36-39.

News of the Week.

FOR WEEK ENDING SEPTEMBER 9, 1893.

DOMESTIC.

—The United States government is running behind at the rate of \$168,000 daily.

—At a railroad accident at Colehour, Ill., Sept. 7, near the Indiana line, ten were killed, and many injured.

—The total yield of corn this year in Kansas will exceed 200,000,000 bushels, the largest in the history of the State except in 1889.

—The debt statement issued Sept. 1, shows a net increase in the public debt, less cash in the treasury during August, of \$10,442,898.

—The G. A. R. to the number of 25,000, assembled at Indianapolis, Ind., Sept. 4. Among the events of the day, was a speech from ex-President Harrison.

—The city of Yonkers, N. Y., has discovered that there are thousands of persons actually starving within her borders. The city is taking prompt steps for their relief.

—Judge Ewing, of Chicago, has declined to call a court to take into consideration the action of Judge Goggin, dissolving the court which was to have considered the Clingman injunction case.

—Provisions and clothing are being shipped to those points on the coast where the late storm made such terrible havoc. It is reported that there are nearly 10,000 people homeless and destitute because of the storm.

—The drouth in New York, Ohio, and Pennsylvania was broken Aug. 29, but the storm which broke the drouth did much damage. The apple crop in many places was entirely destroyed. Damage to grapes was also great.

—A prize fight that was to have been held under the auspices of the Columbian Athletic Club at Roby, Ind., was prevented by the governor. He called out 700 of the State militia, with a Gatling gun, and stationed them round the club house.

—The first State dispensary in Charleston, S. C., was opened Aug. 23, at 631 King street, near the railroad station. Its stock consisted of fifty-five barrels of bottled whisky and numerous cases of wine, gin, brandy, and beer, in vessels holding from a half pint to five gallons.

—The people of Beaufort, S. C., the scene of the late terrible hurricane, are afraid of plague, because of the decaying matter held in the wreckage, which they have not been able to remove, and have asked the surgeon-general of the United States for disinfectants. The request was granted.

—Jerome Napoleon Bonaparte, grand nephew of the first Napoleon, died at his home at Pride's Crossing, N. J., Sept. 3. He was a graduate of the military school at West Point, and had served in the United States army. He had also served in the French army in the Crimean War, in campaigns in Algeria, and in the Austro-Italian and Franco-Prussian War.

—A receiver has been appointed for the Nicaragua Canal and Construction Company. The company was formed in 1887, with an authorized capital stock of \$12,000,000, all of which has been paid up. The Panama canal scandals and the stringency in the money market have so seriously affected it that it cannot sell its securities.

—The steamer "City of Birmingham," from New York, arrived at Savannah on Wednesday, Aug. 30, with a portion of the wrecked passengers and crew of the steamship "City of Savannah," from Boston. The "City of Savannah" was wrecked on the shoals six miles from St. Helena light-house, South Carolina. The crew and passengers were saved.

—At the recent annual meeting of the G. A. R., at Indianapolis, Ind., Captain J. G. B. Adams, of Massachusetts, was chosen as commander. Captain Adams participated in every battle of the Army of the Potomac, in which his regiment was engaged, and was a prisoner nine months. At Fredericksburgh, he saved the colors of his regiment, the 19th Massachusetts, after eight color bearers had been killed.

FOREIGN.

—The New Zealand House of Representatives has passed a bill conferring the franchise upon women.

—France is bringing forward fresh claims against Siam, and bids fair to get the complete control of the country.

—The Home Rule bill was voted down by the House of Lords, the vote standing 419 to 41. Seventy bishops of the Church of England (lords spiritual) were present.

—Coal miners on strike at Chesterfield, England Sept. 6, drove the police into one of the mining buildings, and kept them there until they were rescued by the militia.

—The massing of large bodies of German troops on the border of France, for the annual fall maneuvers, and the presence there of the crown prince of Italy, is very irritating to France.

—The tariff war between Russia and Germany is working disastrously for both countries. The Russian government is buying large quantities of grain for the army to keep the price up, and the Germans are mortified to see the trade they once had, going to France.

—In Moscow eighty-five students, eight professors, and five women of rank have been arrested on suspicion of being implicated in a nihilistic plot against the czar's life.

—Another revolution in Brazil threatens the disruption of the republic. A fleet of the insurgents threaten Rio Janeiro, and but for the foreign powers represented there, it would probably be bombarded.

—The steamship "Sarnia," about which there has been so much anxiety, arrived in Queenstown, Ireland, Sept. 1. She broke her shaft, and lay helpless twenty-one days. She was towed into port by the "Montevideo."

RELIGIOUS.

—The International Sunday-school committee and the World's Sunday-school convention began their annual session in St. Louis, Mo., Aug. 30.

—The Seventh-day Baptist General Conference convened at Milton, Wis., last week. There were 2,000 people in attendance at some of the meetings.

—At the Catholic Congress in Chicago, Sept. 4, Martin F. Morse, of Washington, D. C., made a strong appeal for the restoration of the temporal power to the pope.

—A native mob recently attacked the French Catholic mission in Li Chuen, province of Hu-Peh, China. The priests fled over the mountains to E-Ching. The mission buildings were sacked by the mob.

—Archbishop Ireland addressed two large meetings of the Jewish Women's Congress at Chicago, Sept. 7. He advocated religious liberty for all people, and severely condemned the Russian persecution of the Jews.

—Mr. Moody has received a cablegram from Dr. Stoecker, of Berlin, accepting an invitation to assist in evangelistic work in Chicago. Next to that of Bismarck, no name is better known to Germans than that of Dr. Stoecker. He arrives in Chicago in the course of a fortnight, and will preach the gospel to his fellow-countrymen during his stay.

—The annual quarterly Conference of the Salem District of the Society of Friends, one of the nine quarterly conferences of the society in New England, was held in Lynn, Mass., on the 17th instant. The attendance was unusually large, and the remarks indicated a hopeful view of the future of the society. Visitors were present from all parts of the United States.

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 1893.

DISTRICT NUMBER ONE			
New York, Little Valley,	Sept.	14-24	
New England, West Lynn, Mass.,	"	7-17	
DISTRICT NUMBER THREE.			
*Michigan (State), Lansing,	Sept.	21 to Oct. 1	
*Illinois (southern), Olney,	"	13-19	
DISTRICT NUMBER FOUR.			
Wisconsin, Glenwood,	Sept.	12-19	
" (northeastern), New London,	"	25 to Oct. 2	
Iowa, Sigourney,	Oct.	3-10	
Minnesota, Wadena,	Sept.	19-25	
" Owatonna,	Oct.	3-10	
DISTRICT NUMBER FIVE.			
" Denver,	Aug.	30 to Sept. 10	
Colorado (western), Delta,	Sept.	27 to Oct. 2	
Kansas, Herington,	"	7-17	
Missouri, Sedalia,	"	13-24	
Oklahoma, Oklahoma City,	"	28 to Oct. 8	
Appointments marked by a star will be preceded by a workers' meeting.			
GEN. CONF. COM.			

BUSINESS NOTICES.

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

WANTED.—A position where I can keep the Sabbath. Am an engineer, and a practical sawyer, and understand filing. Can give good references as to character. Address H. W. Emens, Clarion, Mich.

PAPERS WANTED.

PAPERS and tracts will be used to good advantage, if sent post-paid to M. B. Clingler, Orlando, O. T.

COPIES of the *Instructor* and *Little Friend* would be gladly received to use in a colored orphan asylum. Send post-paid to Jesse Jared, Covington, Ga.

THANKING those who have sent me papers, I request more. Send any Seventh-day Adventist literature post-paid to E. W. Watts, 13 Indiana Ave., Spokane, Wash.

I WOULD be glad to receive clean copies of the *Review*, *Signs*, *Sentinel*, *Instructor*, and *Little Friend*. Please send post-paid. Bert Iles, Chesterville, Morrow Co., Ohio.

I WOULD like clean copies of *Signs* and *Sentinel* and some tracts in both the English and Scandinavian languages. Send post-paid. Mrs. Sarah M. Stewart, Pomeroy, Iowa.

I WISH to express thanks for papers received, and to say I can use still more of any of our periodicals, especially *Sentinel*, *Signs*, and *Little Friend*. Please send clean and post-paid. M. E. Napier, Girard, Kans.

ALL persons having clean copies of the *Review*, *Signs*, and *Sentinel* can put them to a good use by sending them to me. Periodicals of any language will be received and used to good advantage. These papers are wanted especially for ship work. Send post-paid to J. W. Munk, 833 Calverton Ave., Baltimore, Md.

PAPERS DISCONTINUED.

MRS. H. E. EDDY, of Lake Benton, Minn., has all the papers she needs for the present.

I WILL not need any more papers for the present. Many thanks for papers already sent. A. S. Combs.

BROTHER F. M. ROSSITER wishes to express thanks for papers received, but desires no more, as he has all he needs.

ADDRESS.

THE permanent post-office address of Elder J. W. Scoles and wife, until further notice, will be West Salem, Ill.

WANTED.—Ten strong young women to be trained as practical cooks. These persons will be given a thorough course of instruction and an opportunity to become skilled in all departments of cookery, and a good position with a reasonable salary will be guaranteed to all who are competent. Three or four young men will be received also. For further information, address J. H. Kellogg, Battle Creek, Mich.

Obituary Notices.

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

TROWBRIDGE.—Rosannah Trowbridge, daughter of sister Eliza J. Deneris, of Saginaw, Mich., died at her home in Saginaw, of congestion of the brain, Aug. 2, 1893. She was born in Wells county, Ind., May 19, 1865. Embraced present truth about sixteen years ago. She leaves five children and many other relatives and friends. Words of comfort were spoken by the writer. J. C. HARRIS.

SHINDLER.—Died near Starr, Idaho, July 17, 1893, of tuberculosis, after an illness of about eight months, sister Agnes R. Shindler, aged 41 years, 4 months, and 10 days. Sister Shindler professed faith in her Saviour, and united with the Seventh-day Adventist church in 1873, in the State of Nebraska. Her name was then Lucas. The Saviour seemed very precious to her during her long sickness, even verifying his promise in Ps. 41:3. She leaves a husband and three little girls to mourn their loss. The text, 1 Cor. 15:55, from which remarks were made by the writer, was selected by her. W. W. STEWARD.

PRATT.—Died of consumption, Sabbath morning, June 3, 1893, in Oakland, Cal., brother O. H. Pratt. His health had been poor for many years, and he was confined to his bed for several months. He suffered very much during his last sickness, but he endured his sufferings with great patience and Christian fortitude. The blessed hope was very precious to him in his sickness, and he rests in hope. He was born Aug. 3, 1837, and embraced the truth in Wisconsin, in 1863. In those early days he was associated with brother White in his work, and gave him his cordial support. Words of comfort were spoken by the writer, from John 14:6. M. H. BROWN.

THEW.—Sister Marietta Thew, wife of Garret Thew, of Jeddo, Orleans Co., N. Y., died March 10, 1893, aged 58 years, 8 months, and 2 days. Sister Thew began keeping the Sabbath at Buck's Bridge, St. Lawrence Co., N. Y., in 1861, and joined the Buck's Bridge church, where she retained her membership till 1884, when with her husband and family she moved to Jeddo. Her sickness, Bright's disease, was long and tedious, but she bore it all with patience to the last. While the sweat of death was on her lips and face, and she could speak but slowly, she sang one verse and chorus of the hymn, "There's Resting By and By." In a short time the Lord permitted her to rest in sleep—the "blessed" sleep. In her life was manifested much of the devotion of a true wife, mother, and Christian. As we view her life and days of suffering and her present resting, we have not the heart to wish her back, but that we may meet her in the "by and by," of which she sang. The funeral was from the house, March 12, 1893. Remarks by the writer. A. E. PLACE.

LAY.—Julia M. B. Lay, wife of Dr. H. S. Lay, died at her home in Petoskey, Mich., July 28, 1893. She had been afflicted for more than two years with cancer of the breast. For a long time, and especially during the last months of her illness, she was a great sufferer; but she bore it all with sublime Christian fortitude. Not once was she heard to murmur, but often expressed her perfect confidence in the goodness of God. She had learned to love the Saviour; and when affliction came, it only served to make her virtues shine the brighter, and ripen her into his divine image. The last two days that she lived, her sufferings were intense; but even then she found great consolation in the words, "If we suffer with him, we shall also reign with him." It is seldom that the Christian course is so beautifully and triumphantly completed. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh [fully ripe] in his season" (Job 5:26), seems most fitly to describe her experience.

A large circle of sympathizing friends gathered at the family residence, Sunday, July 30. Numerous and beautiful floral tributes testified to the loving esteem in which she was held by those who knew her best. After a short discourse from the words "God is love," we laid her to rest in Greenwood Cemetery, there to await the soon-coming Saviour to call her to life and immortality. Sister Lay was born in Canaan, Conn., April 2, 1831, and was, therefore, at the time of her death in the sixty-third year of her age. She leaves a husband, four grown daughters, and many other relatives, besides a large number of sorrowing friends. S. M. BUTLER.

BURNETTE.—Died of jaundice, July 25, 1893, at her father's residence, near Will's Point, Tex., Martha E., daughter of Z. T. and R. E. Burnette, aged 10 years, 10 months, and 5 days. She was the oldest of a family of three children. She was a child of rare devotion and tender affections, and manifested a spirit of deep reverence for the Lord and his word. I was canvassing in the community about nine months ago, and sold them a copy of "Bible Readings." This little girl became much interested in the precious truths with which its pages are laden, and it seemed her delight to study them. From them she learned to trust the Lord, as evidenced by a request made to her parents before she died. They no doubt, anticipating her death, showed signs of grief. Noticing this, she asked them not to grieve, but to take the matter to the Lord in prayer. We laid her away to rest till Jesus comes. Words of comfort by the writer. H. B. FRENCH.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 27, 1893.

EAST.	1 Day Express.	*N. Shore Limited.	*N. Y. Express.	†Mail.	*Atl. & N. 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 1.13	4.58	9.15	11.15	6.05	12.00
Niles	pm 12.25	2.08	5.55	10.35	am 12.30	7.05	am 1.20
Kalamazoo	2.00	3.18	7.03	pm 12.35	1.53	8.25	2.56
Battle Creek	2.40	4.00	7.38	1.20	2.45	9.00	3.38
Jackson	4.30	5.09	8.52	3.10	4.25	10.18	5.03
Ann Arbor	6.30	6.08	9.45	4.27	5.38	11.12	6.15
Detroit	6.45	7.15	10.45	6.00	6.50	am 12.10	7.45
Buffalo	am 2.05	am 6.25			pm 2.45	am 8.30	pm 5.00
Rochester	4.45	9.55			5.50	pm 2.40	8.20
Syracuse	6.45	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.							
	1 Day Express.	*N. Shore Limited.	*Chicago Express.	*Night Express.	*Pacific Express.	*Chicago Special.	†Mail.
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 7.30	11.35	am 2.10		am 7.20	pm 4.20	
Rochester	9.35	am 1.25	4.10		9.55	6.25	
Buffalo	10.45	2.20	5.30		pm 11.00	7.35	
Detroit	am 7.15	8.45	pm 1.00	pm 7.45	9.00	am 8.20	am 8.15
Ann Arbor	8.15	9.45	1.55	8.03	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	am 1.12	6.27	pm 1.20
Kalamazoo	11.25	12.39	4.35	1.02	1.53	7.15	2.08
Niles	pm 1.10	1.48	6.00	3.00	3.52	8.25	4.00
Michigan City	2.15	2.45	7.05	4.35	5.22	9.30	5.25
Chicago	4.10	4.30	9.00	7.05	7.15	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 require special 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 Head Down.									
30	4	5	6	7	8	9	10	11	12
Mail	Ex.	Ad.	Ex.	Ad.	Ex.	Ad.	Ex.	Ad.	Ex.
am	pm	pm	am	pm	pm	am	pm	pm	am
8.40	9.00	9.15	11.25	11.30	11.40	11.50	12.00	12.10	12.20
11.10	5.00	10.30	1.20	1.30	1.40	1.50	2.00	2.10	2.20
pm	am	am	pm	am	am	pm	am	am	pm
12.45	6.20	12.00	2.35	3.15	3.40	4.00	4.20	4.40	4.55
1.29	6.58	12.45	3.07	4.05	4.30	4.50	5.10	5.30	5.45
2.21	7.10	1.33	4.17	4.57	5.10	5.30	5.50	6.10	6.25
2.39	7.40	1.48	5.10	5.10	5.10	5.10	5.10	5.10	5.10
3.40	8.20	2.40	4.30	6.40	6.40	6.40	6.40	6.40	6.40
4.34	9.01	3.25	5.11	7.31	7.31	7.31	7.31	7.31	7.31
5.10	9.30	4.00	6.40	8.10	8.10	8.10	8.10	8.10	8.10
6.50	10.20	5.03	6.35	9.30	9.30	9.30	9.30	9.30	9.30
7.30	10.47	6.40	7.05	10.05	10.05	10.05	10.05	10.05	10.05
8.15	11.20	6.15	7.35	10.48	10.48	10.48	10.48	10.48	10.48
8.42	11.45	6.35	7.55	11.05	11.05	11.05	11.05	11.05	11.05
9.56	12.30	7.30	8.46	12.05	12.05	12.05	12.05	12.05	12.05
pm	am	am	pm	am	am	pm	am	am	pm
9.25	7.40	9.25	11.50						
pm	am	am	pm	am	am	pm	am	am	pm
8.30	7.40		8.10						
pm	am	am	pm	am	am	pm	am	am	pm
7.50	7.00		7.00						
pm	am	am	pm	am	am	pm	am	am	pm
8.15	9.30		7.15						
pm	am	am	pm	am	am	pm	am	am	pm
7.25	8.30		7.30						
pm	am	am	pm	am	am	pm	am	am	pm
8.30	9.35		4.15	9.00					
pm	am	am	pm	am	am	pm	am	am	pm
9.40	7.52		4.52	10.10					
pm	am	am	pm	am	am	pm	am	am	pm
7.00	10.00		8.25	12.00					

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 Ft. Huron Tun. at 7:20 p. m., arrives at Battle Creek 9:25 p. m.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.
† Stop only on signal.
A. R. MCINTYRE, Asst. Supt., Battle Creek.
A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 12, 1893.

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REMAINING CAMP-MEETINGS FOR 1893.

See appointments on preceding page.

A ringing Special Mention department, this week, will particularly interest the readers of this number.

In connection with the interesting article by Elder Hope, in the Special Mention department, on the part which Russia is to act in the closing conflict, read the poetry in the Progress department.

The New York Tribune says that the panic of 1893 has already produced a greater prostration of industries than the panic of 1873 produced at any time within six succeeding years.

We received the past week a very pleasant call from brother W. J. Prismall, of Melbourne, Australia. He is in this country in the interests of a milling company, of which he is general manager.

Two new laborers have lately become connected with the work in this Office. One of these is Elder Emil Åhrén, of Copenhagen, Denmark, who will connect himself with the Swedish paper, and brother H. Gruettner, of St. Helena, Cal., who will assist in the work upon the German paper.

According to our usual custom, we will omit the REVIEW one week during the Michigan camp-meeting, to give all opportunity to attend the meeting. There will be one more paper, dated Sept. 19, then the paper which would bear date Sept. 26, will be omitted, and the following paper will be dated Oct. 3.

In the industrial world the outlook is still such as to justify the most gloomy forebodings. It is said that 15,000 men are now fed by charity in the city of Chicago. In many other cities, the situation is equally depressing. But this is not the season of the year when hard times press most heavily upon the poor. In the matter of clothing, shelter, and warmth, people can get along much better now than in the cold of winter; and if the situation is so trying now, what will it be then? Not far from one million of men, says the Providence Journal, who are usually employed, are now out of work. Unless some change occurs which cannot now be foreseen, the suffering of the coming winter must be such, in many quarters, as to be likely to cause serious trouble.

The Times-Star, of Cincinnati, says: "If no change takes place, the condition of the unemployed in the coming winter, will be pitiable beyond description. The financial stringency that affects private business, will affect the public agencies of charity; and adequate relief will be well-nigh impossible, owing to lack of means. When private citizens cannot offer employment to labor, public facilities are also limited for the same reason. Does not this labor problem impress Congress and the administration, as one of momentous and immediate concern to the government and the people?"

A year ago there was a famine in Russia, and the charitable people of this country were contributing supplies for their relief. That famine was caused by a real lack of food consequent upon the failure of the crops. To-day there is actual famine in the United States of America. Many cities and towns are learning that their people are actually starving. It is not because food is scarce; the harvests are bounteous, supplying the markets of the world. It is not because food is dear; for the most important and necessary food supplies are low, wheat being sold for fifty-five cents per bushel. It is a sudden and incomprehensible paralysis of the industries of the country. Unless we have as sudden a change for the better as we had for the worse, we shall see a terrible winter, and every one who has means to spare will have a full opportunity to minister to those who are needy. The present crisis shows that there may be a famine in a land of plenty. Such a condition of things will inevitably lead to riot, anarchy, and bloodshed. Do we not see in this strange providence evidences of the coming troubles which are to overwhelm the earth in the last days?

Elder G. C. Tenney, who has just returned from Europe, where he has been traveling in company with Elder Olsen, occupied the Tabernacle pulpit Sabbath, Sept. 9. He spoke from Matt. 24: 14: "This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." He identified this with the everlasting gospel of Rev. 14: 6, which is a designation covering the entire work of the three messages of that chapter. This is now, in its threefold testimony and power, going to the nations of the earth. The sign, then, of the most thrilling interest to the child of God, is the progress of this message in the world; and this seems to be about all that remains to be accomplished. The nations are ready, society is ready, the religious world is ready, the different phases of the work of the enemy are developed, and everything is ready, except the work in which we are engaged. What a responsibility, then, rests upon us, so to co-operate with the Lord, as not to fall behind his opening providences, and thus retard the closing message, instead of helping it forward. He gave many interesting incidents, showing how the truth is making its way in Europe, in the face of many obstacles, and fierce opposition.

At a late meeting of the National Reform Association at Saratoga, N. Y., Mrs. Mary A. Woodbridge, president of "The World's W. C. T. U.," sent to the meeting the following telegram:—

"The World's Woman's Christian Temperance Union implores God's blessing upon your meeting, and prays for the speedy quickening of the church in the reforms you advocate, that Christ may be crowned king, and ours be a Christian nation."

Heretofore this body of Christian women, in distinction from those of whom Miss Willard is president, have kept themselves aloof from politics. This action of their president looks as though they had changed their policy in this respect. When Christ is crowned king of our nation, it will be the end of the republic, and we have every reason to believe that the end of the republic and the end of the world will be very close together. When the work of Christ as our great high priest is finished in the heavenly sanctuary, and the investigative judgment closes, Christ will become a king of his own will and authority, and he will need none of the help of the National Reform Association, the W. C. T. U., or any one else to give to him that honor and glory. He will then "sit upon the

throne of his glory," rewarding the faithful and punishing those who will not obey his righteous demands. Let those who would by force of their own make him king, beware how they try to steady the ark of God.

COMPARATIVE SCRIPTURES.

The Scriptures often speak from different standpoints, using different standards of comparison, and it is necessary to bear this fact in mind, to understand the record. A good illustration is found in the book of Joshua. When the Israelites passed over Jordan to go into the promised land, it is said that the priests "stood firm on dry ground in the midst of Jordan." Josh. 3: 17.

Now it cannot be supposed that the bed of the river from which the water had but just departed, was "dry" only in a comparative sense. It was dry compared with the flood of water which prevented their entering when it was in the channel.

And that the word is used in this sense is proved by the terms used when they reached the other side. Of this we read: "And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before." Chap. 4: 18.

Here is dry land as compared with the bed of the Jordan where the priests stood; so the latter is only called "dry ground," in comparison with the waters of the river. It could not have been as dry as the banks of the river, or they could not have been said to have come up onto "dry land" when they came out of the bed of the river to the banks.

The same principle explains the language of Joel as quoted by Peter on the day of Pentecost, respecting the "last days." How could the scenes of the days of Pentecost be said to take place in "the last days," when Pentecost was at the very beginning of the gospel dispensation?—Because Peter was speaking from the standpoint of the whole history of the world; and compared with that the whole of this dispensation may be called "the last days."

But the apostles often speak of the last days from the standpoint of this dispensation only, as in 2 Tim. 3: 1; James 5: 3; etc., where the expression covers simply the last generation. Due attention to the different standpoints of comparison used in the Scriptures will often make plain what would otherwise seem obscure.

"THE SUNDAY WIGGLE."

The above is the title given by one of the ablest religious newspapers of this country, representing one of the great Protestant denominations of the present time, to the proceedings of the Chicago courts whereby the Fair has been kept open on Sunday. No doubt there has been considerable "wiggling" in reference to this matter, and certain papers are continually pointing at the terrible place the World's Fair directors are in, because they did not close the Fair "according to law." We imagine that the directors do not feel near as badly over the matter as these would-be commiserators of their case. The Fair is a great and growing success, it now being estimated that more people have entered the Fair the last week than visited it during the whole month of June. About 25,000 persons entered the Fair Sunday, Sept. 3, which is a remarkable showing, considering that nearly all the exhibits were closed, and must have fully paid the current expenses of the day. Really this great hue and cry about the painful position the directors are in, appears to be done for the purpose of diverting attention away from the painful position they themselves are in, who, trying by force of law to close the Fair upon the day they hold to be the Sabbath, have found that law is a two-edged sword, and have got themselves badly cut, trying to handle it. The real "Sunday wiggle," then, began when the churches commenced to work by flattery and threats upon Congress, to induce that body to insert a Sunday-closing provision in the World's Fair appropriation bill. This they succeeded in wiggling through, but since that time, they have not been so successful, and during the last three months there has been much Sunday wiggling, but very little progress, hence the extreme desire to lay the blame of the miscarried plan upon some one else.

M. E. K.