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The Advent
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REVIEW AND HERALD
IS THE FIELD
OF THE WORLD
And Sabbath

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

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BATTLE CREEK, MICH., OCTOBER 10, 1893.

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HAIL AND FAREWELL.

BY ELDER L. D. SANTEE.

(Coleta, Ill.)

Hail and farewell, we say to pleasant faces
That often meet us in the path of life;
They pass and fade, and often in their places
Come care and sorrow and the jar of strife.
We grasp our blessings from the bounteous Giver,
While drifting gaily down life's pleasant stream;
But childhood, youth, and manhood on time's river
All vanish like the changes of a dream—
Hail, and farewell.

Hail and farewell.—The stream is swiftly flowing
That wafts us onward to eternity,
And oft I ask, what will the seed I'm sowing
Produce in the great harvest soon to be?
This life is full of chances and of changes,
As we are drifting to the farther shore.
Oft joy to sorrow turns, or friend estranges,
And faces that we love appear no more—
Hail, and farewell.

Hail and farewell.—The spring's sweet roses scatter
Their fragrant bloom profusely round my feet,
But soon will autumn winds their gladness shatter,
And beauties perish 'neath the wintry sleet;
And life is full of mingled shine and sadness,
Love's fondest bridal and the burial train,
The mourners' heart-aches mix with smiles of gladness,
The vernal sunshine with December's rain—
Hail, and farewell.

Hail and farewell.—The tide of life is turning
To meet the billows of the solemn sea;
In the red west the sunset embers burning
Tell of the coming darkness soon to be.
Hail and farewell, we say to pleasant faces
That smile in beauty on us day by day.
O, for that shining land of heavenly places
Where to our loved ones we shall never say,
Hail, and farewell.

Our Contributors.

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

RESPECT IS DUE TO GOD'S
INSTRUMENTALITIES.

BY MRS. E. G. WHITE.

THERE are many sinners in Zion, and they are
likened to tares among the wheat. But Christ
has said, "Let both grow together until the
harvest: and in the time of harvest, I will say to
the reapers, Gather ye together first the tares, and
bind them in bundles to burn them: but gather the
wheat into my barn." We have no discouraging
message for the church. Although reproofs and
cautions and corrections have been given, the
church has stood as God's chosen instrumentality
to diffuse light. The command-

ment-keeping people of God have sounded forth
a warning to the world, to all languages, tongues,
and kindreds. The church of God is a living
witness, a continual testimony to convince men of
truth if accepted, to condemn them, if resisted
and rejected.

The sin of Israel is again presented in the
rebellion of Korah, Dathan, and Abiram. By their
representations of matters they influenced men in a
course of evil. "And they rose up before Moses,
with certain of the children of Israel, two hun-
dred and fifty princes of the assembly, famous in
the congregation, men of renown." (Read the
history in Numbers 16.)

"And the earth opened her mouth, and swallowed them up,
and their houses, and all the men that appertained unto Korah,
and all their goods. . . . And all Israel that were roundabout
them fled at the cry of them: for they said, Lest the earth
swallow us up also. And there came out a fire from the Lord,
and consumed the two hundred and fifty men that offered in-
cense."

But after this terrible exhibition, after hearing
the horrible cries of those who went down into
the bowels of the earth, after seeing the 250
men consumed by fire, we would suppose that re-
bellion would have been cured. But history re-
cords the fact that the congregation murmured
against Aaron and Moses, saying, "Ye have
killed the people of the Lord." Does not this
show us the great danger of murmuring and re-
bellion? It seems that rebellion is next to in-
curable. If all the evidence that God gave them
did not convince them of the sin of accusing the
chosen of the Lord, what power could be brought
to bear upon them to correct their unjust charges
and accusations? They saw the earth open, they
saw the men swallowed up, they heard their cries
of terror, they saw the 250 consumed by fire, all
famous in the congregation, and men of renown;
but where was their remorse and repentance?
On the morrow it was evident that their principles
and sentiments were unchanged. They had still
a charge to make against the chosen instrumen-
talities of the Lord. And they said to Moses and
Aaron, "Ye have killed the people of the Lord."
They were so enraged against them that they
would not have hesitated to kill Moses and Aaron.

"And it came to pass, when the congregation was gathered
against Moses and against Aaron, that they looked toward the
tabernacle of the congregation: and, behold, the cloud covered
it, and the glory of the Lord appeared. And Moses and Aaron
came before the tabernacle of the congregation. And the Lord
spake unto Moses, saying, Get you up from among this con-
gregation, that I may consume them in a moment. And they fell
upon their faces. And Moses said unto Aaron, Take a censer,
and put fire therein from off the altar, and put on incense, and
go quickly unto the congregation, and make an atonement for
them: for there is wrath gone out from the Lord; the plague is
begun. And Aaron took as Moses commanded, and ran into
the midst of the congregation; and, behold, the plague was
begun among the people: and he put on incense, and made an
atonement for the people. And he stood between the dead and
the living; and the plague was stayed. Now they that died in
the plague were fourteen thousand and seven hundred, besides
them that died about the matter of Korah."

All this trouble, the slaying of nearly 15,000
souls, was the result of envy and jealousy. How
sad was the outcome to those who were seeking to
be first, and who were not willing that Moses
and Aaron should occupy the position of trust
in which God had placed them. We are to be
guarded on every point. By many the office of
the Christian ministry is not understood. While
there are some in the church who almost worship
their ministers, who praise and flatter them and
place them where God should be, there are others
who do not pay them proper respect.

Those who place their entire dependence upon
their minister, place upon him their burdens,
and make him carry their cares, and do not seek
the Lord with earnest prayer for his counsel.
They make the minister do their thinking for
them and be their wisdom. They are slothful
servants, failing to improve the talents God has
given, failing to bear the burdens God has ap-
pointed to them. They do not educate them-
selves to think and devise and plan, and seek to
lift every unnecessary weight from the minister.
Burden upon burden is placed upon the minister,
and men act as though they thought he was en-
dowed with immortal power. The minister who
is placed where God should be, is left to faint
and fail, when he might have lived years to do
faithful work for God; and yet though this re-
sult has often been seen among us, men do not
learn the lesson, and share the burden of him
who is placed in a position of trust. When it
is too late, many see that they should have shared
his load, instead of placing all their burdens
upon him. They see that they should not have
taken their trials to mortal man, but should have
carried them to God, and thus have obtained a
precious experience in lifting their own burden
through the strength of Christ. We must be
faithful in the least, if we would be faithful
in much.

But while the minister is by some exalted to
the place of God, and is seeking to do what
God never designed he should do,—trying to
work out his own salvation and the salvation of
others,—by others he is not treated with the
respect and reverence due to God's appointed
agencies. Those who disrespect the minister of
God will not accept his counsel, and they refuse
to be helped by any of God's appointed instru-
mentalities. They have determined that they will
go to God alone for help; but while they have
this spirit, God does not give them the help
they desire; for their pride, their self-esteem,
their erroneous ideas, must be corrected before
they can be in a situation where they can appre-
ciate help from God.

"There was a certain man in Cesarea called Cornelius,
a centurion of the band called the Italian band, a devout man,
and one that feared God with all his house, which gave much
alms to the people, and prayed to God always. He saw in a
vision evidently, about the ninth hour of the day, an angel of
God coming in to him, and saying unto him, Cornelius. And
when he looked on him, he was afraid, and said, What is it,
Lord? And he said unto him, Thy prayers and thine alms are
come up for a memorial before God."

But the angel did not give him the light that
he might have given him, but directed him to
take a course whereby he might come into con-
nection with one who could tell him precious
truth. So the angel gave him specific direction,
saying, "And now send men to Joppa, and call
for one Simon, whose surname is Peter: he
lodgeth with one Simon a tanner, whose house is
by the seaside: he shall tell thee what thou
oughtest to do."

Cornelius implicitly obeyed the instruction,
and the same angel went to Peter, and gave him
his instructions. This chapter (Acts 10) has
much precious counsel in it for us, and we should
study it with humble attention. When the Lord
has his appointed agencies whereby he gives help
to souls, and men disrespect these agencies, and
refuse to receive help from them, and decide
that they will be directly taught of God, the

Lord does not gratify their desire. The man who takes such a position is in danger of taking up with the voices of strangers, and of being led into false paths. Both Cornelius and Peter were instructed what they were to do, and they obeyed the angel's word. Cornelius gathered his household together to hear the message of light from Peter. If he had said, I will not be taught of any man, the angel of God would have left him to himself; but this was not his attitude. When Peter came to the house of Cornelius, Cornelius fell at his feet to worship him, but Peter at once raised him up, saying, "Stand up; I myself also am a man."

The two men then told how they had seen an angel of God, and how they had been directed to come together. After Cornelius had told his wonderful story, he said, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." While Peter was speaking the words of life, the Holy Ghost fell upon all that were there assembled. Now we should avoid the two extremes that are seen among us in regard to the treatment of ministers. We should not manifest a superstitious attachment toward our ministers, and exalt them to the place where God should be, neither should we ignore them, disrespect the office of the ministry, and fail to take heed to counsel and reproof given by those in the sacred desk. Let no one think that he will go away by himself, and be taught of no man, when it is the order of God that human agents shall instruct his people. The Prince of heaven clothed his divinity with humanity, that humanity might touch humanity. He identified his interests with those of humanity.

The work and order of the ministry were established by Christ himself, the great head of the church. He said to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." "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." These whom God has appointed are workers together with God, and they are to be respected and honored and loved. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."

THE KINGDOM OF CHRIST.

BY W. E. HOWELL.
(Battle Creek, Mich.)

WHEN Christ made his triumphal entry into Jerusalem, it was amid the acclamations and hosannas of the multitudes who thronged about him, who, contrary to what he had been teaching them, mistook this as the first step in his assumption of temporal power on earth. Chiefest among those who hailed him with shouts of joy were his own disciples. Doomed to disappointment on account of their unbelief that his kingdom was not of this world, they cast their garments and branches of palm-trees in the way before him, as an expression of their delight at the ushering in of the new sovereignty and the crowning of the new ruler; and this, notwithstanding the fact that Christ, but a short time before, had foretold his humiliation and death. Unbelief caused the fatal error, the result of which was the denial of Him who had come to be their Saviour, and who alone could save them. How much this mistake of his most intimate followers, and the

knowledge of the outcome of their attitude toward him, must have increased the agony of the Saviour as he halted a moment on the high overlooking Jerusalem, and wept over her folly, none but he can know. What anguish must have filled his soul as he saw those for whom he had given all,—and this soon to be sealed by his own blood,—those who were nominally his own people, taking a course that would result in their rejecting him wholly.

This event was placed on record for our instruction, upon whom the ends of the world are come. What is the lesson to be learned? Is there anything transpiring now just before Christ's second advent, similar to those experiences in his first advent? Are any of his professed followers now heralding him as temporal ruler, as King of nations? There is a class of people into the title of whose chief organ the word "Christian" (Christ-like) enters, thus showing them to be professing Christ. One of their loudest rallying cries is, "The King of kings will be exalted in our land to the throne." The other part of the name of this organ is "Statesman;" and so their scheme is to make Christ the great Christian statesman in a kingdom of this world, in spite of his own declaration that his kingdom is not of this world—just exactly as his followers into Jerusalem attempted to do. And those who are attempting this work now will fail just as surely and just as miserably as did those who attempted it back there. Those back there proclaimed Christ temporal king right in the face of his statement that his kingdom was not of this world; and in doing so, quoted in support of their position the very scripture (Matt. 21: 9; Luke 19: 38) that Christ had used but a short time before (Luke 13: 35) in reference to his future kingdom: "Blessed be he that cometh in the name of the Lord." And so those who are now proclaiming him King of nations quote in support a scripture which plainly refers to Christ's future kingdom (see *Christian Statesman*, of Aug. 5): "The kingdoms of the world will be [the text reads "are become"] the kingdoms of the Lord and of his Christ."

Why did those back there reject Christ?—Because they did not believe the Scriptures which said that he would be "despised and rejected of men; a man of sorrows and acquainted with grief;" and then went right on and despised and rejected him because he did not come in the way they had laid out for him to come. But no more bitter was their disappointment when he did not assume temporal power and exalt himself and them before the eyes of the world, instead of remaining the meek and lowly Jesus that he was, come to be their Saviour and to exalt them in due time, than will be that of those who are now attempting to make him "King of nations," instead of receiving him as their personal Saviour from sin.

Another thing further identifying the work of those now trying to exalt Christ to the kingship of the nations, is the language with which they greet their king-elect. While in Christ's time they cried "Hosanna to the son of David, Hosanna in the highest," their duplicates are now crying, "Hallelujah! the Lord God Omnipotent reigneth" (*Christian Statesman*, July 22). And just as the end of that mirth back there was heaviness, so the end of this mirth down here will be as "bitter as wormwood."

The Jews rejected the One who was the true Christ, because he did not come with the pomp and grandeur they supposed he would, and did not establish himself as temporal ruler, as they were expecting. But after they rejected him, there is no record that they set up another for king and called him Christ. Here is where it will be lamentably worse when the professed followers of Christ now not only reject Christ, but set up another power which they call Christ. And they will have such evidences to them that this power is Christ, that if they do not diligently search the Scriptures, and know what is coming in these last days, they will be grossly

deceived. If Christ's kingdom is not of this world, as he himself expressly declares, then there is but one other power that could be set up, that which is of the world, Satan's; for these two powers are the competing ones. What a deadly delusion it will be when Satan is mistaken as Christ, and obeyed as Christ. He will never want better vantage ground, and, sad to say, is gaining it only too rapidly.

But what was the result politically of the Jews rejecting Christ?—The accomplishment of all the destruction foretold by Christ in regard to Jerusalem, and the demolishing of the whole nation as a nation. Their glory and power as a nation were lost, never to be regained. And precisely the same result will follow in this nation when the same course is pursued, only the crash will be as many times greater than that back there, as this nation has attained greater glory and power than that one.

Isn't it time for God's people to be on the alert? Should they not be doing all within their power (and this means much more than they have been doing), to push the message of warning to the world, that the subjects may be speedily made up for that kingdom of Christ which is not of the world, and which shall last forever and ever?

"WHAT SONG BOOK SHALL WE USE IN OUR SABBATH-SCHOOL?"

BY ELDER F. M. WILCOX.
(Oakland, Cal.)

THIS is coming to be a frequent question of late with some who have wearied of our present collection of sacred songs. It is argued that our present Sabbath-school singing-book, "Joyful Greetings," is too small to answer the demands of a longer period of use, and that to awaken and maintain desirable interest in the song service of the school, a new collection of hymns and tunes is needed. There may be, we are willing to admit, some argument in these considerations for a change of singing-books, provided that in the new book chosen exist all needed qualifications to make its use safe and proper. But we should be very unwilling to admit that the above considerations, or any others that might arise, would furnish sufficient ground for the introduction into our schools of song books published by other denominations than our own.

The varied collection of song books published by our people would certainly make such action as that wholly unnecessary and unwarranted. For if the songs found in "Joyful Greetings" are "worn out," the excellent hymns contained in the "Song Anchor" can be brought into use. And if any of our schools have exhausted all of the songs contained in both of these books, which we think is quite improbable, our church hymnal, "Hymns and Tunes," could be taken up for present use. In fact, some of our schools have always used our large hymn-book, or selections taken from it, since its first publication, and they sing its hymns and tunes to-day with greater zest and appreciation than ever before. Here, then, we have three song books published by our own people, or recommended by them, from which to provide music for our schools. It would certainly seem that these were sufficient for present needs, or until some new collection shall be published, without looking to other publishing houses for supplies.

But there is another phase to the question of using outside song books, which to our mind transcends in importance the ones already noted. While it is entirely unnecessary in view of the books published by our own houses, it is wrong and impracticable to do so. We all know something of the errors of doctrine commonly held in the world to-day, and of the relation they sustain to Bible truth. These false doctrines are not preached alone from church pulpits, but are as freely and quite as effectually taught in

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the popular hymnology of the times. Few indeed are the song books which are free from these errors. None have we ever found outside of our own denominational books, which are free from these failings. Shall we place these errors before our youth and children, and not expect them to be contaminated thereby? Surely we cannot do so.

But some may inquire, "Do not many of these books, as for instance, 'Gospel Hymns,' contain many excellent and soul-inspiring songs?" We answer unhesitatingly, Yes. But alongside of these same excellent songs, are others full of errors and misleading doctrines. Unconsciously are we led on step by step. Association with error makes it appear less dangerous, and ere we are aware of our departure, we will find ourselves singing with as much zest and earnestness, but not, however, to the glory of God, the song containing the admixture of error, as we sang the song that harmonized with Bible truth.

Quite as well, it seems to us, might we drop our good church paper, the REVIEW AND HERALD, and go to taking the church paper of some other denomination. We can find many journals published by the great religious world, which contain much excellent matter. But we would not wish, certainly, to place these before our children for constant perusal. For in connection with the good instruction they contain, are advocated many false doctrines and misleading theories.

Or by the same logic of reasoning, why might we not as well drop our own Sabbath-school lessons, and use in our schools those prepared by the International Sunday-school Lesson Committee. We would find many rich gems of thought and truth, presented by some of the most talented writers of the day. But this, too, would be inconsistent; for while these lessons would contain many good things, they would also teach doctrines which we could not accept as the truths of the Bible, and many of our children and youth, and unconsciously we ourselves, would be affected by the same. But why object to the one, and accept the other. The same underlying principle of right obtains in the matter of song books and the study of lessons. One perhaps may be a greater perversion of a right principle than the other, but both must be considered from the same standpoint.

We cannot afford to place before our youth and children, or even before ourselves, that which leads from Bible purity and simplicity. Every hymn sung in the Sabbath-school should be sung to the glory of God. Every move made and action taken with reference to the singing, should be done with direct reference to its influence upon the hearts and minds of our brethren and sisters. We might be able to discriminate between good and evil, and by the Lord's help to choose the good, but the question should not be one with reference to ourselves alone. Are our brethren and sisters able to do it? Are our youth and children able thus to discriminate? As parents and teachers, let us watch jealously the eternal interests of the souls committed to our watch care. Some day we must render an account of our stewardship.

We understand that a new song book for Sabbath-school use is already in process of preparation by some of our leading workers. This we shall be glad to welcome. But until it appears, whether its publication be speedy or long delayed, we trust that our schools may be able to find in our own song books that spiritual instruction and satisfaction which it is their privilege to draw therefrom.

In answer, then, to the question, "What song book shall we use in our schools?" we answer without qualification, use some book published or recommended by our own denomination, and none other. "Joyful Greetings" is to be preferred. It was designed for Sabbath-school use. But if any of our schools feel that they cannot longer content themselves with that, let them take up

again for awhile the "Song Anchor," or use for a time our regular song book, "Hymns and Tunes." There is a smaller collection published, "Selections from Hymns and Tunes," which may be obtained very cheap. Let us stand by our own denomination, and what we believe to be the inculcation of right principles, in music and singing, as well as in every other line of duty in church and school work.

THE REUNION OF SAINTS.

BY MRS. SUSAN MCINTOSH-CHAFFEE.

(Ventura, Mich.)

IN songs of good cheer lift the voice,
The Master is coming again.
O! lift up your heads and rejoice,
He's coming! he's coming to reign.
He's coming! he's coming to reign.
Loved kindred from every clime
Will there meet to part nevermore;
Forgotten the sorrows of time,
Lost in joy on the evergreen shore.

Fond mothers will clasp in their arms
The loved ones death claimed long ago,
The crown, the white robe, and the palm,
On each will the Saviour bestow.
Your tears will be all wiped away,
And sighing and mourning shall cease.
Lord, hasten the glorious day,
Bring in the grand era of peace.

Our Captain now leads us along
To mansions he's gone to prepare,
Soon to open the gates to the throng,
And bid them his glory to share.
To seats at his board he'll invite,
And girded will serve at the board,
While the ransomed in garments of white
Will smile o'er the feast of the Lord.

REFLECTIONS.

BY C. P. WHITFORD.

(Gainesville, Ga.)

EVERY person who has ever lived since the creation of this world, has been remembered by the Saviour. "For when we were yet without strength, in due time Christ died for the *ungodly*." Rom. 5:6. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Verse 8.

When the Creator placed man in the beautiful garden of Eden, he also gave him a law of which it is declared, "Wherefore the law is holy, and the commandment holy, and just, and good." Chapter 7:12. The man and the woman that the Lord had made and placed in the garden subject to this law, were also "holy, and just, and good." Concerning the creation of man, we read, "Lo, this only have I found, that God hath made man upright." To be upright is to be righteous. "And God saw everything that he had made, and, behold, it was very good." Gen. 1:31. But this holy, just, good, and righteous man in the very beginning of his existence acted directly contrary to this holy, just, good, and righteous law, and thereby made himself unholy, unjust, and unrighteous. "What, then? Are we better than they?—No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one." "For all have sinned, and come short of the glory of God." Rom. 3:9, 10, 23. Because of wrong doing the sentence of death passed upon all men, "For all have sinned." Gen. 3:17-19. "All" includes you and me, my brother and sister, therefore you and I have sinned. "The wages of sin is death." Rom. 6:23.

But we have reason for gratitude of heart that man was not left in this helpless, hopeless condition. Because of the great love of God for those whom he had created, you and I have been remembered in a most tangible manner. After man had sinned, and the sentence of death passed upon all men because of sin, the precious loving Saviour saw man's necessity. He saw his helpless, hopeless, and lost condition, and without

any desire expressed on man's part, he proposed to his Father a plan whereby man could be again reinstated into favor with God. Heb. 12:2. That plan was that he would die in man's place, and thus satisfy the demands of the law. The Father accepted the plan (John 3:16), which has been carried out. Heb. 9:28. "Christ Jesus came into the world to save sinners." 1 Tim. 1:15. As all have sinned, and as all are sinners, it follows that Christ came into this world to save everybody.

The penalty for the transgression of God's holy law has been paid in behalf of every person that has ever lived. All will not accept of the pardon, and thus come into favor with God, but it has been purchased just the same. The choicest treasure of heaven paid the penalty for the transgression of God's law by dying on the cross. "Death passed upon all men" (Rom. 5:12) because of Adam's wrong doing. Even so by the right doing of one, "the free gift came upon all men unto justification of life." Verse 18. Therefore it is plain that the penalty for the whole world has been paid. The Lord did not consult man before remembering him in this way.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10. It was man who had done wrong, and man who deserved punishment. But man escaped receiving that which he justly deserved. But of our God it is said, "He delighteth in mercy." Micah 7:18. Mercy is an attribute of God which disposes him to treat another better than he deserves. "It is of the Lord's mercies that we are not consumed, . . . great is thy faithfulness." Lam. 3:22, 23. "The earth is full of the goodness of the Lord." Ps. 33:4, 5.

The action of the Son of God in dying to save lost man, gives conclusive proof of the truthfulness of these scriptures. God is love. "Christ also hath once suffered for sins, the just for the unjust." 1 Peter 3:18. The one who deserved punishment escaped. The one who had never sinned, and consequently did not deserve punishment, is the one who received it. Why did Christ consent thus to be punished?—"That he might bring us to God." 1 Peter 3:18. This is the greatest proof of the love of God for those whom he created that could possibly be afforded. The great mystery is that all people in the world do not show by their lives and conversation some slight appreciation of what the dear Saviour has done for them. He is their best friend, and yet they pass him coldly by. "He giveth to all life, and breath, and all things" to enjoy, and yet many never even thank him for these rich and inestimable blessings. Is it not passing strange? "He was wounded for our transgressions and bruised for our iniquities," yet he is not loved. Each year as the holiday season comes round, we remember our friends and loved ones with gifts of but little consequence in comparison with the gift which the Saviour has bestowed upon us,—even his own life,—and we are filled with gratitude of heart for such kind remembrances, and in many ways try to express our appreciation.

But is it not passing strange that any person should, after having been rescued from destruction by another, freely consenting to die in their stead, manifest no care or love for that one who had thus been their Saviour? The lowest type of earthly love would not be so ungrateful as that! The highest type of earthly love is that perchance some individual might be found who would die for his friend; but in Christ we find an individual who dies not for his friends, but for those who did not love him at all. They were his enemies. Rom. 5:8. Here is a manifestation of love that is beyond our conception. Such is the nature and character of God. It seems to me that if any one is entitled to the best energy of the life and affections of the heart, it is the person who shows by his actions that his pretensions of love and friendship are true and sincere. Who has manifested greater love in

their actions in our behalf, than the Saviour of the world?

Truly it is good to be remembered of the Lord. I cannot but love the Saviour for what he has done for me. The more I know of him, and the better I become acquainted with him, the better I can love him. To me he is all in all.

"Unto you therefore which believe he is precious." 1 Peter 2:7.

POINTS IN THE LIFE OF SATAN.

BY ELDER CLARENCE SANTEE.

(Carthage, Mo.)

(Concluded.)

WE turn to 1 Cor. 15:27, 28, and in these texts we see that, first, all the created intelligences are made subjects to Christ to all eternity. (See also Psalm 72.) Then Christ himself is subject to the Father (1 Cor. 15:28), making three steps,—man, Christ, and God. Satan offers all the kingdoms of the world to Christ in exchange for his worship; but as truly as Adam's worship brought his possession into the hand of Satan, so would the worship of Christ to Satan have placed all of his possessions in the hands of Satan. God could not lie, and the ambitions of the Devil would have been realized, "I will be like the Most High." All created intelligences would then have been subject to Christ, Christ himself have been subject to Satan, and Satan have been in the place of God.

Though Satan was expelled from heaven, his dominion is strong; and though he will ultimately fail, his plan of action is mapped out by one who seals up the sum full of wisdom. Ezek. 28:12. In many ways his kingdom is patterned after the kingdom of heaven itself for strength. He has a kingdom (Matt. 12:26,) and his kingdom is a unit in its warfare against God. All the way through we find his power—not creative but *usurped*.

His kingdom is of this world. John 14:30. He has a throne. Ps. 94:20. The same verse tells us that a law proceeds from that throne. His throne must also be connected with this world as the seat of his kingdom. If we can determine the place of his seat, then we may look to that place for the most explicit declaration of his law. In Rev. 2:13 it is stated that Satan has a seat, and in Rev. 12:9 we read that the dragon spoken of is the Devil. His visible agent was pagan Rome. In chapter 13:2 the dragon, which is Satan, gives to the papacy his seat. From that time papal Rome would seem to be the visible agent, and the seat of Satan at that time was Rome. Rome has been the center for both pagan and papal power. Exceptions to this rule have been of short duration. From this place, then, we may expect to see attempts to improve upon the written word of God.

Satan claims that God's word is unreliable (Gen 3:1-5), but that in his own word there is life. Ezek. 13:22. To impress this thought, we hear such declarations as these: "The pope can dispense with all things, *even the precepts of Christ*;" he can "of wrong make right by changing laws," etc. In it all God warns us that there is deception and death. Rom. 6:23. The law of Satan is a "law of sin and death." Chapter 8:2.

We have now found that Satan's seat is closely allied to the papal chair. Martin Luther, speaking upon this point, says, "I know now that the pope is antichrist, and that his throne is that of Satan himself." What is the law that proceeds from this power?—Almost a duplicate of the law of God, but creative power is not in his law. (See law as changed by Rome.) The first command Satan can accept. The second is struck out to leave room for idol worship, or, as Paul states it, worship of devils. 1 Cor. 10:20, 21. The third is retained, with himself as God, from whom the law proceeds. The fourth—the

seal of God, the memorial of his creative power—is changed, and commemorates—not creative power, nor the true God, but the usurped power of the man of sin, the Devil.

In the "Abridgment of Christian Doctrine," a Catholic work, they claim the change as a proof of their power.

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

"Answer.—By the very act of changing the Sabbath into Sunday," etc.

The other commands remain, with the exception of the division of the tenth to complete the number. These come from the one who is given the seat of the dragon and the authority that he alone gives. In the closing struggle between truth and error, the rival Sabbaths will be held up to all, one pointing to the Creator and his worship, the other to the prince of this world and his worship.

Every point in the worship of God will be used in the worship of the beast but this. For several reasons it seems impossible that Satan should lead anybody to keep the Sabbath,—first, It is a memorial of *creative power*; second, The keeping of the first day is a sign of *our allegiance* to the power that has chosen it as a *sign of his power*. To accept of the first is to deny the second. If we reject the second, God says we will accept the first. Rev. 13:8.

With the choice between Christ and antichrist,—each class at the close receiving the appropriate mark of their leader.—the battle is finished. The righteous are soon delivered to be with Christ. Then for one thousand years Satan and his angels, without one ray of God's sunlight (see Jer. 4:23, 28; Rev. 20:2-7), will be bound to this desolate, broken-down earth. Fitting judgment upon the one who made it so! As this long period of inaction expires, the wicked dead are raised to life. As the great majority have gone down in death, believing in the immortality of the soul,—that first great deception of the Devil,—they awake, and viewing the hosts from wicked Cain to their own time, the thought would naturally be that they had stepped from the sick bed to the immortal shore, and the city of God will be in sight. Satan leads the deluded hosts around the "camp of the saints" (Rev. 20:9), and at this time is fulfilled the prediction of our Saviour (Luke 13:28) that they shall see "Abraham, and Isaac, and Jacob . . . in the kingdom," while they are thrust out. The walls that otherwise might obstruct their vision, are transparent, "clear as crystal." Rev. 21:11, 18. Instead of entering the camp of the saints, the beloved city, after viewing the glory afar off, that might have been theirs (Num. 24:17), the fire comes "down from God out of heaven," and devours them. Rev. 20:9. Satan with all who have rendered allegiance to him, will be reduced to ashes (Ezek. 28:18; Mal. 4:3), and the curse of sin will be remembered no more. Rev. 21:4.

NATURE OF CHURCH FAIRS.

BY MRS. M. A. DURKEE.
(Battle Creek, Mich.)

[EXTRACT from a letter written to a young lady correspondent:—]

You ask me if I think it wrong to hold church fairs in the church?—I think it is. But have you inquired what the Bible says? That should be our guide in all things. In John 2:13-16 you will find that Jesus did not want money-changers in the temple. Those who bought and sold were driven out, the tables overturned, and the command was given, "Make not my Father's house a house of merchandise."

That ought to be enough for us; it is plain and simple, no mistaking what the Lord thinks of that matter, though many seem to act as if they never knew it was in the Bible. Ministers surely ought to know, and should raise a voice against such proceedings in the house dedicated

to the worship of God. But there is such a clamor for entertainments, that the members rule, and the ministers give way rather than offend those who help to support them.

If your minister is outspoken on this subject, stand by him, and let no one deceive you into thinking there is no harm in doing what Christ disapproved. The natural heart craves many pleasures that are not helpful to a Christian life, but I think those who truly want to do right, will wish to avoid places that foster vanity and frivolity in speech and conduct, and we know those church fairs could not be a success if the manner and Spirit of Christ were acted there. If the word of God was studied more, Christians would find a better way of raising means to help the church. If preaching the pure, simple gospel in all truth and sincerity, does not effect men's hearts, and pockets as well, then such preaching must be counted a failure, or else the preacher needs a new supply of grace to awake his hearers from their indifference.

Satan gets a strong hold in the hearts of church-members who do not feed upon the words of life, and take them as meat and drink. He can make them think they are doing excellent service for God by being very active in securing means for the church, or to support the minister. They will enjoy getting up a church fair far more than attending a prayer meeting. By such diversions are the church and the world united; no wonder conversions are few, and believers weak in faith toward God. Read chapters 14, 15, and 16, of John, and you will there find what Jesus wants his disciples to be, and what he will do for them if they abide in him and keep his words in their hearts. They will not be unhappy nor seek childish amusements.

John 14:17 says, "Whom the world cannot receive, because it seeth him not, neither knoweth him." (See also verses 15, 18, and 19.) The spirit that Christ puts into the heart, will find no affinity in church fairs. Christ gives something so much better, that you would have no desire to unite with them in church gambling.

If I have helped you any, and you have a little light, do not fail to let it shine. There is much more that might be said on the subject, and you can readily find abundance of testimony by a careful search of the Bible.

HOW TO WORK FOR THE CATHOLICS.

BY A. FORD.
(Angers, Quebec.)

KNOWLEDGE of, and obedience to, the word of God is the remedy to be applied to unbalanced minds. Ps. 19:7; Matt. 4:4; 2 Tim. 3:15-17; Heb. 4:12, 13. The mistaken idea that God is pleased to see men or women in monasteries or convents, crushing out their natural affection, and denying themselves of proper comfort, thinking they are saving all their love for God, and are *doing* much to please him, is met by the following Scriptures: 1 John 4:21; Eph. 5:25; 1 Tim. 4:1-5; Ex. 34:6, 7; Ps. 7:32; 36:7, 8.

It may be objected that the Catholic would not listen to Scripture; if so, let the objector consider how few of the Protestants listen and then *receive* the truth for this time. So no one should feel discouraged if the mass of the Catholic population reject it without hearing much of it. But to those who are to be saved, the gospel of Christ will be "the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith." Rom. 1:16, 17.

Of course wisdom, caution, tenderness, prudence, and a firm trust in Him who alone can enable us to reach hearts, is necessary in this work; but he who loves every one of his poor, wandering, sin-sick children, can supply all these, and may his Spirit stir up and inspire the hearts of those whom he will send to do this solemn work.

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"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

"TAKE THEREFORE NO ANXIOUS THOUGHT FOR THE MORROW."

BY E. J. JOHNSON.
(Hart's Road, Fla.)

Too often our Saviour's injunction forgetting,
We let the to-morrow disturb and distress,
"Though we're told that each day with its sunrise
and setting,
Brings evil sufficient, and also brings grace.

Could we put away doubt and fear and repining,
And our future commit to the wisdom above,
The light of God's glory would round us be shining,
And our lives be like mirrors reflecting his love.

Ills feared for the morrow may not overtake us,
To-day we're commanded to work, watch, and
pray;

And our Helper will never forget nor forsake us;
We have his assurance, "I'm with you alway.

"And all power is mine on earth and in heaven.
Cast every burden and care upon me;
To him that believeth to-day shall be given
My strength—the to-morrow may not be for thee."

"MY MEDITATION OF HIM SHALL BE
SWEET." PS. 104: 34.

"My meditations of him shall be sweet" when I remember his constant and near presence; for he is the joy of my life and the life of my joy. Joy without him is hardly worth the name of joy, and sorrow with him is better than joy. When my heart is overwhelmed because of my enemies and foes, my terrified soul turns quickly to him, and David's prayer becomes all my own: "Be not thou far from me, O Lord: O my strength, haste thee to help me. Deliver my soul." The answer quickly comes, "Wait on the Lord: be of good courage, and he shall strengthen thine heart."

But O my Saviour, "they mar my path." Remove these enemies, even for thine own name's sake; for then shall I run in the way of holiness, and my ever-brightening path shall show forth thy praise. And again the answer comes: "Commit thy way unto the Lord." "My presence shall go with thee." Nearer and nearer draws the Saviour, sweeter and sweeter is his presence in this time of my soul's greatest need. He lifts my prostrate soul, and bids my weary eyes survey the upward path. How glorious to behold! He tells me these light afflictions are working out "a far more exceeding and eternal weight of glory." And my soul breaks forth in singing—

"I fear no foe, with thee at hand to bless,
Ills have no weight, and tears no bitterness."

Blessed are they who have learned the secret of a happy life, and like Enoch, walk with God. The delighted soul bathes in the sunshine of his smiles, the face reflects the peace that flows like a river.

It was the presence of Christ that made the journey to Emmaus so delightful. We know that the favored two started with slow steps and heavy hearts, and there was a deep tone of sadness in their voices as they talked of all the strange things that had happened. But what a change came over them! A stranger joined their company, and as he talked with them, their hearts burned within them. And so it came to pass that the last hours of the day were the best hours. In the morning it was cloudy and dark, but in the evening it was light; for as they sat at meat, the Sun of Righteousness shone full and clear into their hearts, dispersing all the clouds.

Does not this journey remind us of some of the days of our pilgrimage? The morning found us heavy hearted. We knelt at the mercy seat, while sighs and groans took the place of rejoicings. With slow steps and ach-

ing hearts, we began the duties of the day. But soon there came a change. Jesus our Lord drew near. He spake some cheering promise, uttered some whisper of his love. Our hearts began to melt. We prayed, we praised. We rose and hastened to our duties, singing as we worked, and so the hours sped on. Night fell; still he tarried. We slept in sweet security; for so "he giveth his beloved sleep."

Happy the soul that hath the abiding presence of the Saviour. Be this our constant prayer, "Abide with me." "Lord, I am not worthy that thou shouldst come under my roof," but yet my heart cries out, "Abide with me." Give me light in the evening time, "Abide with me" "until the day break, and the shadows flee away."

"Not a brief glance I beg, a passing word,
But as thou dwelst with thy disciples, Lord,
Familiar, condescending, patient, free,
Come not to sojourn, but abide with me."
Akron, Ind. C. E. HARTER.

THE BENEFIT OF THE BABY.

A BABY in the house is an obstructor. It interferes much with one's ease and comfort. It demands much attention by its little distresses in the day-time, and often keeps one awake by its pains and aches at night. It tries one's patience and love by its frequent appeals to them. The flesh and blood of parents, as well as of babies, sometimes cry out. It is not a pleasant thing to be compelled to stop some important work in the day-time to look after baby. It is not a pleasant thing to be compelled to get up at night, when one has been worn down by the labors of the day, and walk the floor by the hour with the wakeful, crying little darling. It is an irksome thing to have to become familiar with vials of medicine, and learn how to pour out drops into a spoon, and give them to the baby. It is a dreary thing to have to go, in the middle of the night, through deserted streets, over rough roads for the doctor, when baby is suffering from an acute attack of croup or diphtheria, or some other alarming disease. It is a weakening thing to have to pay the doctor's bill for service to baby. The dear little innocent becomes, at times, almost a burden.

Nevertheless, baby richly compensates its parents for all the attention it receives from them. It does not always cry. It does not always suffer. Sometimes it smiles and crows and laughs. Sometimes it beams with budding intelligence, and converses with father and mother in the language of sparkling eyes and dimpled cheeks and ruby lips and moving hands and feet. At such times it becomes to them a revelation of brightness and beauty and hope, and kindles emotions of gladness and joy in their hearts.

But it does more; it educates them. The demands which it makes upon their time and patience and strength are so many calls upon them to exercise themselves in good works. It cultivates and enlarges their sympathies by all the appeals it makes to them for help. Every time they awake, in attention to it, feeling their own need of sleep; every time they are compelled to rise and carry it about in their arms, when desiring to lie down themselves and rest, they are disciplined and trained to show kindness, at the expense of self-denial, toward all others, who, suffering, may chance to fall in their way. Every time the mother's heart is caused to go out in tearful tenderness toward her own feeble one, she is taught to go out in pitying compassion toward the feeble ones of all the race. Every time the father is compelled to go forth for the doctor for the baby, he is brought under training to go forth on errands of mercy and help for others, who, though not babes, are needy and distressed. Every time he is compelled to pay a doctor's bill for service to baby, he is instructed and put in the way of contributing of his worldly means toward the restoration of the sick to health; toward the building of asylums for the poor, the

blind, the deaf and dumb, the widow and the orphan; toward the erection of houses of worship wherein the mercies of God may be sought and found.

In the demands which the baby makes upon our sympathies, our patience, our time, and our means, it is a type and representative of the weak, the dependent, and the suffering of the entire human family. We are taught by it not to seek our own ease, or pleasure, or comfort, but to spend and be spent for our fellow-men.

The baby is a well-spring of joy, because of its budding, blooming, beautiful ways at times. But it is also an educator. Its helplessness excites pity, but at the same time tends to the development of all that is noble and generous and humane in those who are moved by the tender sentiment.

There is a world of difference in the advantage that has been enjoyed by those who have been, and those who have not been, trained by the baby.—D. Stevenson, D. D.

ONLY HIS MOTHER.

"CHARLES HOLLAND, at your service!" A well-dressed, well-mannered, pleasant-faced boy. You feel sure you will like him. Everybody who sees him feels just so.

"His mother must be proud of him," is a sentence often on people's lips. Look at him now, as he lifts his hat politely in answer to a call from an open window.

"Charlie," says the voice, "I wonder if I could get you to mail this letter for me? Are you going near the post-office?"

"Near enough to be able to serve you, Mrs. Hampstead," said the polite voice. "I will do it with pleasure."

"I shall be very much obliged, Charlie, but I wouldn't want to make you late at school on that account."

"O, no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office."

And as he received the letter, his hat is again lifted politely.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister, as the window closes. "Always so obliging; he acts as though it were a pleasure to him to do a kindness."

Bend lower, and let me whisper a secret into your ear. It is not five minutes since that boy's mother said to him, "Can't you run up-stairs and get that letter on my bureau, and mail it for me?" And Charlie, with wrinkles on his forehead and a pucker on each side of his mouth, said, "O mama! I don't see how I can. I'm late now, and the office is half a block out of my way."

And his mother said, "Well, then, you need not mind;" for she did not want him to be late at school. So he didn't mind, but left the letter on the bureau, and went briskly on his way until stopped by Mrs. Hampstead.

What was the matter with Charlie Holland? Was he an untruthful boy? He did not mean to be. He claimed himself to be strictly honest.

It was growing late, and he felt in a hurry, and he hated to go up-stairs. Of course it would not do to refuse Mrs. Hampstead, and by making an extra rush, he could get to school in time; but the other lady was only his mother. Her letter could wait.

"Only his mother!" Did n't Charlie Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how he will toss back his handsome head and say, "I guess I *do* love my mother! She's the grandest mother a boy ever had."

O, I did n't promise to explain Charlie's conduct to you; I am only introducing him. You are to study for yourselves. Do you know any boy like him?"—Pansy.

The Mission Field.

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

SCANDINAVIA.

SINCE I returned from America, the last of May, nearly all the time has been spent in Conferences and Bible institutes. We began a workers' meeting at Moss, Norway, the 8th of June, and Conference began the 15th. This was the largest camp-meeting ever held in Scandinavia. About 300, including the children, attended the Sabbath-school Sabbath morning, June 17, and quite a number from the city attended all the evening services and some of the other meetings. Nineteen persons were baptized. Elders Haskell and Brorsen arrived the 15th, and both labored with their usual interest. The Lord blessed brother Haskell very much in giving Bible lessons, and he also gained in strength physically. The blessed truth that he brought out, was meat indeed for the people; and as the love of God and his willingness and power to save were dwelt upon, many were led to praise God, and bear witness to the liberty that is in Christ, which he so freely grants all who come to him. There was more rejoicing and freedom in God in this, as well as in all the meetings this year, than ever before in Scandinavia.

The brethren in the whole Conference were well represented. One sister had come from Hammerfest, which is not far from North Cape, the city farthest north in Norway. The Laplanders were also well represented. The Conference had no difficulty in settling with the laborers this year, as but few had been employed; but although we have some more this year, we were altogether unable to fill the many calls from all directions.

The Conference in Sweden was held at Karlstad this year. It began the 23d of June, and with the institute continued to the 11th of July. The brethren all over the kingdom were not so fully represented as in Norway, but there was a larger company of workers. It was here that Elder Brorsen sickened and died so suddenly, which made a deep impression upon all, and still the Spirit of God testified for all that everything was well, and that the Lord in his wisdom, for some reason unknown to us, saw it best to lay him away, although it seemed a great loss to us.

The Lord gave his servants freedom in presenting truth and light for this time, and all agreed in pronouncing it the best meeting ever held in Sweden. Many said that it seemed to them that they had known almost nothing of the Bible before. All left the meeting with new courage and zeal to work for the salvation of souls.

The Conference in Denmark began the 13th of July, and with the institute following, continued till the 6th of August. A variety of subjects was dwelt upon, which the Spirit of God made of equal importance. Many received a deep impression of their own unworthiness before God, and that salvation is indeed a great and rich gift in Christ Jesus, which every one may have free.

The last week of this institute we were favored with the presence of Elders O. A. Olsen, D. A. Robinson, and G. C. Tenney, besides representatives from all the Scandinavian countries, and here plans were laid for the enlargements of the work in the whole field. The educational question especially received attention. All present thought that the time had come to build a school where our young people could be prepared for acting a part in the closing work of God. We found, however, that this was no small undertaking for our poor brethren in these countries, but it was finally decided that such arrangements should be made so that one school should accommodate all three countries for the present. Norway and Denmark could quite easily join in this, as their language is very

nearly the same; but with Sweden it is different, and still it was thought that a Swedish department, with Swedish teachers, could be arranged, and that all could come together for religious instruction.

It was further decided that the northern part of Denmark would be the best location for such a school, as it was nearer to Norway, and is also by a boat line connected with Göteborg, Sweden. Land could also be secured much cheaper here.

A committee of nine was chosen to take charge of this, as well as all the church schools in these countries. This committee has already purchased about nine acres of land near Frederikshavn, a part of a place called "Frydenstrand" (joyous shore or shore of joy), near the sea-shore, for Kr. 5,000. It has also been decided to put up a building that will accommodate about fifty pupils, ready for use by Sept. 1, 1894. For this purpose, Denmark should raise Kr. 10,000, and Norway and Sweden each Kr. 5,000. Half of this should be paid by the first of January, 1894, and the other half the first of July the same year. It will be no easy matter to do this, and yet we hope the grace of God will be manifested. We also hope our American brethren will esteem it a privilege to help us in this direction.

All our laborers are now in the field again. We have two tent meetings this year, one at Philipstad, Sweden, and one at Skien, Norway. The interest is good in both places. Elder Clausen, with family and one Bible worker, has begun work at Stavanger, Norway. Brother Castberg has also gone there to help him for awhile. Andrew Nelson and Emilie Eugebretsen are teaching the church school at Christiania, and Birthe Hansen has just begun school at Moss. Brother Ostlund and myself have just arrived at Hadsel, Nordland. He will probably remain here, and I intend to visit a number of places along the western coast of Norway, and after that, take a trip to Finland, where we should establish a depository.

The canvassers have good success all over the field in taking orders for our books, and the Lord gives us all new tokens of his mercy and love every day. May we by faith claim and receive the blessed promise of his Spirit, and finally be saved in his kingdom.

L. JOHNSON.

Hadsel, Nordland, Norway, Sept. 7.

OUR MISSIONARY FIELD IN MELBOURNE.

THE young people belonging to our churches in Melbourne are organized into four missionary societies. It would be more correct to say the young people of the Melbourne suburbs, North Fitzroy and Prahran, were thus organized, than to speak of them as belonging to Melbourne proper, and yet Melbourne is included in the work they do, and will do, and is therefore the field of their missionary enterprises.

Rounding the bay from the ocean in entering Melbourne by ship, you may see in part the outline of this field, and though it is not a city set upon a hill, as is San Francisco, the web of shipping on the bay, the misty sunlit atmosphere, the spires of churches and domes of State houses, the smoky roofs of ware and manufacturing places in the distance, and the greedy bustle and yelling of the luggage sharks at the wharfs,—all strike the American as very home like, and remind him of the place from whence he came. This feeling is intensified, rather than diminished, by a closer acquaintance with Melbourne. The trams glide rapidly to and fro with their "ring, ring" of alarm, wagons and cabs rattle and bang, and crowds surge to and fro, with perhaps not quite the nervous rush and tear that characterizes the crowds of New York, San Francisco, and Chicago; but yet far exceeding the holiday, leisurely gait of the Washingtonians.

There is, however, something of a holiday style about the Melbourneite, a sort of juveni-

ity, perhaps, owing to the youth of the colony not yet cut loose from Great Britain's apron strings. In the May number of the *Review of Reviews* (Australian), a writer from the London *Times* is quoted as saying that "the native born Australian, wherever he stands, must lean against a post;" but the writer does not think that this will always be his posture, but that he will soon develop a disposition and ability to stand upright. In a picture accompanying the article, Australia is portrayed as a big boy with his hands in his pockets, and a pipe in his mouth, leaning against a post, representing the money lent by Great Britain. On it is written, "J. Bull money lent." This gives a picture of careless, happy-go-lucky dependence that we all hope is greatly overdrawn. The writer says that it would not be just not to add, that the loan money has been on the whole largely employed upon the production of public works, that the natural industries are "perfectly sound," and the public debt as "safe as imperial stock."

But in some respects, the caricature is painfully suggestive, and brings to mind a bad habit that is prevalent among Australians. In going along the streets, one sees men and boys everywhere puffing smoke from a large pipe, in regular old English style. The sweet atmosphere of this beautiful clime is made a depository of the smoke of thousands of pipe censors, puffed in honor of the tobacco god, and the streets, for the most part beautifully wide and paved, are spattered with libations to the same disgusting idol.

Melbourne has been spoken of by men who have traveled round the world, as the most American-like city found outside the States. In many respects, however, it is more attractive than San Francisco or Chicago, having fine architecture, beautiful streets, lovely public gardens, and multitudinous charity institutions. There are many remarkably fine and well-equipped hospitals, infirmaries, orphan asylums, emigrants' homes, etc. Conspicuous among its commons are race courses, public cricket and foot-ball grounds; and on the numerous holidays and half holidays to which the Australians hold, these places are crowded with eager players, and interested on-lookers. Passing a cricket ground every Saturday afternoon, we find the vicinity crowded with men, women, and children, young and old, whose ardor is not dampened even by a steady down-pour of rain. Even the dogs seem to take this kind of thing as though life depended upon it.

Writing of the Australian's delight in sports, the editor of the *Review of Reviews* says of a team of cricketers now visiting England from this place, that "the doings of the eleven are treated all through Australia as events of grave historical importance, and the newspapers report their fortunes in cablegrams of amazing length and fulness. More money, in fact, is expended in cabling through the ocean the manner in which Giffen and Turner 'bowled,' and the number of 'blows' hit by Lyon and Graham, than in describing the struggle of the German emperor with his Reichstag, or the debates of the House of Commons on the Home Rule bill."

In looking at our field, we find more territory than that occupied by cricketers and foot-ballers. Melbourne is a city of churches, and by far the larger proportion of the population are church-goers. There are all manner of denominations, with also Jews, Buddhists, and Confucianists. In Victoria, of which Melbourne is the capital, there are 836,865 Protestants, 248,591 Catholics, 6,459 Jews, 6,746 Buddhists and Confucianists, and a very large number of religious people who are not classified. A fair proportion of these religious people are to be found in Melbourne, and during the last ten years, there has been a large per cent of increase in all the churches. The Salvation Army holds its nightly street sessions, and marches off triumphantly to the various barracks, with

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numbers of followers. In the last ten years the Army has gained here over 13,000 adherents. The Church of England has the majority of the religious people within its pale, and has increased in the last ten years to the number of 102,063 members, making its membership over 400,000 people in Victoria alone.

But the fact that Melbourne is a city of churches does not make it any less a field for missionary work, inasmuch as we find, as in America and elsewhere, the church is honey-combed with strange heresies, and its communicants filled with doubt, trouble, and unrest. While there are thousands of true believers, whose hope centers in Christ, and who have faith in his word, there are, even in the churches, thousands who are seeking unto those who have "familiar spirits," and "unto wizards that peep and that mutter; for the living to the dead?" Spiritualism, and the doctrines that accompany it, is making rapid inroads into every phase of society here, and from personal converse with those initiated into its mysteries, it would seem that it is putting on a bolder front, though decking itself with a more angel-like robe than in America. The carriages of people in the upper classes, stand for hours at the doors of mediums, clairvoyants, magnetic healers, and electric physicians.

The word of God is also to a large extent made subject to man's judgment, and the so-called "higher criticism" has its exponents and advocates here. Religious society is in its shaking time in the colonies, while outside the respectable, comfortably dressed company of church-goers, there is a large community of common people, whose poverty excludes them from the churches, and who wonder and cry, "Where is Jesus?" It is true that there are many true philanthropists in Melbourne, and much is done for the unemployed and poverty-stricken people by generous and pitying souls, but in this field there is large room. To the homes of the common people we turn gladly, hoping to bring some rays of joy and heavenly comfort by the printed page, the living teacher, and the word of God. In this work our young people are engaging, and finding that the footprints of the Master go this way, and mark out a bright pathway for their feet. In visiting from house to house, how near the worker comes to humanity, and how close to Him whose heart is touched with the feeling of our infirmities! Here the workers meet the sick, the sorrowing, the heart-broken, the distressed, and hearts ready for the message of God's love. And of those who walk in this path, the angels say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

FANNIE BOLTON.

Special Mention.

GOING BACK TO ROME.

THE *Christian Standard*, of Aug. 12, replying to a correspondent, who had in a fearless manner pointed out the danger of enforcing religious laws, particularly the observance of Sunday, delivered itself of the following:—

"It is a little trying to the patience to hear again and again that moldy objection that Christians have no right to enforce religious observances on the world. It is assumed as an undying principle of right that whenever there is divine sanction for a thing, then Christians are forevermore forbidden to maintain such thing in the form of law. The prohibition of adultery is divine; therefore Christians should not join in enforcing the laws against prostitution. There is divine disapproval of drunkenness; therefore Christians are forever debarred from a share in prohibitory legislation. The Lord has provided a day of rest; therefore let Christians take no part in maintaining it. There is no logical stopping place on this road short of an anchorite's cell."

The writer of the above entirely fails to understand the question which he is attempting to discuss. Religious duties are divided into two great branches,—those we owe to God, and those we owe

to our fellow-men. This is not a man-made division. It was indicated in the two tables of the decalogue, and was referred to by Jesus. Matt. 22:36-40. There are duties that we owe to God. We do not owe them to man. As we do not owe them to man, man has no right to attempt to compel us to pay them. We cannot render to Caesar the things which belong to God. This would be taking the Lord's work out of the Lord's hands. The duties we owe to man, man has a right to demand of us, and to enact laws for that purpose. That is as far as man can go. When he goes further than this, he invades the prerogative of God. He tries to compel men to perform for him the duties he owes to God. Really, he takes to himself the place of God. The papacy did this, and so Paul prophetically declares that "he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4. It therefore follows that any power which attempts to define and enforce those duties which are not due to man, but are only due to God, does the same thing,—sits in God's temple, and pretends to be God.

This part of religious observances no Christian and no government has a right to enforce. If they have a right to do this, why object to Catholicism? Why object to the course pursued by Russia in banishing Jews, Baptists, Stundists, and Adventists? The Holy (?) Synod of Russia no doubt has had its patience greatly tried "to hear again and again that moldy objection that Christians have no right to enforce religious observances on the world." With them the sprinkling of children is a religious observance which they think proper to enforce. They certainly have as much right to tell what constitutes baptism as the United States Congress has to say what constitutes Sabbath-breaking, since both of these observances grow out of the relation we sustain to God. The laws against adultery and drunkenness are of an entirely different nature. They grow out of a different relation. The confounding of these two separate realms of duty and the enforcement of them by laws and penalties of men, was the very act that united the State with the Church, and transformed the ministers of Christ into the familiars of the Inquisition.

This abominable outrage upon man's natural and religious rights began with the exaltation of Sunday, and ended in the Inquisition. God suffered this state of things to continue for 1260 years. The record of those years is the record of tears, and groans, and blood. Then God gave us a respite that man might see and taste the sweets of liberty,—gave us a land separated by 3000 miles of trackless waters from the thrones of the tyrants over conscience,—gave us a government pledged before God and before man for the maintenance of liberty of conscience. And now, if we as a people, as a nation, recede from that proud position,—if the United States government rises into the place of God, and tries to sit in *his* temple, what hope will there be for the world,—what to restrain the bottled curses of God's wrath from being poured out upon the earth? Rev. 16:1. No one could propose such a return to the principles of Rome, if he had not become stupefied with the wine of Babylon.

The same paper further remarks:—

"The *Standard* holds itself at liberty to strike for a national Sabbath, as it does for an abolition of the liquor traffic, or for social purity, or for anything that the Almighty has pronounced good."

Here again is the same failure to discern the difference between the duties we owe to God and those we owe to man. There is nothing peculiarly Christian in laws against drunkenness or impurity. The religion of Mohammed forbids drunkenness. Impurity is punished by nations that know nothing of Christ, or of divine revelation. The Sabbath is an entirely different thing. If we hold that the observance of a day of rest and worship is based upon the perpetual obligation of the fourth commandment of the decalogue, and that the Sabbath is the seventh day, or Saturday, or if we adopt the theory that the decalogue is still binding, but so changed by the acts of Christ and his disciples that it now enforces the observance of the first day of the week, or Sunday, or if we deny the binding nature of the fourth commandment entirely, and rest an obligation to keep the first day of the

week upon the believers' privilege to observe the day of the resurrection,—upon any of these considerations, the observance of either day is the performance of a religious duty owed only to God, and with it the civil law has nothing to do.

The duties we owe to our fellow-men in this life we can learn by our association with them. These duties may be defined and enforced by the civil law. The duties we owe to God unfolded as they are only by divine revelation, and only received and understood by faith, are not, and cannot be, matters for the civil law to define or enforce. The fact that they are "good," or that they have been commanded by God, is not always a sufficient reason why they should be enforced by the laws of men. Is not baptism good? Was it not commanded by Christ?—Yes, it is good, and it was commanded. It was an important part of the great commission of Christ to his disciples. Shall, then, the civil law enforce it?—Certainly, if the Sabbath should be enforced. Both rest upon the basis of faith. What about the Lord's supper? Was not this ordinance commanded? Is there not a "divine sanction" for it?—Assuredly there is. Shall it then be enforced by civil law? According to its own position, the *Standard* would so hold, but we must emphatically dissent.

Christians may join with other citizens in making and enforcing laws growing out of civil relations; but neither as Christians nor as citizens has any man a right to make laws in relation to the duties we owe to God. The observance of the Sabbath is such a duty, and to call for a national law for its observance is nothing but a call to deny the principles of the religion of Christ and a return to the principles of Rome.

M. E. K.

IT IS GAMBLING.

WE believe that some time ago the decision was given in Ohio that progressive euchre is gambling. Now a circuit judge in Chattanooga, Tenn., has thrown a bomb-shell into its social circles by a similar decision. The "first families," among whom the game has been exceedingly popular, are much perturbed. The judge instructed the grand jury to indict those who enjoyed the distinction of winning either the first or the "booby" prize. He declares that progressive euchre is gambling in principle and the more demoralizing because indulged in by people of high moral standing on other questions. Local secular papers are commenting that many business houses will not employ young men addicted to social card playing, because of the well-known connection between the habit and gambling, and because of the further well-known connection between gambling and the misappropriation of money. There is in many natures, perhaps in most natures to which card playing is very fascinating, some superstitious feeling regarding luck, which, when fostered by indulgence, is likely to lead to perilous experiments.—*Christian Herald*.

—Go to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Phillips Brooks*.

—The *Medical Times*, New York City, notes the fact that in 1850 there was one criminal in 3500 of our population, but that in 1890 there was one in 786.5, a startling increase in forty years, and adds: "There must be some stay to this mad rush of crime; some remedy for this bacteria which is poisoning the fountains of moral and physical health." We venture to suggest to the *Times*, that chief among the factors of the crime and deterioration which it deplures, are intoxicants. We invite its help in our contest to abolish them.—*National Temperance Advocate*.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 10, 1893.

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FROM OLD TO NEW.

A Study of the Book of Hebrews

CHAPTER 9, verse 1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."

It will be noticed that the word, "sanctuary," in this verse, is a supplied word, but that it is rightly supplied, there can be no manner of question. A few old manuscripts, which Dr. Clarke says are without authority, supply the word *skēnē* (tabernacle); but this construction will hardly stand with no better support than this. Such authorities as Griesbach, Lachman, Tischendorf, Tregelles, Alford, Wordsworth, and Meyer, are all against it. In the verse before, which speaks of "a new covenant," the word, "covenant," is also supplied; but there it can mean nothing else but covenant, and "the new," which that verse mentions, is the same as "that first," mentioned in the verse before us. In verse 8 of chapter 8, the Lord says, "I will make a new covenant," where the word, "covenant," is definitely expressed; and this is the subject of his discourse thenceforward. Therefore it is of the first covenant that he is speaking in verse 1 of chapter 9, and that is the only word that can properly be supplied. The worldly sanctuary, consequently, and all its services, pertained to the first covenant. In other words, that covenant took in that whole system. It was a typical covenant, and continued till that typical service came to an end.

Verse 2: "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. 3. And after the second veil, the tabernacle which is called the holiest of all; 4; which had the golden censer; and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly."

These verses describe the tabernacle of Moses too plainly to be misunderstood. A full description of this building will be found in the 25th chapter of Exodus, and onward. It was the sanctuary which God caused to be erected, that he might dwell among them. The most proper definition, therefore, of the word, "sanctuary," is, "the dwelling-place of God." The building consisted of two apartments, the first, or outer apartment, being called, "the holy place," and the second, or inner room, the "most holy place." These rooms were of the same width and height, but the holy place was twice as long as wide, and twice as long as the most holy place, which latter was a perfect cube in its dimensions. The same proportions were maintained when the movable tabernacle of Moses gave place to the larger and permanent structure of the temple, erected by Solomon, at Jerusalem.

The first apartment contained the golden candlestick with its seven lamps, the table of showbread with its twelve loaves, and the altar of incense before the veil. The second apartment had the ark, containing the tables of the law, the cherubim overshadowing the mercy seat, which was the cover of the ark, a cherub on either end, with their faces turned looking toward the law reposing beneath, and the golden censer. In the larger sanctuary by Solomon, in addition to the golden cherubim on the mercy seat, there were two cherubim of gigantic proportions, one on either side of the ark, midway between it and the wall of the apartment, and so extending their wings that two of them touched each other in the center over the ark, and the other two extended in opposite directions till they touched the outer walls of the apartment, a beautiful symbol of the fact that the dispensations of God's grace touch each other, and that God's holy law is the center of them all.

The description here given applies to the time of Moses, when the ark contained the golden pot of manna and Aaron's rod that budded. (See Ex.

16: 33, 34; Num. 17: 10.) When the ark was placed in the temple that Solomon built, as stated in 1 Kings 8: 9, the manna and the rod had been removed; for there was nothing there then, says the record, but the two tables of stone. The manna and Aaron's rod had at some time and by some means been taken away, and doubtless placed in the ark in the heavenly temple. (See "Early Writings," p. 26.)

A veil divided between the holy and the most holy place, which in verse 3 is called the *second* veil. This is positive proof that the hanging at the door of the tabernacle was also known as a veil, and would be, consequently, the first veil. And this shows further that when Paul speaks of Christ as having already entered within the veil, when the book of Hebrews was written (see chapter 6:19, 20), he means the first veil, since, if he had meant the second veil, he would have so specified it, as he does in the verse before us. Christ began his ministry, of course, within the first veil, in the first apartment, or holy place, of the heavenly sanctuary.

The word "cherubims," in verse 5, should be cherubim. This is the Hebrew plural of cherub, which is what the apostle designed to express; but it is absurd to add to the Hebrew plural, the letter "s," the sign of the English plural.

Verse 6: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

Having described the tabernacle, the apostle here gives an epitome of the service connected therewith. The priests ministered daily in the first apartment, or holy place. The word, "tabernacle," is evidently used with two meanings, first as denoting the whole building, as in verse 2, and secondly, as applying only to the different apartments of the building, separately, as in the case before us. The sinner brought his offering to the priest at the door of the sanctuary, confessed over it his sin, then took its life as a testimony that his own life had been forfeited by sin, and that he presented in his stead a substitute, which the Lord had mercifully offered to accept. The priest took the blood, which was the life (Lev. 17:11) charged with imputed guilt, and ministered with it at the altar, or in the holy place, usually the latter, and thus the sin of the individual was transferred to the sanctuary. Here by this process, sins accumulated through the year till the great day of atonement described in verse 7. On that day, alone, the high priest entered into the most holy place with a sacrifice for the whole people. (See the service fully described in Leviticus 16.) There before the ark containing the law, and upon the mercy seat, the cover of the ark, beneath which the law reposed in its majesty and grandeur, he sprinkled the blood and made atonement for the sins of the people. The priest then bore the sins to the door of the sanctuary, and laid them upon the head of the scapegoat, which was then sent away with them to a land not inhabited, and there with his load of guilt, perished forever. Thus was completed the yearly round of service; and each year's service thus finished, typified the one great round of service which Christ performs once for all in the tabernacle in heaven. The relation of the two systems is noted in the two following verses:—

Verse 8: "The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience."

The word here rendered "holiest of all," is in the original in the plural number, and should have been rendered, "holy places," referring to the two holy apartments of the heavenly sanctuary. But the translators, conceiving that there could be nothing but a most holy place in heaven, and knowing that this must refer to Christ's entrance into heaven, took the unwarrantable liberty to change the plural into the singular, by which they did violence to the record, as well as lost sight of the whole force of the passage. While the first, or earthly tabernacle, stood, that is, while that system was in force, the way into the heavenly holy places, the sanctuary above, was not made manifest. That is, the attention of the people was not called to it, and their service was not to be

directed thereto. During that time their attention was given to the earthly tabernacle and its services, and to the truths which it taught them in figure, and the good that they could receive by learning through the shadow to take hold by faith upon the substance. That was "a figure" for the time then present; and though the gifts and sacrifices which it had to offer could not in themselves lift any burden of sin from the guilty conscience, it served its purpose by pointing forward to something better to come. The contrast between the shadow and the real is next set forth.

Verse 10: "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

The service consisted only in the particular uses of certain meats and drinks, divers washings and ordinances which pertain to the body, imposed on them till the time of reformation or rectification, when what was imperfect in that system would be remedied. The whole statement implies that the services they were required to perform were not pleasant or attractive. Peter calls them a "yoke of bondage," which neither they nor their fathers were able to bear. Acts 15: 5, 10. But Christ came a High Priest of the better things to come. His tabernacle is greater and more perfect. The blood he has to plead is more efficient; for it is his own precious blood, and by this he has obtained eternal redemption for us. This explains how Christ's ministry is more excellent, and shows some of the better features of the new covenant.

The expression, "holy place," is here again, in the original, in the plural, and refers to the true holy places of the heavenly sanctuary. He entered in once for all into these holy places when he ascended and began his ministry on high; not that he entered into both of them at once; but he became a minister of the tabernacle above, to minister in both apartments when the proper time comes and during the proper period for each. Both may be properly spoken of in connection with his entering into the heavenly temple; for his own offering is the blood which is to be ministered in both apartments. By his offering he has obtained eternal redemption for us, but it will do us no good unless we will accept it as he freely offers it to us.

Verse 13: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; 14; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

The typical services of the former dispensation served to relieve the offender from ceremonial defilement, and to avert from him temporal punishments. This is called "the purifying of the flesh;" but the blood of Christ takes hold of the inner nature, and purges even the conscience from dead works, that is, from the pollution contracted by works of sin and death, that the person so purged might be able to serve God acceptably. Under the former economy, before persons could present themselves properly before the Lord, they must pass through a process of ceremonial purification. So we must have our consciences purged from dead works by the blood of Christ before we can offer acceptable service unto the living God.

IS IT THE POWER OF GOD?

The *Christian Nation*, of Sept. 13, tries to console itself and its readers over the failure of the Sunday-closing of the World's Fair, with such words as these:—

"From every point of the compass within a radius of 100 miles around Chicago, cheap excursion trains made attendance from the suburbs easy. But the people did not go. Why?—Because of the one power which was not on the side of 'Sunday-opening' of the Fair, but opposed to it—the power of God. In a very practical way it has been found that 'where sin abounded, grace did much more abound;' not the Fair, but the churches have had the crowds on the Sabbath."

If it is the "power of God" that prevented the Exposition from being thronged on Sunday, then it must be the power of God that covers the exhibits with broad sheets of canvas; for to this actual closing of the exhibits the smallness of the number of Sunday visitors may truthfully be attributed. We also read in the papers that on a

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late Sunday 40,000 people visited the Fair, in spite of the closing of nearly all the attractions of the place. The same Sunday 80,000 people visited Lincoln Park. These were only two places out of many where the "crowds" went. We seriously question whether more than 120,000 people went to church in Chicago that Sunday. There are sections of Chicago having a population of 40,000, where there is not one church to go to.

There is power in public opinion, and there is power in the religious belief of a nation, no matter what that belief may be. But because there is such power, it does not necessarily follow that it is the power of God. The voice of the people is no more likely to be the voice of God than the voice of a king is likely to be so.

Nor is the voice of the religious dogmas of a nation certain to be the voice of God; and such voice, even of nations called Christian nations, is often in antagonism with the principles of Christianity. So if public opinion, or the demands of enthusiastic religionists, or both, have closed the exhibits on Sunday, and by this means have prevented a large influx of visitors to the Fair on that day, it is a very far-fetched conclusion that such closing and such a limited attendance are manifestations of the power of God. For these reasons, and from the fact that the first Sundays the Fair was opened, when the people expected to see something in the Fair when they got in there, there was a large attendance, we are of the opinion that if the managers of the Fair would now throw off the covers from the exhibition itself, there is no power that would be exerted to prevent the crowds from taking in the sights in Jackson Park. And if this should be done, and the crowds should pour into the Fair as they did on the first Sunday the Fair was opened, would the *Christian Nation* be as eager to claim that it was the power of God that sent people into the Fair as it now is to claim that it is the power of God that keeps them out? Perhaps before the Fair is over, we shall have a chance to see.

M. E. K.

CHRIST THE LIVING ROCK.

Our Saviour is the Rock of Ages. It is surprising how many times this title, "the Rock," is applied to him in the Scriptures. The rock is a symbol of strength, solidity, durability, and unchangeableness. It supports and holds our world together. It does not decay or corrode. It upholds the grandest mountains; it resists every assault. It answers a vast number of useful purposes; it sustains the most imposing structures, and composes many of them. It affords shelter from storms and heat, and from it flows the coolest, clearest life-giving fountains. From its varying forms are fashioned the most beautiful statuary, and the most precious gems are obtained.

Indeed, there are many features in the rock to remind us of the characteristics of duty. But these excellent qualities alone are not sufficient properly to represent our blessed Lord. He is the fountain of life, the Lifegiver. He is a living, moving, spiritual Rock. Israel "all drank the same spiritual drink; for they drank of that spiritual Rock that followed them [margin, "went with them"]; and that Rock was Christ." 1 Cor. 10:4.

In this picture our minds are called forcibly back to the waters of strife, when the people tempted the Lord, saying, "Is the Lord among us or not?" When Moses cried to the Lord that the people were almost ready to stone him, because of the lack of water, the Lord said to him, "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." Ex. 17:6, 7.

The Lord Jesus stood upon that rock, and brought forth that ample supply to quench the thirst of that vast multitude, with their herds and flocks. The fickle multitude did not behold him. But it was his presence that brought the needed supply, even when they in their unbelief were asking, "Is the Lord with us or not?" Such is ever blind unbelief. It seeth not when good cometh. This living Rock, ever with them in all their wanderings, overseeing the fulfilment of all the predic-

tions of their future which the Lord had made, was the source of every spiritual blessing they or we have ever received. Our spiritual thirst, if ever supplied, must have him supply our need. He is the great fountain opened for sin and uncleanness.

Hear Moses in his final appeal to the multitudes of Israel, just before his death: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Deut. 32:1-4.

"That Rock was Christ." This Being who had met Moses at the burning bush, who had shown himself to the seventy elders of Israel,—his feet standing on a paved work of a sapphire stone, "as it were the body of heaven in its clearness,"—and the sight of the glory of the Lord, like devouring fire on the top of the mount, who had given to Moses an exhibition of his glory, when he declared to him his true character: "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth,"—this was the Rock of Israel. Yet they forgot him, and often rebelled against him. "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." "O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges." Deut. 32:18, 29-31.

How perverse is poor human nature! How strange that we can consent ever to backslide and become indifferent to our Rock, our glorious Saviour! How wonderful that love, which clings to us, even when we steel our hearts against his mercies and are cold, unbelieving, ungrateful, and vile!

"There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God." 1 Sam. 2:2. "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy." Ps. 61:1-3. "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation." Ps. 95:1.

These quotations referring to our Saviour as the Rock, might be largely multiplied from the Old Testament scriptures. This figure represents him as our safety, our shelter, our true foundation, our salvation. They have a forcible bearing upon that interesting occasion when Christ asked his disciples who the people and disciples said he was. The disciples stated the people's opinions of him were various; some thought he was John the Baptist risen to life, some Elijah, Jeremiah, or one of the prophets. But when he asked the disciples for their opinion, Peter at once answered: "Thou art the Christ, the Son of the living God." The Lord at once highly commended this reply, saying God had revealed it to Peter. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:13-18. "Christ the Son of the living God" is the grand truth upon which the true church of God is built. Christ is the only foundation. There is no other name given under heaven whereby we must be saved.

"The stone which the builders refused is become the head stone of the corner." Ps. 118:22. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16. "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? . . . And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." Matt. 21:42-44. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord." Eph. 2:19-21.

These precious scriptures taken together explain themselves, and clearly set Christ before us as the solid Rock upon which alone his church is built. The Romanists may choose Peter, the little stone, as their foundation, but naught but the solid Rock

will answer our hopes. All of his true disciples will be "lively stones" in the "spiritual house," emitting light from the great foundation stone; for he is light, and in him is no darkness at all.

But all our strength, light, righteousness, goodness, every grace, and all that is valuable, come from Christ, the sure foundation. Surely there is no rock like our Rock, the chiefest among ten thousand, the one altogether lovely. For six thousand years he has devoted himself to the salvation of a lost, rebellious race, graciously seeking to do them good, visiting them with temporal blessings, and freely offering life and immortality to all of them who would turn from their evil ways and live. He is full of tenderness and love. He nourishes even the feeble strength of the bruised reed, and cherishes the little spark of light in the smoking flax. He never yields to despair or discouragement. "He shall not fail nor be discouraged, till he have set judgment in the earth."

The work will soon close up gloriously. We must draw continually from this fountain of tenderness, love, mercy, and courage, solidity and strength. By faith alone can we do this. Let us fall on this Rock in broken penitence, in humble submission, in childlike confidence, rather than stiffly persist in self-confident pride of opinion and self-righteous satisfaction, with our own worthiness, till the Rock shall fall upon us, and grind us to powder.

G. I. B.

NOTES BY THE WAY.

Of late there has been some delay in writing up our notes by the way, owing to the fact that we have been exceedingly busy, and deprived of our usual help in writing. Our last notes closed with the termination of the camp-meeting and Conference at Neuchâtel, Switzerland. From there, we returned to Hamburg, Germany. At this point brother Tenney left us to return to the United States, in order to take his place in Battle Creek College. This left us alone with our work, and consequently, we have not been able to keep up with our correspondence.

On our way from Basel to Hamburg, we took occasion to go by steamer down the Rhine from Mayence to Cologne. This was a very pleasant trip. The day was clear, and the air balmy. The scenery on both sides of the river was almost enchanting. The mountain sides were cultivated and mostly planted with vineyards, almost to the very top. Every little while, on each side of the river, on mountain crags and points, were the remains of some ancient and renowned castle that was partially broken down; others are kept in good repair, and are occupied at the present time; while at the foot of the mountains, cities and villages are strung along the river the whole way. Altogether, it was one of the pleasantest trips that we have ever taken on any journey. While it has fallen to our lot to travel considerably in many places, most of the time we have been so hurried in getting from one place to another that we have not given ourselves the privilege to take note of, and observe, many places of interest by the way. Much of our traveling by rail between places has been done in the night, so as to save time for work during the day. On this tour we took a little more time than usual to notice things of interest by the way, and we believe it will be profitable to us in our experience and work.

Our general meeting at Hamburg opened Aug. 24. The brethren had been very fortunate in securing a good place for the meeting. The attendance also was much larger than we had expected. Two years ago, we passed through Hamburg and stopped over one day. At that time there were only a very few Sabbath-keepers. At the present time, there is a church fully organized, with a membership of ninety-four and a good interest. The blessing of the Lord has attended the work, and the success has been more than our highest expectations. There are now in Germany nine churches, with a membership of 302. They have contributed in tithes the last year \$1,335.61 and to other mission purposes, \$798, making a total of \$2,036.59. The membership has increased during the year, 107, and the contributions to the work have more than doubled. Russia is also connected with the German Mission, and is a part of

the territory included in the same. Here we have at present sixteen churches, with a present membership of 480, and these have contributed to the fund in tithes and offerings to the amount of \$1,782.38. This gives the total membership in what is now known as the German and Russian Mission field, as 782.

It cannot but rejoice our brethren to note the growth of the work in this field. In our meeting there were representatives present from Russia, Bulgaria, Rumania, and other parts of central and southern Europe, as well as from the different churches in Germany. I would that I could convey a correct idea to our brethren of the importance of this great field, represented by the work that is already begun. While we rejoice in what has been accomplished, it must be realized that this is only a very small beginning in proportion to what this work must become among the hundreds of millions of people contained in the territory included in this work. The way is opened for the work as never before, and every little while we learn of new interest springing up in places where we had no knowledge of it before, and individuals here and there are embracing the truth from reading our publications that have been scattered mostly in the German language. There are urgent calls for publications in many other languages than those in which we have them now, and in our councils while at Hamburg, we urged brethren Conrad and Holser to secure good translations of our smaller publications in all the leading languages of Europe. We assured them that it would be the pleasure of the Foreign Mission Board and our people to sustain such an effort; for while we have so few laborers to send among the people, we can do something by sending publications. We also find persons of influence who are interested in our publications, even publishing houses that are offering to print and publish them on very reasonable terms, and make a special effort to circulate them, so the way seems to be open for us to accomplish a great work, and no time should be lost in carrying it forward.

Brother Haskell enjoyed much freedom, and was much blessed in conducting the Bible study. This privilege was very much appreciated, and will surely prove a great blessing to all present. There is considerable difficulty when the instruction must all be given through an interpreter; still, with the Lord's blessing, this difficulty is greatly overcome. We are also glad to notice that nearly all of our workers are making good progress in learning English. Though some can speak but little, they can understand very much of what is said. This is as it should be, and our workers everywhere should make an effort to learn English, for by so doing, they will have access to literature and much instruction that they would otherwise be deprived of.

Sabbath afternoon, Aug. 26, we enjoyed the privilege of assisting in setting apart by ordination three brethren to the ministry. These were George J. Oblander, Emil Frauchiger, and George Wagner. Brother Oblander was here on his way to Russia, by appointment of the last General Conference. Brother Frauchiger embraced the truth in Switzerland some six years ago. Brother Wagner is one of those who embraced the truth in Russia, and has served as the elder of one of their large churches, and has labored more or less as the way has opened. During the last year he has moved into Rumania, and through his labors, nearly forty souls have come to the knowledge of the truth. He goes back to that field to continue his work, and the prospects are much more favorable now than at any time before.

This was a very touching and interesting occasion. The Spirit of the Lord witnessed to the act of setting these brethren apart in a very signal manner. As these brethren go into the work, they know not what they may expect. Especially is this the case with brethren Oblander and Wagner. Circumstances are such that imprisonments and persecutions may meet them at almost any time; but they feel confident that they are in the hands of the Lord, and having dedicated themselves to him and his service, they go with good courage to their fields of labor, feeling certain that whatever the Lord's providence has in store for them, will redound to his glory and the advancement of the

work. The congregation was deeply moved, and enjoyed a special blessing on this occasion.

Hamburg is a very important center for the work in this great field. It presents opportunities and privileges which are not afforded in any other place in the German empire, and its situation makes it very accessible to the several nationalities in that part of Europe. For three years our work has been located on Sophienstrasse, St. Pauli, but the work has entirely outgrown these quarters. For more than a year they have been searching for a place to locate and hold meetings, that would be favorable to the work, but such places are not so plentiful here as they are in America. Just at the time when it seems as though something must be done, the way has opened to find a location that has been occupied by the Methodists for their medical missionary work. The building and the premises seem well adapted for our work. There is a small chapel connected with the building, which affords room enough for a church at the present time, but the work will soon outgrow this chapel. Then there is room enough on the lot to build a chapel that will seat several hundred people. The brethren are now negotiating, and hope to be able to secure this property for our work, and if it is the will of the Lord, they will succeed. This will mark a new era in the progress of the work in this field. The work demands that there should be a regular mission school established for the education of workers, and as soon as we can find suitable quarters, we shall begin such a school. While the harvest is ripe, and the fields are white, and urgent calls are coming in for workers, we must not be negligent nor tardy in doing our utmost to prepare men and women that God can use in his work.

While the meeting in Hamburg was in progress, we made a short tour to Frederikshavn, Denmark, where we met brethren L. Johnson, C. C. Hansen, M. M. Olsen, and J. C. Ottesen, members of the School Board for Scandinavia, that had been appointed during our council at Copenhagen. As the reader will remember, in a previous report, it was decided to locate a central school for Scandinavia at Frederikshavn, the northernmost city in Denmark. We passed through there, and stopped a few hours on our way from Denmark to Central Europe, to look over the ground with reference to location for the school. The brethren remaining had now made a more careful survey of the situation, and the committee at this time decided on the purchase of about eight acres just outside the city, yet in close proximity to the town. It lies upon the shore of the Skagerrak, or the North Sea. The place when built up and prepared, will be a very beautiful one, and for health, it can hardly be surpassed. It is the plan of the brethren to proceed with this work, and have the buildings ready for occupancy by Sept. 1, 1894. While the brethren in Scandinavia will contribute largely to this work, still they will not be able to carry it alone. Assistance must be rendered from America. It may seem that we ought not to move so fast while the times are so trying and perplexing, but, brethren, when we consider our time and the events that are before us in the very near future, and the work that is to be accomplished, there is not a moment to be lost, and I am sure of this, that if we move out in the fear of God and act promptly and faithfully on our part, the Lord will do great things for his people.

We returned to Hamburg, and spent Sabbath and Sunday, Sept. 2 and 3, and on Monday, the 4th, we left for London, where we remain until we sail for Africa. At the time of our leaving the United States, it was somewhat uncertain as to what would be the extent of our tour abroad. The Foreign Mission Board had given instruction for us to move out as duty seemed to indicate the way, and we are free to say that, while we have hesitated somewhat, we are fully convinced that it is the will of the Lord that we should go on to Africa and Australia. Our plan is now to sail from London Sept. 22, on the Castle Line. At first we had thought of sailing the 14th, but we did not succeed in making arrangements with the boat of that date, as we desired. This was also very favorable; for we need every moment of time that we can have here in London, before going farther on our way. We hope to reach Cape Town about Oct. 10, and remain there until Nov. 4, when we intend to sail for Australia and New Zealand, and if the Lord prospers us, we hope to reach the last part of the Conference in New Zealand, which will be held in November. We are of good courage in the Lord. We realize his blessing every day. In our next report, we shall speak of the work and situation at London and in the British field.

London, Sept. 18.

O. A. O.

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 MARITIME PROVINCES.

THE message of truth is advancing in the Maritime Provinces, and yet the great need at this time is laborers to fill the many calls for help. Since the general meeting at Moncton, N. B., in May, I have labored in the canvassing work throughout quite a portion of the province of New Brunswick, and it is surprising to see what an interest there is to hear the truth everywhere. I really wish that our brethren in those localities where there are good-sized churches, would get out into some of these needy places, and make a center from which the work might spread out around them.

No one need imagine that these provinces are undesirable places to live in. It is a very pleasant, and a very healthful country. The soil is good, the climate mild, being free from extremes of either heat or cold; the rainfall is lovely, neither violent storms nor protracted drouths; it is a good fruit country. Lumbering, mining, and fishing are profitable, and are all carried on quite extensively. Comfortable homes can be bought at reasonable prices. The general appearance of the country is indeed delightful, and in the greatly overdrawn praises of life among the western plains and prairies, this beautiful Acadian land has been almost entirely overlooked.

Here are thousands of good, sturdy people, almost wholly of English and Scotch descent, kind-hearted, strongly religious, and, best of all, I believe many of them are open to accept God's work for the present time, with all their hearts.

But where are the persons to carry it to them? is the question. The few workers here are doing what they can to carry the blessed truth among them, but my brother and sister, toiling away on your comfortable homestead, and comparatively inactive in the Lord's cause, if you could hear the pleadings I have heard the past season for help, I think you would feel moved upon to try to locate in some of these pleasant regions, and solely that the light of God's truth might shine forth to these who know not of the plenteous treasures of truth that have come to your understanding. Do you not feel interested in this, dear brother and sister, and will you not consult with some of the laborers who feel that some fields may be more needy than their own Conference, and that the third angel's message should go to all places, and that giving some of their own number to needy fields will surely invite all the more of the Lord's prosperity into their own borders?

Time is short, and if we really think the "loud cry" is due, why not do as they did when the "early rain" at the time of Pentecost came?

Then it was sell, and distribute, according as there was need. One of the most pressing needs now is that some of the workers be distributed around into the needy, perishing fields. The question is, Why do you not come over and help, brother and sister? How much longer do you expect to wait before you do move? And is it not possible you may wait too long?

F. W. MORSE.

NEWFOUNDLAND.

AT the late General Conference it was decided at once to begin the circulation of our publications in this island, and as the writer was selected to assist in the canvassing work here, perhaps some description of the country and people may not be without interest to the readers of the REVIEW.

Probably there is no part of North America south of the arctic circle, about which so few persons of intelligence have any definite knowledge, as concerning this northern island, the oldest of all British colonies. This island is nearly an equilateral triangle, of about 300 miles from point to point, but with a very irregular coast line. The surface area is a little more than that of the State of Illinois, but contains almost countless small lakes, covering nearly one fifth the entire surface. Viewed from the sea, the island presents the most bold, precipitous, forbidding aspect, and is well described as an "iron bound" coast. In many places an unbroken wall of rock rises perpendicularly from the water, and for miles a boat could hardly find a landing; but here and there are found openings in the rocky wall, where long arms of the sea extend inland, and here little valleys are found, often less than a fourth of a mile, or still more often, but a few rods wide at the entrance—a mere break in the rocky shore—but often widening out into the most perfect of natural harbors. In these little valleys, or "coves," is found nearly the entire population of Newfoundland.

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As one leaves the shore, the surface becomes less broken and hilly, and the interior may be described as a high, uneven plain, or table-land, the greater part originally covered by a dense growth of pine, spruce, fir, hemlock, etc. There are some tracts of exceedingly rich farming land entirely free from both trees and stone, and as yet unimproved; for the native Newfoundlander seems inclined rather to the fish-boat than the plow, but greatly to his own loss. Many hundreds of square miles in the central and northern parts are covered only with small scrub, or a large growth of arctic moss, and here great numbers of reindeer still roam, spending the winter in the forests farther south. Bears, wolves, etc., are also found, while many of the lakes literally swarm with mountain trout, so that the island may fairly be said to be the ideal resort of the tourist who wishes to spend the heated term "far from the busy marts and haunts of men," provided he is prepared to "rough it" in the most emphatic sense. By far the greater part is utterly worthless for any useful purpose, being merely barren, rocky hills, producing when cleared, but a very meager covering of stunted grass, but among these rocky hills are some excellent farms, producing crops of potatoes, oats, hay, etc., of which a Michigan farmer might well be proud.

Several valuable minerals are known to exist in paying quantities, but except copper, no attempt is made to work the deposits, both capital and enterprise being lacking. For many years the British government, with a peculiar shortsightedness that seems almost unaccountable, positively forbade any attempt at improvement of any kind, even the building of fences, or opening roads, or planting gardens being punished by imprisonment; and when British law ceased to prohibit such improvements, the powerful English companies who then almost entirely controlled the trade in fish, and also were the law-making power here, strongly discouraged in every possible way anything tending to the encouragement of any industry not directly beneficial to their interests; hence it is that only in recent years has any real progress been made, and even now, the whole of the 200,000 inhabitants depend directly or indirectly on the fisheries extensively carried on near the shore, on the coast of Labrador, which is a dependency of this colony, or on the Great Banks. When the Master said to his disciples that before his coming the glad tidings of the coming kingdom should be proclaimed in all the world, to every people, that included the busy toilers by the coasts and mountain streams of Newfoundland, who like the disciples of old, spend their lives in gathering the harvest of the sea. Of the people, and prospects for our work, I will give some particulars in another letter.

L. T. AYRES.

St. John's, Newfoundland.

MISSOURI.

AUG. 8 brethren P. E. Ferrin, T. A. Hoover, and myself began a series of meetings in North Springfield. The attendance was good from the first, our tent being well filled, and often many standing outside. Twenty-five took their stand to keep all the commandments of God, and as many more have stated their belief that we have the truth, who have not the faith as yet to break loose from the world. We closed our meeting to prepare for our camp-meeting at Sedalia. Thirty-three were organized into a church. They have also a good building rented for holding meetings. The Lord is going before us.

CLARENCE SANTEE.

Oct. 1.

PENNSYLVANIA.

THE FRANCO-AMERICAN EFFORT CONTINUED.

OUR tent at Mc Donald was taken down the 18th instant, after a stay of about six weeks, during which I gave from eight to ten discourses a week, and labored much from house to house, assisted by my wife. Since taking down the tent, we have held more small meetings in private houses, and have thus come in closer contact with the people. God has greatly blessed this kind of labor, and last Sabbath was one of the best days we have spent in Pennsylvania. The rain fell in torrents, yet about twenty persons met in a private house, and we had a special outpouring of the Holy Spirit. Two persons (French) decided to keep the Sabbath, and several asked for baptism. Till now this effort has resulted in conversions as follows: A Scotch family of ten members; a French family of five members; two members of another French family, and one of another. Last Sunday I had the privilege of baptizing eight of the new converts, all adults. These were added to the Midway church.

D. T. BOURDEAU.

Sept. 27.

TENNESSEE.

SINCE my last report, my time has been completely taken up with the same kind of labor before described; i. e., Bible lessons to classes, to individuals, and to congregations, as the way has opened for such work, besides visits both to the sick and the unlearned. Several have learned to read some under the teaching. Brother E. C. Haskell, a canvasser now living with us, has rendered successful assistance in our evening work. As a result, to date, fifteen or sixteen have been won to a profession of faith in the message, health reform and all, though not all of these have given us satisfactory evidence that they have received Christ as their indwelling Saviour. Several others are interested and favorable.

It is truly refreshing to witness the avidity with which these colored people drink in the advanced truths of Christ's gospel. Our own souls have been doubly fed; first, to enjoy the heavenly food ourselves, then to see them partake of it so heartily. Truly, God is good.

The enemy is now waking up to the fact that the Lord is making inroads upon his domain, but the truly converted stand firm here, as well as in the North. I have no reason to think that the testing time will find them less faithful than the brethren of western Tennessee.

There are two brethren here, both of them heads of families, who ought to attend the General Conference Bible school to be held in Battle Creek next winter. They are fairly educated, and have gifts for teaching. One of them was given one year's schooling by another denomination, preparatory to entering the ministry, but was dropped because he would not subscribe to the creed. The other has been a faithful minister while sustaining himself, longing and praying for more light for himself and for his flock, who love him as a father. He now rejoices in the present truth, and recognizes the third angel's message as the very thing he has been seeking, for more than ten years. Several of his flock are now with us. Both of these brethren are laborers, one being a cook, and both are poor.

No doubt there are brethren of some means who are looking to the Lord to know how he can be most honored by that means. Brethren, will you not take these cases to the Lord in prayer, to know if this is not your opportunity? If you will assist these brethren to attend the "school of the prophets" in Battle Creek next winter, for Christ's sake, his benediction will surely be upon you. These men have shown their love for the truth, since they learned it, by doing a large amount of missionary labor among their friends, and have fully satisfied me that if they can attend this school, they might do as much for their race as some others who are being educated at ten times the cost.

Brethren, if you could see how hungry some of these poor ex-slaves are for the truth of God, you would not hesitate in this matter. Who will furnish the necessary means to send one or both of them to school? Address Elder R. M. Kilgore, Graysville, Tenn., or the undersigned at Knoxville, for a fuller description of the men, if that is desired.

J. E. CALDWELL.

P. S.—Both of these brethren are praying for means to go to school, but neither of them know I am writing concerning them.

J. E. C.

Sept. 26.

THE KANSAS CAMP-MEETING.

THIS meeting was held at Herington, Sept. 7-17, on the same ground as last year. The laborers were Elders A. T. Jones, E. W. Farnsworth, W. B. White, D. Nettleton among the English, with Elders Shultz, Graf, and Leer, to labor for the Germans. There were 700 English and 300 German campers on the grounds, occupying 140 tents. It was the largest meeting of our people ever held in this Conference. This, as well as other camp-meetings, has been better attended than have the camp-meetings in the past. All seemed to desire the blessing of God, so they paid no attention to who was to fill positions of responsibility, and when nominating committees reported, all seemed to be satisfied. There was a spirit of self-sufficiency that seemed to be in the meeting until the last Sabbath, when a spirit of confession came among the brethren. After some good confessions were made, light came in, that brought freedom to many who were before trusting to feeling to make them happy.

The work in Kansas has been quite successful the past year. Five new churches were added to the Conference. The financial condition is better than at any time in the past. The Conference donated \$500 to the foreign mission fund. This, with the Sabbath-school and first-day offerings, made \$729.50 in cash raised for foreign missions. Besides the offerings in cash, ladies gave their gold watches and jewelry to raise means to help in the work. About \$2000 were pledged to pay the in-

debtedness to Union College. A spirit of sacrifice is coming among the brethren, and it will not be long before farms will be sold, and the means used to carry the truth to the nations of the earth who now sit in darkness.

At this meeting, as well as at others held in the district, the discourses of brother Jones brought a close, searching spirit among the brethren. Many confessed the withholding of tithes and offerings, and decided to be more faithful in the future than they had been in the past. If this is done, there will be no lack of means to carry forward the work.

This meeting was held during the run for the Cherokee Strip, which kept many of the people away from the meeting, who otherwise would have attended. But few not of our faith were on the grounds. The solemn, sacred truths for this time that ought to arouse every person to a sense of his condition before God, are passed by as of no particular consequence; but thousands were in the run for a portion of the land in the Cherokee Strip, and many lost their lives, while others suffered hardships and privations to secure a substance that will soon pass away. The time has fully come for our brethren to "cut loose," and get things in shape to give them up when the Lord shall call, which will be soon. And now while mercy lingers, let all inquire diligently of the Lord as to duty, and what he would have them to do.

One pleasant feature of the meeting was to see two forty-foot tents filled with young people who gathered every morning to worship by themselves. One tent was filled with young German people; the other contained those who spoke English. Many are preparing to enter some department of the work by educating themselves as fast as circumstances will permit. Quite a number left the meeting before it closed, to be present at the opening of the school term at the college.

The last Sabbath of the meeting an ordination service was held. Brethren T. M. Thorn, E. L. Fortner, and H. W. Woodruff were set apart by ordination to the gospel ministry.

The children's meetings were conducted by sister Olsen and others, and were productive of much good. Several gave their hearts to the Lord, and were baptized. These, with others who were baptized at the meeting, made in all 105. Thus closed another camp-meeting where God especially manifested himself among his people.

A. J. BREED.

THE MISSOURI CAMP-MEETING.

THIS meeting was held at Sedalia, the same place where it was held last year. We reached the place Monday night, the second week of the meeting. The Conference and tract society had been organized, and committees appointed, so the work was well under way before we arrived. The work in Missouri seems to be in a prospering condition. Seven new churches were admitted to the Conference. Other companies await organization. The number of members in the churches admitted were 163. There has been an increase in the tithes the past year of about \$2400. This has brought courage among the brethren, and new fields that have long waited for help, will be opened the coming year. A move was made to raise means to build meeting-houses in the cities of St. Louis and Kansas City, which are very much needed. When this is done, and a place provided where the people can be invited to hear the truth, many will embrace it, and unite themselves with the people who are giving the last message of mercy to the world.

The number camped upon the ground was 607, occupying 105 tents. Sixty-two were baptized. The work in this meeting was somewhat different from that in other places. There was a steady growth every day. The work seemed to go deeper each day, and as brother Jones brought before the brethren the work of the Saviour in his last work on earth, comparing it with his last work in heaven, a very solemn, searching spirit came into the meeting. When a call was made to those who wished a deeper consecration to the work of God, the whole camp responded, and many found joy and peace in believing.

Quite a work has been done in Missouri the past season in distributing tracts through the envelop plan, which has created a deep interest on the part of those who have read. The tent companies have followed this plan, and found it worked well. There are several large cities in Missouri which they are planning to canvass in this way, as soon as they can educate workers to do it. There are large numbers of young people in the State who are ready to give themselves to the work as soon as they can have a training for it. The Conference is planning to educate these young people, which will be done as soon as circumstances will permit. They hope to do this the coming winter, so by another spring they can put into the field severa-

more to labor, as openings present themselves.

One interesting feature of the meeting was that the laborers of the Conference called the churches together by themselves, and held a meeting with them, laying before them the work and wants of the cause. This created an interest which was very profitable, in that it gave them the privilege of meeting the church-members and encouraging them to take hold of the work on returning home, and not wait until they would lose the blessings of the meeting before some one could visit them to help them to get to work. These meetings were much appreciated. If the brethren in Missouri carry out the good resolutions formed at this meeting, and begin to work for their neighbors, as the way opens, they will soon have many interested in the truth, who now manifest no special interest.

The laborers from outside the State were Elders A. T. Jones, E. W. Farnsworth, W. B. White, S. S. Shrock, and the writer. Sis'er Olsen was present, and labored in the interests of the Sabbath-school work, as well as in the children's meetings.

The laborers of the Missouri Conference will enter upon another year's work with better courage than ever before; for God so manifested himself in the meeting that it gave courage to those who are engaged in carrying the truth to others. May these brethren keep humble, that God may be with them in their work, is my earnest prayer.

A. J. BREED.

NEW YORK CAMP-MEETING.

LITTLE VALLEY.—This was a local camp-meeting, the regular annual camp-meeting having been held in the interior of the State in June. It was held in the western part of the State, having been preceded by two other local camp-meetings held in the northern and northeastern part of the State. It was held on the fair ground for Cattaraugus county, being the same ground occupied last year. There were over 200 of our people in attendance, and there being no Conference business to transact, the time was all taken in religious services. The outside attendance was uniformly good and often large. Most of the ministers of the Conference were present, and the preaching was done by Elders Lane, Place, Ball, Thurston, Stowe, and the writer. There were no ministers in attendance from abroad, except Elders Hibbard and Mattson, of the Pennsylvania Conference, who gave us a short call and preached once each. The day meetings were specially for the benefit of our people in the message in its latest phases, and the evenings were used for the special benefit of those not of our faith, resulting in quite a number accepting the truth and in awakening a general and far-reaching interest.

The Lord came so near and wrought so precious for us that it was the uniform verdict that it was the best camp-meeting ever attended by those present. The last Sabbath a goodly number responded to the call to turn to the Lord. Nineteen were baptized. The Sabbath-school collections were \$37.45; book sales, \$50, and the Sunday public collections, \$36.55.

We all felt that these local camp-meetings are a grand thing. They draw a larger number of the citizens of the place where they are held, to hear the truth than any other means would, and then they draw those from a distance, and result in opening new fields of labor.

A number of the social meetings ran so high in interest, it was with difficulty they could be closed. The Lord is coming very near those who are keeping up with the message. Praise his name! The brethren and sisters left the meeting in good spirits.

J. W. RAYMOND.

THE FLORIDA CONFERENCE.

THE Florida State meeting convened at Barberville, Sept. 22-25. By previous instruction, the churches in the State were all represented by delegates, with the view to the organization of a State Conference. This was effected after due consideration of all the circumstances with the counsel of the General Conference Committee. The organization of a State tract society and Sabbath school Association was also effected. All of these adopted their respective constitutions as recommended by the general body, and found in the year-book for 1893.

The business meetings were well attended, and were marked with perfect unity of mind and heart. It was clearly manifest that God was present, and led by his Spirit in all the councils and meetings. It was indeed an enjoyable occasion.

Elder Geo. I. Butler was present during the entire meeting, and rendered efficient help in all our councils and deliberations, as in days gone by. He spoke twice with freedom and power, which all enjoyed, and we could not but praise the Lord that his servant had been spared to his people,

that he might participate with us again in the service of God.

Elder L. H. Crisler and brother J. W. Collie and myself did the remainder of the preaching. The social meetings were seasons of refreshing to us all. One young woman started in the service of the Lord, and two other persons were baptized by Elder Crisler in a beautiful lake a mile distant.

It was voted by the Conference that brother J. W. Collie receive ordination and credentials. The ordination service was performed at our closing meeting, Monday morning, Elder Butler offering the prayer, and the writer giving the charge. The Lord witnessed by his Spirit.

With this action this new Conference starts off with three ordained and two licensed ministers, and four holding missionary credentials, with six organized churches, and 139 members, whose tithe, paid June 30, 1893, amounted to over \$1700 for the fiscal year. They are now equipped with two new forty-foot tents, with \$139 in the treasury to begin operations for the first year.

It was planned for Elder Butler and Irving Keck to man one of the tents this fall. The headquarters of the Conference and tract society for the present will be at Orlando. Alex. Mitchell was elected to be the secretary and treasurer of the tract society, and C. P. Whitford corresponding secretary. R. A. Highsmith was elected State agent.

May the blessing of God rest upon this young Conference!

R. M. KILGORE.

THE LANSING CAMP-MEETING.

THIS camp-meeting, which closed in Lansing, Mich., on Sunday evening, Oct. 1, was the largest gathering of Seventh-day Adventists which has been seen in this generation, and the meeting is declared by all our people who attended it as a "decided success." It was an occasion of renewed consecration by many of both property and person to the cause of the Lord. It was also a period in which much instruction was given in various lines, both of Bible truth and how to live out the truth in our own families and with our children, as well as in the communities where we reside.

The camp ground itself was all that could be desired, it being the Lansing State fair grounds, with their commodious buildings and well kept shade of beech, maple, and oak. It was indeed a great accommodation to have such nice buildings for kitchen, dining room, bookstand, post-office, etc., and so many rooms for the accommodation of scores of persons wishing lodging after the supply of tents was exhausted. The ground was also well furnished with water hydrants, placed at convenient points, and the city gave the camp a free supply of water from their pumps during the entire meeting, which was a favor most highly appreciated by our people.

The camp was composed of 514 tents, including the meeting tents. Of the last-named there were six. Counting those persons who camped in the tents on the grounds, those who lodged in buildings, and those who secured lodging room near by the grounds, there were about 3384. There were but very few meetings during the entire camp-meeting in which our 150 x 100 ft. meeting pavilion was not filled to its utmost capacity with our campers. On most occasions there were many who stood just outside the raised walls of the pavilion to hear the word. On the two Sabbaths of the camp-meeting proper, it became absolutely necessary to divide up and hold four Sabbath-schools in the camp at the same time, in the different meeting tents, and even then, the pavilion was so crowded with the senior division that it was out of the question to undertake to classify the camp. The lesson was therefore taught in a general review exercise, and instruction on the lesson given from the desk.

Our meetings, especially in the evenings and Sundays, were quite well attended by the citizens of Lansing, and many became deeply interested in the truth; some have already declared their determination to obey, and go with this people. On the last Sunday afternoon, while brother Jones was talking to a crowded pavilion, it was estimated that there were enough standing outside the pavilion nearly to fill two more such places. Of course these could not all have a fair hearing, but many did get some idea of the meaning of the present situation in our nation, and the message of the Lord for this time.

Many interesting meetings were held during the workers' meeting preceding the camp-meeting, and revival work was well under way before the camp-meeting proper was opened, Elder Evans, president of the Conference, and the Michigan ministers officiating in these meetings. The work of the camp being well under way, and the most of the campers arriving in advance of the time of the appointment of the camp-meeting proper, the meeting opened one day ahead of the appointed time. This was a rare occurrence in our camp-meetings. As our people were on hand, and seemed to be hungry for the truth, it was the pleasure

of the servants of the Lord to begin the work of bringing out of the storehouse new and old truths to feed the flock. Most of the preaching in the camp meeting proper was by Elders Prescott, U. Smith, Van Horn, A. T. Jones, J. H. Durland, Dr. J. H. Kellogg, and the writer. The Lord gave freedom to the word, and the frequent hearty responses from our people evinced that they were feeding upon the truth.

Preaching was by no means the main reliance in this great meeting. It was deemed to be of the greatest importance to come at the people at a much shorter range. Accordingly, it was arranged for practical work in the camp on this wise: To one minister, in charge of the whole, was given seventeen ministers and seventeen Bible workers. The camp was then divided into seventeen divisions, with six sub-divisions in each of the seventeen divisions. In each of these 102 sub-divisions a leader was appointed over five tents, to have charge of a meeting in one of his five tents, not only at 8 A. M. each day, but at such other times as might be deemed proper, and as the development of the interest in the camp might demand. These seventeen ministers and Bible workers met with the leaders in the local meetings of their respective divisions, rendering such assistance as occasion demanded, and giving Bible readings as need for the same might be found. This body of workers were to do all in their power to help the discouraged, backslidden, or unconverted. These seventeen leaders were called together, from time to time, to counsel with the one in charge of the whole camp divisions. Thus every minister and worker had active personal soul labor to look after on the camp. As intimated above, this was the order at 8 A. M. Several times, however, during the progress of the camp-meeting, a talk would be given in the pavilion, and then all would go to their districts either to follow up the work, or to spend half an hour in prayer, and then come together in twenty or more divisions in the various meeting tents to follow up the work of seeking the Lord. As the result of this kind of work, with the blessing of God, there were very many hopeful conversions of children, youth, and adults upon the camp. On first day, Oct. 1, there were 107 souls baptized in the Grand River, near to the camp. Besides these, several others are to be baptized at their home churches.

It was not merely the feelings of our people that were moved in this camp-meeting; for the very instruction given us was that we should not be actuated simply by our feelings, but that "this is the victory, . . . even our faith." It is the living principle that should actuate us, and a firm reliance upon the truth substantiated by the word of God that must hold us, then we shall not be swayed simply because we have not a special exuberance of joy. It is principle that must actuate us all the time. "The end is near," and it is for us to act upon this truth as those who believe it with all our souls, and to devote ourselves and all the talent, whether of means or ability, we possess, to the cause of God. By thus engaging in the work of leading souls to the kingdom of God, we may ourselves "lay up treasure in heaven," and gather sheaves for the heavenly garner. So it was made to appear before our people at Lansing. As the wants of the cause in its various branches were brought before them, they came forward, calmly and considerately, to contribute of their means to help on the work. One brother, who has the property in his possession to do it with, and only asked a little time to convert that property into money, spoke of his great interest in the cause of education, and our educational institutions as a means of fitting up laborers for the great work at home and abroad, and said he would give \$10,000 toward the liquidation of the \$43,000 debt that is still upon the Battle Creek College. In the same meeting about \$3000 were raised in cash and pledges for the new annex to the College, which has been erected for the accommodation of the Bible school.

On first day morning, Oct. 1, there were \$2,432.95 pledged to the \$255,000 fund for the extension of the truth in other lands, these pledges to be paid within the year. The cash contributions for the same were \$336.51. On first day, Sept. 24, the first-day offering for the same fund was \$153.40, making a total of cash contributions, directly for this fund, of \$489.91, or a total of pledges and cash contributions of \$2,913.86. Besides this, the Sabbath-school offerings of the camp-meeting, all to the Hamburg Mission, amounted to the sum of \$412.55. As these Hamburg donations really count on the \$255,000 fund, we may say there was a total of cash contributions on the camp to that fund, of \$902.46, and pledges for \$2,423.95, or a total of \$3,326.41. So, aside from the pledge for the old debt on the College, more was done for the work abroad, or in other words for the extension of the work, than for the home enterprises; and who will say that this is not as it should be? Let us help most the most needy.

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The business meetings of the Michigan Conference, the Tract and Missionary Society, and State Sabbath-school Association, held in connection with the camp-meeting, passed off very harmoniously. Each showed in its report a growth in the work. In the Michigan Conference proceedings it was stated that the debt, which had been hanging over the Conference, was canceled, and that there had been sufficient paid and pledged, within about \$3000, to erect and equip the mission house and chapel in the city of Detroit.

In the closing service of the camp-meeting, Sunday evening, Oct. 1, I was privileged to take part in the ordination of brother Homer Day. It was forty years ago, in the home of his father and mother, in Milan, Ohio, when he was just learning to walk, that I wrote the first edition of the pamphlet entitled "The Two-horned Beast of Revelation 13, a Symbol of the United States." And now, with others, I had the privilege of laying hands on the then little boy, sending him forth to declare the fulfilment of what to us then was merely a matter of prophecy, yet we were just as certain that the time would come when we should see it come to pass. Now it has come to pass, who can but proclaim it?

In being permitted to assemble with this vast concourse of Sabbath-keepers at Lansing, I could not but think back to forty years in the past, when, in May, 1853, in company with brother and sister White, I first visited Michigan. There were then only here and there a few scattered Sabbath-keepers in this State. These, for the most part, met in private houses. Steadily has the work advanced amid the opposition and difficulties it has had to contend with. As we have trusted God, victory has been ours. When, for any reason, there has been a faltering, there has been delay. We thank God and take courage as we look upon the hosts he is mustering for the final conflict. If this large throng takes hold with the courage, the zeal, and the faith of the pioneers in this cause in Michigan, with the present facilities with which to labor, our appointed labor might be accomplished in a short space, and the loud cry be brought to its completion. May the Lord help his people who have now scattered away from the Lansing meeting to their homes, and various fields of labor, to trust only in the living God and his strength. Stand firmly at your post of duty, and do your appointed work with fidelity, and very soon we shall see greater results than we have even asked or thought. So may the Lord work in us, and by us, and through us, in my prayer.

Oct. 3. J. N. LOUGHBOROUGH.

PROCEEDINGS OF THE FLORIDA STATE MEETING.

This meeting was held at Barberville, according to appointment, Sept. 22-25.

FIRST MEETING, FRIDAY, SEPT. 22, AT 3 P. M.—R. M. Kilgore in the chair. Prayer was offered by L. H. Crisler. The chairman then stated that the object of the meeting was to consider the advisability of a State organization. J. W. Collie was elected secretary *pro tem*. L. H. Crisler being called upon, briefly reviewed the work in Florida, and its present strength as to numbers and finances. The churches having elected delegates, they came forward and took their seats. The roll-call showed the number present to be thirteen, representing six churches.

In order to bring before the session the object of the meeting, it was moved and carried that the Seventh-day Adventists of Florida be organized into a State Conference. This was spoken to by brethren Kilgore, Butler, Crisler, Whitford, Keck, Collie, and others, after which by a unanimous vote it was adopted.

Being empowered to do so, the Chair appointed committees as follows: To audit State tithe treasurer's books, G. I. Butler, L. H. Crisler, J. W. Collie; on Nominations for Conference, Tract Society, and Sabbath-school Association, G. I. Butler, George Willicombe, G. R. Garvin; on Constitutions and Resolutions for Conference, Tract Society, and Sabbath-school Association, L. H. Crisler, J. W. Collie, Irving Keck; on Credentials and Licenses, G. I. Butler, J. D. Heacock, A. M. Morrill.

Meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 24, AT 3 P. M.—The report of the Committee on Constitution and Resolutions for the Conference was called for. This committee submitted the State Conference constitution as found in the year-book, and recommended by the General Conference. After some remarks by Elders Butler and Kilgore, relative to the same, it was adopted.

The following resolutions were then presented, and after some remarks, were adopted:—

Whereas, The lives, health, and strength of our laborers have been so carefully preserved, and there is marked evidence of spiritual growth in our church membership; therefore,—

1. *Resolved*, That we have great cause for praise to God; and,—

2. *Resolved*, That we hereby express our sympathy for our brethren who are in bonds "for the word of God, and for the testimony of Jesus Christ," and our gratitude for continued freedom from bondage in our own State.

Whereas, It is evident by prophecy, and by the testimony of the Spirit, in the Sabbath being proclaimed more fully, etc., and by the change in the experience and testimonies of the people, that we are now in the beginning of the time to which we have so long looked forward; viz., the outpouring of the latter rain and the loud cry of the third angel's message; and that not to keep informed with the message in all its advancing features will subject us to the peculiar temptations and deceptions of these last days; therefore,—

3. *Resolved*, That we become more diligent in the study of the Scriptures and Testimonies, and the reading of the REVIEW AND HERALD, Signs of the Times, American Sentinel, and Home Missionary, and thus keep informed on the advance workings of the message.

4. *Resolved*, That the president be authorized to appoint all necessary committees without formal motion.

Whereas, There is in the hands of the General Conference a Florida tent fund; and,—

Whereas, The General Conference is paying for the services of Elder Butler in the State of Florida; therefore,—

5. *Resolved*, That in consideration of said services of Elder Butler, and the further consideration of the Florida Conference being permitted to retain the amount of \$38.67 in hand of the State tithe treasurer as shown by the report of the committee, we will tender the balance of said tent fund to the General Conference.

6. *Resolved*, That the State treasurer be instructed to transmit the tenth of the tithe to the General Conference treasurer, at the close of each quarter.

The Committee on Nominations reported officers for the ensuing year as follows: For President, L. H. Crisler; Secretary, H. G. Butler; Treasurer, Irving Keck; Executive Committee, L. H. Crisler, Irving Keck, J. D. Heacock, A. M. Morrill, J. W. Collie.

The report was adopted.

The Committee on Credentials and Licenses submitted its report as follows: For Credentials, L. H. Crisler, G. I. Butler; Ordination and Credentials, J. W. Collie; Licenses, Irving Keck, A. C. Bird; Missionary Licenses, C. P. Whitford, W. L. Bird.

This report was also adopted.

This meeting was then merged into a meeting for organization of a State tract society. The Committee on Constitution submitted the usual form of State tract society constitution as found in the year-book, and recommended by the International Tract Society, which was adopted.

The following resolutions were offered by the Committee on Resolutions:—

Whereas, The circulation of our denominational books by means of canvassing is an efficient method to bring the principles of present truth before the people; therefore,—

7. *Resolved*, That we give the canvassing work our support by way of encouraging suitable persons to engage in the same, and that we will aid them by our prayers.

Whereas, The times in which we live urgently demand that the believers in present truth keep constantly and thoroughly informed regarding the development of the work in all its branches; and,—

Whereas, The REVIEW AND HERALD, the Signs of the Times, the American Sentinel, the Home Missionary, and health journals are publications indispensably necessary in order to the securing of such consideration; therefore,—

8. *Resolved*, That we deem it of the utmost importance and necessity, that all our people secure for themselves, and carefully study, these periodicals.

Whereas, We recognize in the tract and missionary work, an avenue to reach the masses of the people, and thus give an opportunity for all to engage in personal efforts; therefore,—

9. *Resolved*, That we encourage all our churches, unorganized companies, and isolated individuals, to engage heartily in this work, and to report regularly to their librarian or State secretary.

10. *Resolved*, That the president be authorized to appoint all necessary committees without formal motion.

The above resolutions were spoken to by brethren Kilgore, Butler, and others, and adopted.

The Committee on Nominations reported the officers for the ensuing year, as follows: For President, L. H. Crisler; Vice-President, J. W. Collie, the remaining officers to be supplied by the Conference Committee.

The report was adopted.

This meeting was then merged into a meeting for organization of a State Sabbath-school Association. The Committee on Constitutions submitted the constitution as recommended by the International Sabbath-school Association, which was adopted.

The Committee on Resolutions reported as follows:—

Whereas, Righteousness comes by faith, faith by hearing, and hearing by the word of God; therefore,—

11. *Resolved*, That all our people be urged to form Sabbath-schools, so that the Scriptures may be studied systematically.

12. *Resolved*, That the regular Sabbath-school work should be kept up, even if there is only one Sabbath-keeper, and that one entirely isolated from others of like faith.

Whereas, The command is to go into all the world and teach the gospel; therefore,—

13. *Resolved*, That wherever those not of our faith will meet on Sunday for the study of the Scriptures, those of our people who are competent to teach, be urged to take charge of such schools in harmony with the counsel and advice of the Executive Committee.

14. *Resolved*, That the president be authorized to appoint all necessary committees without formal motion.

15. *Resolved*, That the treasurer of the State Sabbath-school Association send a tithe of the funds to the International Sabbath-school Association.

The report was adopted.

The Committee on Nominations reported as officers for ensuing year, as follows: For President, J. W. Collie, Vice-President, L. H. Crisler; Secretary and Treasurer, Charles Garvin; Executive Committee, J. W. Collie, L. H. Crisler, Charles Garvin, Irving Keck, A. C. Bird.

The report was adopted.

The question of a State camp-meeting was discussed, after which it was voted to hold a camp-meeting to be arranged for by the Conference Committee.

Adjourned *sine die*.

R. M. KILGORE, Chairman.

J. W. COLLIE, Sec. pro tem.

VERMONT CONFERENCE PROCEEDINGS.

The thirty-first annual session of the Vermont Conference was held in connection with the camp-meeting, at Waterbury, Aug. 24 to Sept. 4.

FIRST MEETING, AUG. 27, AT 9 A. M.—The president, Elder T. H. Purdon, in the chair. Prayer was offered by Elder A. S. Hutchins. Seven churches were represented by their delegates. On motion, the Chair was requested to appoint the usual committees, which were announced as follows: On Nominations, J. A. Clayton, H. Mehuron, A. S. Hutchins; on Credentials and Licenses, P. F. Bicknell, H. W. Pierce, L. W. White; on Resolutions, I. E. Kimball, Wm. Covert, W. A. Colcord; on Auditing, Edwin Clayton, W. M. Yale, M. D. Cross, L. G. Kidder, C. K. Drury.

Adjourned to call of Chair.

Nine churches were represented by their delegates.

SECOND MEETING, AUG. 30, AT 5 P. M.—After the usual opening exercises, the Committee on Resolutions presented the following report:—

Whereas, We see indications of progress and of spiritual development calling for thankfulness and renewed diligence and consecration to the work; and,—

Whereas, The testimony of Christ to us is to the effect that more can be accomplished where at least a few have been raised up to stand as witnesses for the truth, a fact demonstrated in our experiences for the past year; therefore,—

1. *Resolved*, That efforts be made more especially among the companies of the State; that organizations be effected as far as possible; missionary and temperance work be extended in the churches; the ordinances be regularly celebrated, tithes paid, and such order and effort brought into church work as will more fully meet the mind of God.

Whereas, The General Conference has voted to raise \$255,000 for missionary work the present year; and,—

Whereas, It was expected that much of this amount would be raised by the first-day offerings of our people; therefore,—

2. *Resolved*, That it is the sense of this body, in view of our share in the matter, that our first-day offerings should be increased at least fourfold.

3. *Resolved*, That it is the sense of this Conference that an institute be held in this State in the interest of the religious liberty work some time during the coming fall or winter, for the benefit of directors, church elders, and as many of the brethren and sisters as can arrange to attend; and, further,—

4. *Resolved*, That we request the International Religious Liberty Association to furnish an instructor for the same.

Whereas, The signs of the times indicate that the crisis for which we have so long been looking is just upon us, and the testimony of the spirit of prophecy has recently told us that many will have to stand in legislative courts and some be brought before kings and the learned of the earth, to answer for their faith; therefore,—

5. *Resolved*, That we urge upon all of our brethren the importance of reading more carefully than ever before the Bible, "Great Controversy," "Early Writings," those chapters in "Testimonies Nos. 32 and 33," on "The Coming Crisis," and the "Impending Conflict," also the American Sentinel, and of improving every opportunity of informing themselves upon the subject of religious liberty.

The first four resolutions after being quite thoroughly discussed, were adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 31, AT 9 A. M.—Resolution 5 was read, discussed, and adopted.

The Committee on Nominations submitted the following report: For President, Wm. Covert; Secretary, H. W. Pierce; Treasurer, T. H. Purdon; Executive Committee, Wm. Covert, P. F. Bicknell, J. N. Clayton; Camp-meeting Committee, H. W. Pierce, F. S. Porter, W. M. Yale, E. D. Clayton, N. W. Leach, Harry Wood.

The report was adopted.

Elder I. D. Van Horn made some remarks on the duty of the Conference secretary, recommending that he should correspond with the churches, societies, and scattered individuals, also that the mem-

urers should acknowledge moneys received from the churches, after which a vote was taken indorsing his suggestions.

The Conference Committee was empowered by vote to appoint the Auditing Committee, before the Conference should meet in the future.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 1.—The Committee on Credentials and Licenses submitted the following report: For Credentials, Albert Stone, A. S. Hutchins, Wm. Covert, T. H. Purdon, H. W. Pierce, P. F. Bicknell, I. E. Kimball; for License, Edwin R. Palmer.

The report was adopted.

The report of the treasurer being called for, a verbal report was given by Elder A. S. Hutchins. Meeting adjourned to call of Chair, which was the final adjournment, there being no other meeting.

T. H. PURDON, Pres.

H. W. PIERCE, Sec.

The Sabbath-School.

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

LESSONS ON THE FIRST EPISTLE OF JOHN.

Lesson 3.—True Love. 1 John 2:9-17.

(Sabbath, Oct. 21.)

- 1. CAN one be in the light and hate his brother?
2. What is the condition of him who loves his brother?
3. What is sufficient proof that a man is in darkness?
4. In what does such a one walk?
5. Does he know whither he goes?
6. Why not?
7. Why does John write to children?
8. Why to fathers?
9. Why to young men?
10. What is the second reason given for writing to children?
11. Why to young men?
12. Upon what are Christians exhorted not to bestow their affection?
13. Can love of the world and love of God dwell in the same heart?
14. What are the characteristics of the world?
15. From what source do these come?
16. What will happen to the world?
17. Who will abide forever?

NOTES.

1. VERSES 9-11.—Love for the brethren is an evidence of conversion (1 John 3:14), and no one can be in the light (John 8:12) and not have this love. Christ identifies himself with his followers, and counts every service rendered to them as though done to him. Matt. 25:40. There are only two classes. All are either "in the light" or "in darkness." Love is the fruit of the Spirit (Gal. 5:22), by which it is shed abroad in the heart. Rom. 5:5. When man sinned, "selfishness took the place of love," but "in the heart renewed by divine grace, love is the principle of action." God loved us when we were sinners (Rom. 5:8), and Christians must not limit this love to their brethren. Matt. 5:44-46. "The Spirit of Christ's self-sacrificing love is the spirit that pervades heaven, and is the very essence of its bliss. This is the spirit that Christ's followers will possess, the work that they will do."

Christians are to love one another (John 15:12, 17), which is the fulfilling of the law. Rom. 13:10. "We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing." "We are to stand under the shadow of the cross of Calvary, humbling our hearts, confessing our sins, and entreating the Lord to pardon our defects of character, and strengthen our love for the brethren."

It is dangerous to trifle with light, for light rejected will bring darkness (John 12:35), and this is the greatest darkness of all. Matt. 6:23. When minds are blinded by Satan (2 Cor. 4:4), the people are in the deepest darkness (Isa. 60:2), and do not perceive the snares of the Devil.

2. VERSES 15-17.—Our thoughts are to be above (Col. 3:2), where our citizenship is (Phil. 3:20, R. V.), and our love cannot be divided. Matt. 6:24. Enmity between Christians and the world is of long standing (Gen. 3:15), and is really the hope of the race. "It is the grace that Christ implants in the soul which creates in man enmity against Satan." We may be friends of God (John 15:15), as Abraham was (Isa. 41:8) or friends of the world; but we cannot be both at the same time. James 4:4. "Conformity to the world will never be the means of converting the world to Christ." The world passes away, but character endures. The will of God is his law (Rom. 2:18), which is everlasting righteousness. Ps. 119:172, 144; Isa. 51:6-8.

GATHERED THOUGHTS ON THE FIRST EPISTLE OF JOHN.

CHAPTER II. VERSES 9-17.

THE "brother," to whom here and elsewhere in this epistle reference is made, is each time a brother or a sister in Christ, a soul which has found, in and through Christ, forgiveness, cleansing from sin, and eternal life. All such are to be recognized as brethren, and must be loved, in hearty fellowship of faith, even though they are weak, or differ with us in temporal matters. (Compare John 13:35; 17:21.) The apostle specifies hatred of the brethren as controlled by the powers of darkness. What terrible sins and cruelties people who esteem themselves genuine Christians, are capable of, whenever they hate true believers, church history shows in a thousand and one different ways, and it is manifest still in our own time, and that, among those professedly engaged in the work of the Lord. "He that loveth his brother abideth in the light." Brotherly love does not bring us into the light, nor enable us to walk in it; that is done by faith. We abide in the light by a faithful and constant love for the brethren, but if we hate them, we lose the fellowship with Christ we already had, and eternal life as well. 1 John 3:15. Walking in the light keeps us under the purifying effect and saving virtue of the blood of Christ, our blessed Redeemer.

Offense, or stumbling, signifies in the original something in the way by means of which, in walking, one is brought to fall; hence the expression, "a stone of stumbling and a rock of offense." Here it has the force of an evil impulse, motive, or principle, that can cause a fall. Hatred, envy, pride, selfishness, a party-spirit against brethren, are like stones of stumbling in the upward way; they cause to fall, and kill, the inner life, producing blindness and works of darkness.

The tenth verse bears the test in practical life, particularly in this way. When we remain loving toward the weak, who may have been at times foolish and unlovable, there is no cause for offense there,—that is to say, no cause for sinning, nothing like pride, selfishness, avarice, love of ruling, etc., predominating in us,—and we live according to the fifth petition in the Lord's prayer, and will not be exposed to temptation or overcome, but are abundantly victorious, noble, conquerors in every trial.

In verse 11 John describes the terrible condition of a Christian, who hates true Christians, from selfishness or a party spirit. Such a one is in darkness to such a degree that when he does evil, he does not know at all any more what he is doing; just like one who roams in a pitchy dark night, not knowing where he is going, sustaining the very worst of experiences and serious and painful losses. In characters of blood the history of the church shows how fearfully Christians have been swayed by this very hatred of the brethren. And still, in this, our own day, this warning word is just as much in place as when penned for the first time; for the fatal evil is found still, and that among Christians of whose Christian knowledge and zeal for the kingdom of God, one would never have expected such horrible works of darkness, as hatred of the brethren evidently is.

In verses 12-14 John distinguishes three classes of readers; "little children," "fathers," and "young men," giving a very brief description of each. The first, the children, are according to the original in a condition to have forgiveness of sins. We see, here, the necessary beginning and the permanent foundation of all Christian experience and growth; to wit, forgiveness of sins, or justification and righteousness through Christ. The expression "for his name's sake" signifies, through Christ, who, in his nature and character, is revealed to us through the word. As those who have forgiveness of sins are reconciled to God through Christ, they henceforth know the Father as children; i. e., they have the witness of the Holy Spirit within, that they are the children of God, and can say, "Abba, Father." Rom. 8:14-16. Still, such children may nevertheless have many a weakness before they recognize the full value of, and use, the God-given weapons to battle against Satan and his kingdom. 1 Cor. 3:1; Heb. 5:13.

Second in age and experience are the "young men," the youth. Besides the characteristics of the children, they are designated as "strong," and further it is said of them, that "the word of God [the gospel] abideth" in them always, because they fully rely on, and trust in, Christ through the word. 1 John 4:4; Eph. 6:10-17. Such young men in Christ do not have to lament over continual defeats, but experience daily victories over sin, the flesh, the world, and the Devil, through the power of the death and the resurrection of Christ, and find, that as surely guided lambs of Christ, they may be courageous as lions. 1 John 5:4, 18; Rev. 12:11. If, therefore, the church of Christ is to gain the victory from day to day, she must be composed, above all else, of soldierly youth, who know and make known, from experience and out of God's word, what Christ's power of victory and salvation is.

The third and oldest class are the "fathers." Of these John gives both times the same laconic description: "Because ye have known him that is from the beginning,"—referring probably to their deeper knowledge and experience of Christ, as the Eternal Word, which was with the Father, and is revealed to the believers. At any rate it signifies an inner oneness with the eternal, blessed God and Father, in Christ, a deep, sanctifying rest in God, and a walk in the bright light of eternal love. The "world" signifies here, as often in the New Testament, first of all the world of mankind, as they live along in pride, self-willedness, avarice, love of pleasure, unbelief, lying, forgetting, despising, or mocking God, and thus joining the ranks of Satan. (See 1 John 5:19.) "The whole world lieth in wickedness" (Greek original, "In the evil one," i. e., the Devil). That John uses the word "world" in this sense, is evident, because he defines three of the worst propensities of mankind,—the lust of the flesh, the lust of the eyes, and the pride of life,—as the corrupt foundations on which the present evil world thrives. The first includes the various gratifications of the appetite and the passions; the second comprises all kinds of avarice and covetousness, and the third, pride and self-will. It is a remarkable fact that these three once noble, but now debased and evil, tendencies were originally implanted, pure and good, in man's heart, by the Creator himself: (1) The disposition to have or possess things; (2) to enjoy things; (3) to be or become something or somebody. As long as man remained in humility and love before God, he found pleasure in man's exercising these inclinations,

and Adam and Eve would have been unchildlike, had they feared to possess or enjoy the estates of Eden, or to have dominion over all the earth.

But when man, through sin, was separated from God, he became selfish and God-denying, a greedy servant of the world and its possessions. Thus those three originally proper motive-powers were debased into three forms of selfishness,—avarice, greediness for transient pleasures, pride and self-will. In order to return again to the original condition of obedience and purity, we must return and give ourselves to God, through his love as it is revealed in Christ, and be cleansed from our sinful nature; in so doing, we will come to hold the world in contempt, as a matter of course, yet without despising any human being nor aught else that God has made.

In verse 17 John, giving once more a brief warning, says that this God-deserting world, with its bondage to evil lusts, quickly passes, without bringing real joy, leading to damnation and destruction. But he does not now proceed to look upon it as the ascetic, who is an enemy of all nature; nor does he say with him, Whoever flees the world, renouncing all claim to any of it, denying himself all its enjoyments and honors, torturing himself instead, he will remain forever! O no; John teaches that "whosoever doeth the will of God, abideth forever." Hence, whoever upon this earth trusts in God as his, redeemed through Christ, and obeys him,—whether possessing the things of this world or deprived of the same, as God will,—he will, through Christ, remain an heir to the kingdom of God for all eternity. AUGUST KUNZ.

News of the Week.

FOR WEEK ENDING OCTOBER 7, 1893.

DOMESTIC.

—Out of a population of 300 at Bayou Cook, La., but thirty escaped the terrible southern storm.

—The Pension Bureau has granted 55,399 pensions since March 4 last, and is still grinding them out at the rate of 1600 per week.

—Trouble between union and non-union men at Decatur, Ala., has become so threatening that the governor has called out the State militia.

—The barbers who were arrested in Detroit for shaving on Sunday, are going to allow one case to go up to the Supreme Court of the State for a test case.

—The New York City papers, which print a Sunday edition, are asking the government to give them a better mail service on Sunday for the distribution of the Sunday papers.

—After being a member for fifteen years, Honorable Don Cameron made his maiden speech in the United States Senate Sept. 25. He advocated free coinage of silver, and opposed repeal of the Sherman act.

—Bishop Haygood, of the M. E. Church, speaking of the troubles between the whites and negroes of the South, says that the worst is yet to come, and that the most dreadful chapters in this sad and fearful history are yet to be written.

—On Chicago Day, Oct. 9, the World's Fair became free of debt excepting the stock subscriptions. The remaining thirty per cent of the corporation bonds will be paid on that date, and the floating indebtedness will be paid by that time also.

—Franz Ferdinand, arch-duke of Austria, and heir apparent to the throne of Austro-Hungary, is now returning from the World's Fair to his own country. He is said to be a very stupid young man, and not at all on good terms with his uncle, the emperor of Austria.

—The Senate is very slow to repeal the Sherman law. The silver men make a bold front, and some of the leading Democrats, like Morgan, of Alabama, are opposed to the plans of the administration. Much talk and little action well describes the present work of the Senate.

—It is reported that Captain Porter, of the steam whaler "Newport," in a late voyage, reached the point of 84° north latitude, the most northerly point ever reached by man. She was not trying to get to the pole, but while hunting for whales, reached this extreme limit within 6° of the north pole. The captain believes that if he had had dogs and sledges, he could have reached the pole.

—The gulf States were visited again by a fearful storm, Oct. 2 and 3. At Mobile, New Orleans, Pensacola, and other places, terrible scenes were enacted. The sea rose to an unprecedented height, sweeping over low islands, and carrying destruction far inland. Over 1000 persons were drowned near New Orleans, and it is estimated that in all 2000 persons met their death. Many bodies were washed out into the gulf, but hundreds were left upon the beach, or washed far inland into swamps and other places, where it will be a very difficult task to recover them for burial. Property to the amount of \$5,000,000 was destroyed.

FOREIGN.

—The Canadian government has decided not to exclude Chinese.

—The British battleship "Camperdown," which sank the British man-of-war "Victoria," ran aground at Valetta, Malta.

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- Rio de Janeiro has again been bombarded by the rebel fleet, and considerable damage done. Neither party seems to have gained any decided advantage over the other.

- The civil war in the Argentine Republic continues, and the national troops are said to be disaffected. A large number of the foreign colonists have joined the insurgents.

- The treaty between France and Siam was signed Oct. 1. France will continue to hold some important points until Siam fulfils certain conditions specified in the treaty.

- The people of Vienna, and of all Austria, were alarmed a few days since, that an attempt had been made by anarchists to blow up the Parliament buildings. Another "gunpowder plot." Many arrests have been made.

- The sultan of Turkey has ordered the removal of the grand vizier in Constantinople, because of his delay in punishing the assailants of Miss Mary Melton, an American missionary. He is also giving his personal attention to investigating the persecution of Armenians.

- Travelers in China report that the troops of that country are being armed and equipped with the best modern implements of war, and are being trained by European officers. Large military depots are also being established, a fleet of iron clads is being equipped, and China bids fair to be a formidable antagonist to whatever power shall engage her in battle.

- A force of 300 Spanish soldiers, who were engaged in building a fort on the Moorish coast, were attacked Oct. 3 by 6000 Moors. A desperate and bloody battle was fought. The Spanish, after making a most heroic resistance, were compelled to retreat. The Spanish lost eighteen killed, and thirty-five were wounded. The attacking Moors, who were a wild tribe owing no allegiance to the sultan of Morocco, lost heavily.

RELIGIOUS.

- Regular and Free-Will Baptists are discussing union at the State convention in Milwaukee.

- A strong effort is now being made to close all places of business on Sunday in Chicago.

- The last acts of the Congress of Religions were a prayer by Rabbi Hirsch, a Hebrew, and the benediction by Bishop Keane, of the Catholic University.

- Reports that a papal ambassador is to be sent to Washington, continue to be circulated. It is believed that these are thrown out by the Catholic Church as feelers to ascertain the condition of public opinion upon this subject in the United States.

- The annual convention of Christians at Work in the United States and Canada will be held under the auspices of the International Christian Workers' Association this year in Atlanta, Ga., for seven days, Nov. 9-15. These conventions have now been held for seven years, and are interesting large numbers of earnest Christians throughout the country. Railroads in nearly all parts of the country have granted a reduced rate of a fare and a third, and Atlanta Christian people are preparing to welcome the delegates in their usual hospitable manner. The singing will be under the direction of Mr. and Mrs. George C. Stebbins, the well-known gospel singers.

Appointments.

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

PROVIDENCE permitting, Elder A. C. Bourdeau will meet with the Burlington church at their quarterly meeting, Sabbath, Oct. 14, 1893. Let there be a full attendance.

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.]

VISITORS to the World's Fair will find rooms and board cheap at Fred Laycock's, at 4425 Wentworth Ave., near 44th St., Chicago, Ill.

FOR SALE.—Ten-room house in good condition. Block and a half from the Sanitarium; lot 5x13 rods, with trees and shrubs. Inquire of M. G. Beach, 9 Upton Block, Battle Creek, Mich.

WANTED.—To trade a house and lot, or unimproved lots in College View, Nebr., for a stock of shoes and rubber goods, or would trade for general merchandise. To any one in business who wants the advantage of Union College, here is a chance. Address Lock Box 425, College View, Nebr.

WANTED.—Work on farm or in a factory where I can learn a trade. Will work by the month or year. Am twenty-three years old, and single. None but Seventh-day Adventists need apply. Please state wages and kind of work. George C. Pesh, Mosside, Ontario.

PAPERS WANTED.

CLEAN copies of Signs, Sentinel, Instructor, and Little Friend can be used by me here. Address C. B. Morrill, Bellefontaine, Ohio.

I WOULD be glad of late, clean copies of the Signs of the Times and Sentinel for use in missionary work. Send post-paid to C. T. Craig, LeLoup, Kans.

I CAN use clean copies of REVIEW, Signs, Sentinel, Instructor, Little Friend, and tracts, if sent post-paid. Mrs. Savannah Griffin, Worthington, Minn.

I WILL be glad to receive clean copies of the Signs and Sentinel, to be used for missionary work. Please send post-paid. Miss Millie Anderson, Butler, Pa.

PLEASE send us by mail REVIEWS, Signs, Sentinels, Youth's Instructors, and health journals. We desire a liberal supply. L. M. Crowther, Hill City, So. Dak.

THOSE who have clean copies of Seventh-day Adventist papers in the German language will help do missionary work among an honest and hard-working class of people at our national capital, by sending the same post-paid, to E. M. Harris, 1540 7th St. N. W., Washington, D. C.

DISCONTINUE PAPERS.

BERT ILES, of Chesterville, Morrow Co., Ohio, has all the papers he needs for the present.

NOTICE!

BROTHER W. H. EDWARDS's sheet-iron stove was borrowed for use at the Lansing camp-meeting of 1892, and has failed to be returned. It was boxed, and his name was marked on the box. If any one has this stove or knows its whereabouts, he will confer a favor by notifying W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.

CORRECTION.—In the report of Ohio Tract Society, in REVIEW of Sept. 12, the years 1892 and 1893 were transposed. The design of the report was to show that in 1893, with only twenty-two canvassers, nearly \$2000 more worth of orders were taken than during the previous year, with thirty-one canvassers.

Obituary Notices.

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

RATLIFF.—Lilly M., daughter of brother Ratliff, of Iola, Kans., died Aug. 15, 1893, of typhoid fever, in the twentieth year of her age. Words of comfort by the writer, from Job 14: 14. J. C. FOSTER.

SPENCER.—Died at the home of brother Morton Stevens in Almira, Mich., Aug. 21, 1893, brother Milton Spencer, the elder of the Almira church, aged sixty-one years. His loss is deeply felt by the church and by his neighbors. T. S. PARMELEE.

SCHOOLEY.—Died at Cawker City, Kans., July 31, 1893, of heart trouble, in the seventy-first year of his age, brother James Schooley. For years brother Schooley has been friendly to the truth, and has observed the Sabbath for about two years. He rests in hope. J. C. FOSTER.

CAMPBELL.—Died of paralysis, at Clinton, Iowa, Aug. 13, 1893, my beloved mother, Isabella Campbell, aged 76 years and 8 months. She identified herself with the Seventh-day Adventists at Winterset, Ia., in 1878. She was conscious until the last, and fell asleep in the hope of a resurrection from the dead. MATILDA C. WISE.

BLAIR.—Died at Pioneer, Wash., July 2, 1893, of pneumonia, Lottie Olive, little daughter of Robert and Emma Blair, aged 5 months and 16 days. She was a lovely baby and a great sufferer in life, but she will suffer no more. We mourn not as those who have no hope, but look with bright hope to that glad reunion when the Lifegiver comes. H. C.

LUKENBILL.—Died at Baldwin City, Kans., July 16, 1893, sister Sarah M. Lukenbill. She was buried on her twenty-sixth birthday. About nine months ago, sister Lukenbill heard the present truth, and united with the Kirwin church. She was an earnest Christian, and a light indeed to those around her. A husband and two children are left to mourn the loss of a loving wife and mother. Words of comfort by Rev. C. R. Rice (Methodist). J. C. FOSTER.

RICHMOND.—Died at Bloomington, Ill., Sept. 8, 1893, of strangulated hernia, Mrs. N. D. Richmond, aged sixty years. She was born at Georgetown, Mass., entered the work many years ago, and has canvassed for health publications, having good success. She was very earnest, and spent much time talking the truth to the people, and opening the way for Bible work. She went to meeting Sabbath, Sept. 3, and in the evening was suddenly taken very ill, and though an operation was performed, she fell asleep Friday morning. Her trust was in the Mighty One, and she rests in hope. All mourn her loss. Funeral services by the writer. E. A. MERRELL.

JONES.—Died at the home of her daughter, sister Alesia Crandall, in Carpenter, Mich., Aug. 19, 1893, sister Della Jones, aged eighty-two years. She leaves one son and four daughters, besides a large circle of friends. She was highly esteemed by all who knew her, and has kept the Sabbath some thirty-three years. She was familiarly known as Grandma

Jones, and always had a kind word for every one. She led a faithful Christian life, and the words of the apostle seem very appropriate in her case, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Funeral services were held in the Seventh-day Adventist church, in Petoskey, Sunday, Aug. 20, conducted by the writer. H. S. LAY.

BUNCE.—Died at Beldenville, Wis., Aug. 25, 1893, after long and patient suffering, sister Nettie Bunce, aged thirty-three years. Sister Bunce came fully into the light about a year ago. She loved the word of God, the 23d Psalm being a favorite, and the last chapter she read, when she remarked, "That is my chapter." She leaves a husband and a little daughter four years of age, besides many other kindred to mourn, but not as those who have no hope; for she sleeps with the blessed dead. Words to cheer the aching hearts and strengthen their faith in the meeting so near at hand, were spoken by the writer, from John 10: 28. J. B. SCOTT.

GROFF.—Died Sept. 13, 1893, in the fifty-seventh year of her age, sister Margaret Groff, sister of brother Wm. Groff, of Rome, N. Y. For over a year she has been troubled with heart-disease, but was confined to her bed but a short time. The spirit of the good Samaritan characterized her life, and those who knew her best, loved her most. Though physically deformed from childhood, she was constantly active, often caring for others when she herself needed care. Her faith and hope in the truth sustained her to the last. The funeral, which was largely attended, was held in the Seventh-day Adventist church at Rome, Sabbath, Sept. 16. Remarks by the writer, from Prov. 27: 1. A. E. PLACE.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept. 24, 1893.

Table with columns for EAST, WEST, STATIONS, Day Express, N. Shore Limited, Chicago Express, Night Express, Pacific Express, Buffalo Special, and Mail. Lists routes and times for various stations including Chicago, Detroit, Buffalo, and Niagara Falls.

*Daily. †Daily except Sunday. New York and Chicago limited trains go east at 10:25 p. m., and west at 6:17 a. m. daily, and require special tickets and Wagner palace car tickets. Accommodation train goes east at 7:51 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. 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.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Lists routes and times for stations including Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlevoix, Lansing, Durand, Flint, Lapeer, Tinsley City, Ft. St. Vrain, Detroit, Toronto, Montreal, Boston, Niagara Falls, Buffalo, and New York.

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

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 10, 1893.

CONTENTS OF THIS NUMBER.

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

Poetry. —Hall and Farewell, ELDER L. D. SANTEE—The Reunion of Saints, MRS. SUSAN MCINTOSH-CHAFFEE—"Take Therefore No Anxious Thought for the Morrow," E. J. JOHNSON.....	629, 631, 633
Our Contributors. —Respect Is Due to God's Instrumentalities, MRS. E. G. WHITE—The Kingdom of Christ, W. E. HOWELL—"What Song Book Shall We Use in Our Sabbath-school?" ELDER F. M. WILCOX—Reflections, C. P. WHITFORD—Points in the Life of Satan (<i>Concluded</i>), ELDER CLARENCE SANTEE—Nature of Church Fairs, MRS. M. A. DURKEE—How to Work for the Catholics, A. FORD.....	629-632
Home. —"My Meditation of Him Shall Be Sweet," Ps 104: 34, C. E. HARTER—The Benefit of the Baby, D. STEVENSON, D. D.—Only His Mother, PANSY.....	633
The Mission Field. —Scandinavia, ELDER L. JOHNSON—Our Missionary Field in Melbourne, FANNIE BOLTON.....	634, 635
Special Mention. —Going Back to Rome, M. E. K.—It Is Gambling, <i>Christian Herald</i>	635
Editorial. —From Old to New—Is It the Power of God? M. E. K.—Christ the Living Rock, G. I. B.—Notes by the Way, O. A. O.....	636-638
Press. —Reports from The Maritime Provinces—Newfoundland—Missouri—Pennsylvania—Tennessee—The Kansas Camp-meeting—The Missouri Camp-meeting—New York Camp-meeting—The Florida Conference—The Lansing Camp-meeting—Proceedings of the Florida State Meeting—Vermont Conference Proceedings.....	638-642
Sabbath-school.	642
News.	642, 643
Appointments.	643
Obituaries. —Ratliff—Spencer—Schooler—Campbell—Blair—Lukenbill—Richmond—Jones—Bunce—Groff.....	643
Editorial Notes.	644

It will be seen from our Progress department this week that a new Conference is now added to our sisterhood of Conferences, composed of the State of Florida, making a total of thirty-five organized Conferences in our denomination. This will be a great help to the cause in Florida, and we trust it will enjoy a rapid and permanent growth in the work.

The little tract by Elder W. H. Littlejohn on "Whither Is the Nation Drifting?" has been called for to such an extent that a new edition has been necessary, which is now ready for circulation. Price as before, single copies, 5 cents, six copies for 25 cents, \$3 per hundred. Address REVIEW AND HERALD, Battle Creek, Mich.

There are very many persons who would be glad to read the REVIEW, but who are not financially able to pay for it; and to send it free to all such who would be glad to read it, would be too heavy a tax upon the Office. Therefore a fund has been supplied to a greater or less extent by donations for this purpose, to send the REVIEW to those who are not able to pay for it themselves. This fund is now very low, and we invite our brethren, if they have contributions they can make to it, to forward them to this Office, and they will be doing a good work, and call forth many thanks from those who will not be able otherwise to read the paper.

A writer in a paper entitled the *Family Churchman*, and which appears to represent the English Church, says:—

"As to the invocation to saints, it is nowhere forbidden in our prayer-book. We ask good men to pray for us. Why should we not ask the holy dead?"

Such reasoning and such a question as the above shows what is believed to be Christianity by some people. "It is not forbidden in the prayer-book." Who made the "prayer-book" the rule of life for the children of God? What do the Scriptures say? "Thou shalt worship the Lord thy God, and him only shalt thou serve." Why not ask the dead to pray for us?—Why, because they are dead, and the Scripture says, "The dead know not anything." Eccl. 9:5. How can any one who does not know anything, pray for us?

Sabbath, Oct. 7, brother W. A. Colcord spoke in the Tabernacle in the forenoon, on the words of the Lord in Isa. 43: 10, 11: "Ye are my witnesses, saith the Lord." He showed how that to witness properly for the Lord, we must know him, and his work for the time in which we live, and speak according to present truth and present duty. Brother J. H. Durland spoke in the afternoon on the ordinances of the church. Forty-

seven members were received into the church by letter, and on profession of faith, and eight were baptized after the afternoon meeting. This makes a total of sixty-one members added to the church since Sept. 1, while five have been granted letters to unite with Seventh-day Adventist churches in other places. In the evening there was the largest attendance at the ordinances that we have ever enjoyed.

We have received a postal-card, signed "Ezra," and purporting to come from "heaven." It recommends that we call Monday the first day of the week, Sunday the seventh, and change our Sabbath so as to correspond with the so-called Christian Sabbath, and see what effect it will have on the Jews. Rather, we would suggest to the Christian world that they change their Sabbath to correspond with that of the Bible, and see what effect that will have on the Jews. Though the card is dated from "heaven," it is post-marked, "Wabash, Ind.," from which we may infer that some one thinks that place is heaven, or that it is the nearest post-office to that destination. If this is the work of some genuine crank, we would recommend him to call himself Enoch or Elijah, if he presumes to send messages from heaven, not Ezra, who, so far as the record goes, has long been in the grave.

THE NEW COVENANT.

LEST any should gather a wrong idea of what was intended to be said, in the remarks on the covenants in the first editorial article of last week, a word of explanation may be in place. The expression that the new covenant was not the Abrahamic covenant, was not intended to convey the idea that this covenant was anything different from, or outside of, the Abrahamic covenant, a point which we thought sufficiently guarded in the remark immediately following, that this covenant was necessary "to carry out the promises of the Abrahamic covenant." It was all embraced in the Abrahamic covenant, and in this sense the new covenant and the Abrahamic covenant may be said to be identical. But the promise of the blessings of the new covenant may be traced farther back than that. In the declaration made in the hearing of our first parents in Eden, that the seed of the woman should bruise the serpent's head, was involved the whole scheme of redemption. The great covenant of God's grace dates from the introduction of the plan of salvation, and is the "everlasting covenant," covering all subsequent steps necessary to carry it out. At first, so far as the record goes, it was expressed in an exceedingly concise and general way; but in after ages, by distinct movements, through separate eras, it has been unfolded, expanded, and set before the world in more definite form. A great advance was made in the covenant with Abraham, and all brought out in its completeness in the new covenant established by Christ. And when he shed his blood on the cross, that ratified, established, and made sure, the whole scheme, and all the promises, from the very beginning. And we understand it was with reference to what Christ was to do, upon which everything depended, that the Lord said, "I will make," etc., looking into the future, and to something that would not exist until it was thus done.

A DISTINCTION WITHOUT A DIFFERENCE.

THE *Christian Statesman* can contradict itself in the shortest compass of any periodical we have ever yet seen. In the last issue it fairly outdoes itself in this special line in which it excels all its contemporaries by the following terse and sententious contradiction:—

"Our separation of Church and State, combined with the union of Christianity and the State," etc. So a separation of the Church and the State may be combined with the union of Christianity with the State! The man who can really believe in such a combination must have a faculty for fine compounding and subtle distinctions that would make him a dangerous man if engaged in the business of an apothecary! An apothecary with such stretchy notions might hold that arsenic in powder would be dangerous to take, but that in solution it would become a

healthy tonic! What is Christianity but the church? Is it not Christ's representative here? If the church is not Christianity, where shall we look for Christianity? To assume that Christianity is not the church, is to make a distinction without a difference. But since true Christianity through its divine head, and by the teachings of the inspired apostles declared the complete separation of Christianity from the State, it therefore follows that when the churches arrogating to themselves the general title of Christianity, seek to ally themselves to the State, they by that very act declare themselves to be anti-Christian, and expose their true spirit, which is a lustful greed for power. Let all remember that when Christianity, or to speak more definitely, that which calls itself so, allies itself with the State, we must look elsewhere for the church and Christianity. The result of such a union in the fourth century was to drive the true church into the wilderness (Rev. 12: 6), and another movement of the same kind must bring about the same result.

M. E. K.

LITERARY NOTICES.

"A Pocket Dictionary."

THE "American Pocket Pronouncing Dictionary and Parliamentary Manual" is the title of a new publication consisting of 320 pages, printed in clear and readable type, and filled with useful and interesting information. The pronouncing feature of the Dictionary will commend itself as a valuable improvement on the original Pocket Spellers,—the list of words also having been very largely augmented,—as will likewise the addition of the chapters devoted to Abbreviations and Contractions, Foreign Words and Phrases, Rules for Spelling, for Punctuation, etc. The Manual on Parliamentary Practice contains a concise, yet complete description of the details of parliamentary practice for the guidance of the proper proceedings of the assembly. The Tables on Interest, Value of Foreign Coin, Statistical Information, etc., will be found useful and of value, the contents of the book combining to form a collection of profitable information and instruction in the convenient and popular form of the Pocket Dictionary, and obtainable at a minimum of cost.

The price of the book in Morocco binding, gilt stamp on cover, orange edges, is 50 cents; in cloth, black stamp and red edges, 25 cents, sent post-paid. A liberal discount will be given to the trade and to agents. Address all orders to the various State tract societies, or REVIEW AND HERALD, Battle Creek, Mich.

"Chart Of American Politics."

SUCH is the title of a chart prepared with much study and labor, and calculated to arrest the attention of all people interested in the history of our country, and also to call their attention to important Scripture truths. On one page is a chart of American politics, containing a marvelous amount of information in a small space, from 1788 to 1892, which all students of political economy will prize for reference. On the other side of the sheet is a chart containing Scripture references on the doctrine of the soul, or the spirit of man, as compared with the errors growing out of the prevalent dogma of immortal soulism. Price 5 cents, single copy; 30 cents a dozen, \$2 a hundred. It is by L. J. Caldwell, Battle Creek, Mich. to whom all orders should be addressed.

IMPORTANT NOTICE.

WE would like to call the attention of our correspondents in the State to the fact that postage to Australasia is five cents for each *half ounce*. On insufficiently stamped letters we have to pay double the amount of the deficiency, so that when, as frequently happens, a letter comes to us bearing a two-cent stamp, and weighing more than half an ounce, it costs us sixteen cents. Many of the workers in this field lose a large sum in the course of the year, because of the neglect of their American correspondents to weigh and properly stamp their letters. It is very rarely indeed that we receive a mail from the States on which we do not have to pay fines, frequently amounting to quite an item, the last two mails received by the Echo Pub. Co. being \$1 and \$1.50 respectively. As this heavy expense is entirely unnecessary, and might be avoided by the exercise of a little care, we trust this matter will be borne in mind.

W. D. SALISBURY.

14 Best St., North Fitzroy, Victoria.