

# The Advent HOLY BIBLE **REVIEW** **AND HERALD**

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

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## THE LAST TEST.

BY FANNIE BOLTON.

(North Fitzroy, Australia.)

Of that prophet greatest born  
 Of woman, so Christ said one day,  
 How seemed it, when in prison, shorn  
 Of all his light and power he lay?  
 Did he not wonder why the Lord  
 Delayed, and sent not one poor word?

It seemed unbearable. The pain  
 Of the long silence grew and grew.  
 Neglected, sorrowful mid men,  
 He wondered if the Master knew,  
 Or was he the Anointed One  
 For whom as messenger he'd run?

He sent his followers unto him.  
 "Go, ask him, Art thou he, or not?"  
 For O, John's faith was waning dim  
 In that dark, loathsome prison spot.  
 If he were Christ, would he so long  
 Leave him to suffer grief and wrong?

"Go, show the Baptist what I do,"  
 Said Christ to the pathetic quest.  
 "The works themselves will prove me true,  
 And he that trusteth shall be blest.  
 The sick I heal, the blind restore,  
 The leper cleanse, and teach the poor."

And in that prison came the light.  
 Faith saw God's high credentials given,  
 And looked no more upon the blight  
 That fell between the soul and heaven.  
 John in the dungeon waited still  
 For the unfolding of God's will.

And one day came a messenger  
 From cruel Herodias, saying, Bring  
 The Baptist's head straightway to her,  
 By order of her lord, the king.  
 And faith's last test was brought upon  
 God's prophet, e'en the greatest one.

But his disciples in despair  
 Took up the body and buried it,  
 And came and told the Lord their care;  
 For so it only seemed fit,  
 Christ said to those by grief oppressed,  
 "Come ye apart with me and rest."

But even in the desert way  
 The people thronged them with their  
 prayers.  
 And yearning eyes were raised that day,  
 All human hearts seemed mad with cares;  
 And Jesus looked, and could but weep  
 To see them shepherdless,—these sheep.

There was no time to speak of John,  
 And to his followers long explain  
 Why such a fate had come upon  
 One well beloved, and heal their pain  
 Could they not trust him? Would they see,  
 And join with him in ministry?

"Up, we must feed the famishing.  
 The grief we cannot understand  
 We'll put away. The fishes bring,  
 The bread, I'll break it with my hand.

Come, my disciples, join with me  
 In love's unselfish ministry."

And multitudes were fed that day.  
 The gloom that on the followers pressed,  
 By busy love was swept away;  
 They looked to Jesus, and found rest.  
 They said, "We'll ask no more for light;  
 What'er he does, is love and right."

John's work is done, no word is given  
 To explain his fate. God's given him peace.  
 Let us too do the will of heaven,  
 That Christ may evermore increase.  
 Weep not in morbid misery,  
 But join with Christ in ministry.

Some day, O soon, round Jesus' feet,  
 Touching his robe of light, we'll stand.  
 And O, his will will all be sweet,  
 The mystery will all be grand;  
 And John will know, and we shall know  
 The joy of what to-day is woe.

No sparrow falls without his care.  
 No soul bows low but Jesus knows:  
 For he is with us everywhere,  
 And marks each bitter tear that flows.  
 And he will never, never, never,  
 Forsake the soul that trusts him ever.

He'd have us all forget our grief,  
 To work for others' spiritual good.  
 To bring to saddened hearts relief,  
 To feed the hung'ring multitude,  
 And in such ministry, praise God,  
 We'll find all grief a blooming rod.

## 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."—Mat. 3:16.

## THE CHURCH THE PROPERTY OF GOD.

BY MRS. E. G. WHITE.

THE church is the property of God, and God constantly remembers her as she stands in the world, subject to the temptations of Satan. Christ has never forgotten the days of his humiliation. In passing from the scenes of his humiliation, Jesus has lost none of his humanity. He has the same tender, pitying love, and is ever touched with human woe. He ever bears in mind that he was a man of sorrows and acquainted with grief. He forgets not his representative people who are striving to uphold his down-trodden law. He knows that the world that hated him, hates them. Although Jesus Christ has passed into the heavens, there is still a living chain binding his believing ones to his own heart of infinite love. The most lowly weak are bound by a chain of sympathy closely to his heart. He never forgets that he is our representative, that he bears our nature.

Jesus sees his true church on the earth, whose greatest ambition is to co-operate with him in the grand work of saving souls. He hears their prayers, presented in contrition and power, and Omnipotence cannot resist their plea for the salvation of any tried, tempted member of Christ's body. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like

as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Jesus ever liveth to make intercession for us. Through our Redeemer what blessings may not the true believer receive? The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from beneath, and Satan will cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his Satanic inventions and falsehoods. But exalted "to be a prince and a Saviour, for to give repentance to Israel, and remission of sins," will Christ our representative and head, close his heart, or withdraw his hand, or falsify his promise?—No; never, never.

God has a church, a chosen people, and could all see as I have seen, how closely Christ identifies himself with his people, no such message would be heard as the one that denounces the church as Babylon. God has a people who are laborers together with him, and they have gone straightforward, having his glory in view. Listen to the prayer of our representative in heaven: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." O, how the divine Head longed to have his church with him! They had fellowship with him in his suffering and humiliation, and it is his highest joy to have them with him to be partakers of his glory. Christ claims the privilege of having his church with him. "I will that they also, whom thou hast given me, be with me where I am." To have them with him is according to covenant promise and agreement with his Father. He reverently presents at the mercy-seat his finished redemption for his people. The bow of promise encircles our substitute and surety as he pours out his petition of love, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." We shall behold the King in his beauty, and the church will be glorified.

Like David, we may now pray, "It is time for thee, Lord, to work; for they have made void thy law." Men have gone on in disobedience to God's law, until they have reached a point of insolence that is unparalleled. Men are training in disobedience, and are fast approaching the limit of God's forbearance and love, and God will surely interfere. He will surely vindicate his own honor, and repress the prevailing iniquity. Will God's commandment-keeping people be carried away with the prevailing iniquity? Will they be tempted, because universal scorn is placed upon the law of God, to think less of that law which is the foundation of his government both in heaven and in earth?—No. To his church his law becomes more precious, holy, honorable, as men cast upon it scorn and contempt. Like David, they can say, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way."

The church militant is not now the church triumphant; but God loves his church, and describes through the prophet how he opposes and resists Satan who is clothing the children of

God in the blackest and most defiled garments, and pleading for the privilege of destroying them. The angels of God were protecting them from the assaults of the enemy. The prophet says:—

“And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him, he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.”

\*When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials. God has not given them any such burden of labor. \*They would tear down that which God would restore by the Laodicean message. He wounds only that he may heal, not cause to perish. The Lord lays upon no man a message that will discourage and dishearten the church. He reproves, he rebukes, he chastens; but it is only that he may restore and approve at last. How glad my heart was made by the report from the General Conference that many hearts were softened and subdued, that many made humble confessions, and cleared away from the door of the heart the rubbish that was keeping the Saviour out. How glad I was to know that many welcomed Jesus in as an abiding guest. How is it that these pamphlets denouncing the Seventh-day Adventist Church as Babylon were scattered abroad everywhere, at the very time when that church was receiving the outpouring of the Spirit of God? How is it that men can be so deceived as to imagine that the loud cry consists in calling the people of God out from the fellowship of a church that is enjoying a season of refreshing? O, may these deceived souls come into the current, and receive the blessing, and be endued with power from on high.

#### THE PUNISHMENT OF THE WICKED.

BY L. A. SMITH.  
(London, Eng.)

GOD has declared, “The soul that sinneth, it shall die.” Is this an arbitrary decree, imposed upon the sinner by the Omnipotent, because he has the power to impose it, and wishes to feel the satisfaction of having retaliated upon those who have transgressed against him? Or is it a declaration of the inevitable sequence of sin, according to principles that are immutably fixed in God’s government, and into which there enters no element of retaliation or gratification of desire for revenge?

We confess to having been greatly shocked at an article which has recently come under our notice, in which the passions of a fallen and depraved nature—retaliation, spite, revenge—are represented as attributes of the Ruler of the universe. It is always shocking to see the label “God” put underneath a picture of the Devil; and the effect is not in any way lessened when the picture appears in the midst and by the side of truths which belong to the everlasting gospel. It is, however, but one among many illustrations of a sad truth; namely, that the sin-darkened minds of men naturally and easily invest the great Creator, the God of love and mercy, with their own depraved human attributes, which are but the attributes of Satan himself.

From the beginning of his rebellion, Satan has sought to put himself in the place of God.

Failing to do this in heaven, he endeavored to accomplish it on the earth. He overcame Adam, dispossessed him of his estate, the earth, and implanted in his nature the seeds of rebellion against God. But God interfered, and put enmity between the seed of the woman and that of the serpent, and opened the avenue to heaven, which sin had closed. He gave man a revelation of himself, and established his worship in the earth, so that all might still become his subjects. Then Satan sought to enthrone himself in men’s minds and in their worship in the place of God, by giving them a conception of God which was but the representation of himself; and this plan he has followed, with much success, down to the present day. Man has worshiped and served a being whom he has clothed with the attributes of his own fallen nature; and the result is most perfectly seen in the degraded worship and superstition of the heathen, which have “changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” Human conceptions of God are infinitely below the reality. A god which possesses the characteristics of human nature is no higher or better than man himself.

God is revealed to the world in Christ; and the life of Christ was a continual declaration that “God is love.” And God was in Christ, reconciling the world unto himself. So far from feeling a desire to retaliate upon the sinner when he had sinned, he thought only of how man might be brought back and re-instated in the place from whence he had fallen. The covenant of grace, the everlasting covenant, was in the mind of God from the beginning. God is omnipotent, and therefore can do whatever he desires to do. If therefore retaliation had been “a principle in God’s nature,” as it has been said, there would have been in his mind a desire to retaliate when man had sinned against him, and no power in the universe could have prevented retaliation from coming. Man would have been immediately destroyed, and earth’s history would have ended where it began. But in the great heart of infinite love there was—and is—no such principles to be found; and to this mighty fact we who are living to-day owe our existence here and our hope of the life to come.

God is not the enemy of man, but his best and greatest friend. God has no controversy with man. He is continually beseeching them to be reconciled to him. 2 Cor. 5: 19, 20. God’s controversy is with sin. He hates sin, but loves sinners (not because of their sins, but in spite of it). It was for sinners that he gave his Son to die. Was this the spirit of retaliation? When did such a spirit ever move to deeds of love and kindness? When did love and retaliation ever travel in company? Who ever found it possible to obey the injunction, “Love your enemies,” while harboring that spirit in his heart?

Yes, says one, but does not God retaliate upon the wicked in the great executive judgment, at the end of the thousand years? After they have slighted his mercy, and probation is past, and nothing remains but to deal with them according to their iniquities, does God not take vengeance upon them then?—Yes; “the day of vengeance of our God” will surely come; but “is God unrighteous who taketh vengeance?” Is God’s vengeance like man’s vengeance? Will he in that day be actuated by the spirit of a man seeking revenge? Are his ways man’s ways?—No, verily. The *vengeance* of Omnipotence is the *justice* of Omniscience. Who ever knew human vengeance to aim at justice? Who ever knew a man animated by the spirit of retaliation to be satisfied with paying back to the offender no more than what he received? The spirit that says, “You strike me, and I’ll strike you” always returns a harder blow than the one that was given. If it does not, it is only because it lacks the power. So while there is nothing wrong about the idea of justice, there is some-

thing radically wrong with the idea of retaliation. The one is an attribute of God, necessary alike to the wicked and to the good. The other is an attribute of Satan, and the very essence of selfishness.

God is unselfish, the universe has been a long time witnessing the demonstration of this fact, and the process is still going on. Selfishness is the charge made by Satan against God, and the question thus raised is the point around which the great controversy rages. And the full demonstration of the falsity of Satan’s charge will not be reached till the very time when the last great judgment is poured out. Then the mask behind which the Devil works, will be torn completely off, the falsity of his claims will stand fully exposed, and then, from a universe fully convinced will ascend the mighty anthem, “Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.”

What is the purpose of the great work of investigation in which the saints will engage with Christ for a thousand years after their ascension? Is it to find out how much punishment must be given to the wicked,—to ascertain something which will be till then unknown?—No; for God will know at the outset just how much each one has sinned, and what each should have. That investigation will be for the benefit of those who participate in it, and this number will include all the universe, saints, angels, and the inhabitants of sinless worlds. It will be a grand review of the history of this world, in which will be traced out the dealings of God with sinners, and their course toward him—toward his dispensations of love and mercy, and his offers of pardon for iniquity. And when the grand review is finished, the wisdom and goodness of God’s dealings will be fully comprehended by all. The saints themselves pronounce sentence upon the wicked, and the judgments which God executes are only *those which his saints have determined*.

Man has implanted within him a natural feeling for retaliation. If he had not, there would be no fights and brawls in the street. But when men engage in such things, they are not giving opportunity to the manifestation of a divine principle stirring within them. At least, the writer has never been so impressed during such occasions of this kind as he has witnessed. On the contrary, the principle of retaliation acting in their hearts is seen in all its deformity, stamped with the imprint of the Devil.

God is love. His name is, “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” “The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.” No place here for the spirit of retaliation. No; but it has a place among the works of the flesh. (See Gal. 5: 19, 20.) Who ever knew the spirit of love to desire to retaliate? And why is it that God “will in no wise clear the guilty”? The question is almost superfluous. Who would want a God that would clear the guilty? There is enough of that kind of work done in the earth to make even sinners long for a change. God cannot clear the guilty, and be just to the righteous. Justice to the sinner is also justice to the saint; for God will not condemn his saints to live in a universe which holds something so hateful to them as sin.

It is with sin that God has his controversy. Every sin must be dealt with, from the very first to the last that will ever be committed. God cannot permit sin to exist. The universe cannot admit of two rulers so diametrically opposite in nature; for where sin exists, sin *rules*. The universe is God’s, and since he is omnipotent, he will control it in every part.

The death of the wicked is their *wages*; and the payment of wages is not retaliation. It

their due because they have earned it. It is the only thing for which they are fitted,—an inevitable consequence of their own course, taken by their own free choice. God's presence must fill his universe. They would not let it fill them, and therefore the only thing to be done is to destroy them.

The "*lex talionis*" of Moses is cited as a proof of the divine origin of the principle of retaliation, but such a citation does not prove the utility of talons in the economy of God's government. The same law was once cited to Christ in evidence of the virtue of writs of divorcement, but Christ said it was but an evidence of hardness of heart. He also said, "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." And again: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." This was Christ's comment on the "*lex talionis*," and in the writer's opinion it is the best that has yet been given.

Therefore we conclude that the judgment of God upon the wicked is not only "not merely (!) spiteful retaliation," but that it is totally and altogether separate and distinct therefrom; and that in the character of God, as seen in all his dealings with man, there is not one single trace of any principle that is Satanic.

2  
**IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.**

A Discussion of the Subject from both the Rational and the Scriptural Stand-points.

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

It is generally held at the present time by the Christian world that the soul of man is possessed of inherent immortality. To one who has listened from childhood to the iteration and reiteration of this doctrine from the pulpits of the land, and who has never examined the subject for himself, it will be a matter of surprise, when he is told that the soul is not in a single instance, in the Scriptures, declared to be immortal. Such an oversight, if oversight it was, becomes inexplicable when the consequences that hang upon the doctrine are considered. The term "soul" is mentioned in the Bible 873 times. The term "spirit" is found in the sacred word 827 times. If the soul, or the spirit, is immortal, assuredly the mention of that fact was not omitted because of lack of opportunity to make it prominent. How it was possible for the sacred writers to speak of the soul and the spirit 1700 times in the aggregate, and never connect directly with those terms a recognition of its highest attribute, immortality, is indeed a mystery if that attribute existed in reality. A more startling fact is discernible in the circumstance that the terms "immortal" and "immortality" are employed all together in the Old and New Testaments but six times, and in every instance the quality which they imply is predicated alone of Jehovah, or promised to the saints in the future as a reward for well-doing. These texts are so few and so explicit in their statements, that they will be considered in order at this point.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1: 17.

The reader will discover at first glance that each of the appellations "eternal," "immortal," and "invisible" is employed in the verse quoted,

because it expresses a certain attribute peculiar to the King to whom the apostle ascribes glory. That King is said in the connection to be "the only wise God." It follows, therefore, that the latter is the only King in the universe to whom the attributes of eternity, immortality, and invisibility could properly be ascribed. How can this be true, however, if, according to the modern theory, every earthly king, great or small, good or bad, is by nature endowed with immortality? Were this the case, would not immortality cease to be a distinguishing trait of the God of heaven, since it would belong to every earthly king as well as to him?

"Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2: 6, 7.

If immortality is inherent in our very beings, if all are possessed of it perforce, then why seek for it? It is that which a man lacks, not that which he already possesses for which he seeks. If, therefore, the good seek for glory and honor and immortality as they are represented to do in the text, is it not evident that they are now destitute of the glory and the honor and the immortality which they so much desire? Furthermore, if these individuals, representing as they do, the highest order of men, are not immortal, then assuredly the wicked have never inherited that boon; in other words, all men must be mortal by nature.

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 52, 53.

The scene brought to view in this text, is located at the resurrection of the dead. It is, therefore, according to the declarations of this passage, at the resurrection of the dead that this mortal is to "put on immortality." This being true, it certainly never put it on previous to the resurrection, and, therefore, never was in possession of it before that time.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verse 54.

This verse is the complement of the preceding one. All men are now subject to death. This is proof that we are not yet immortal, for the text teaches that when this mortal shall have put on immortality, then death will be "swallowed up in victory;" or otherwise stated, shall be no more.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10.

From the preceding text we learn that immortality could not exist so long as death reigns. From this one we ascertain that death is to be abolished by Christ, and that through him (Christ) immortality was brought to light. The question now arises, Does the gospel, through which immortality is brought to light, teach that man is naturally immortal, or does it teach that he is to receive immortality alone through him who abolished death? Let Paul explain himself upon this subject.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

Consider this language critically for a moment. It is urged by our opponents that Adam was made immortal, and that as a consequence, all of his posterity have inherited that attribute from him. The text declares that eternal life, or immortality, is the gift of God "through Jesus Christ our Lord." When Adam was created, he was without sin, and Christ was neither needed nor promised. As yet nothing had been accomplished through his atonement. Now, therefore, if Adam was made immortal, can it be true that he received eternal life, or immortality, at that time through Christ? In the text the wages of sin, or death, are contrasted with eternal life, which is the gift of God through Christ our Lord. When Adam was created, he was placed on probation as a candidate for immortality. By sinning he failed of the goal, and received the

first instalment of the wages of sin, or death. That fact in and of itself proved that he was not immortal. God thrust him immediately out of the garden, lest he should reach forth his hand, and eat of the tree of life, and live forever. Gen. 3: 22. Then followed the promise of the Christ, who was to die, rise from the grave, and through his atoning blood secure pardon and a resurrection to eternal life for all who should believe on his name. John 5: 28, 29. Adam was not an exception to this rule. He like the rest might receive eternal life as a gift from God through Christ. Had he been made immortal, at his creation, this would not be possible, since he could not receive immortality twice; *i. e.*, once at creation, and once at the resurrection from the dead. In the very nature of things, he who is immortal can never die. Inasmuch, therefore, as Adam did die, he could not have been immortal, and if he was not immortal, his posterity could not inherit immortality from him. Consequently, if they ever obtain it at all, it must be in the manner described in the text under examination; *i. e.*, through the gospel as the gift of God.

"Which in his times he shall show, who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." 1 Tim. 6: 15, 16.

Could language be more explicit on the subject of immortality than that found in the foregoing passage? It declares positively that God "only hath immortality." Is that strictly true? If not, the Scriptures are impeached, and our holy religion is a fraud. If it is strictly true, man is not immortal. Let our friends take the position, if they please, that the immortality here spoken of is that intrinsic, inherent immortality which belongs to God as the first great cause and fountain of life. This would not change the situation in the least. If God is the only original source of immortality, then man, if he has it at all, must receive it from God. As already proved, it was not imparted to our first parents at the time of their creation, since it is the gift of God through Jesus Christ our Lord (Rom. 6: 23), and since the Lord Jesus Christ did nothing which in any way affected the immortality of Adam as a consequence of his atonement until after Adam fell, the unavoidable conclusion, therefore, is that it is through Christ alone that men are to receive immortality, if at all, and that they must receive it somewhere this side of Adam's creation, not as something which is transmitted through generation, but as a free gift. Rom. 6: 23. The precise time at which they will be invested with it is located by many scriptures at the resurrection of the dead.

(To be continued.)

3  
**THE VICTORY.**

BY R. T. NASH.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57.

Victories are generally gained by fighting for them, and earning them by hard conflict; but the one spoken of here is said to be a gift.

Can a man by works gain this victory? Can the gift be earned? If the victory can be earned, how can it be called a gift? "For when we were yet without strength, in due time Christ died for the ungodly." Rom. 5: 6. Can a man without strength earn anything? If the victory cannot be earned by us who have no strength, why not give the battle over into the hands of One who has strength to gain the victory, and who also has a heart so good that when he has gained the victory, he will turn around and give it to us, and that freely, too?

The thing that we cannot earn, is handed us as a free gift. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." It is all "giveth." Let us take the free gift, friends.

## The Mission Field.

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

### PITCAIRN ISLAND MISSION SCHOOL.

FEB. 19, 1893, after a remarkably fine voyage of thirty-three days, our noble little "Pitcairn" reached the island from which she was named. The many friends were soon on board to greet us, and we were safely rowed ashore through the foaming surf. With hearts of gratitude to God for such a prosperous voyage, we ascended the rocky steep, and soon began to realize that we were actually on the much-thought-of lonely Pitcairn Isle.

On the fifth day after our arrival, the vessel, with Elder Gates and some others, left for a visit to Mangareva Island, one of the Gambier Group, about 300 miles distant. Unfavorable winds kept them away for over three weeks, and Elder Gates having the work in charge, the school could not be opened until he returned. But the time was by no means unimproved, as an abundance of preparatory work was necessary. The first step was to become acquainted with the people, their customs and manners, so as to learn their needs, and thus be better able to plan the work, and adapt ourselves to circumstances. It was very different indeed from entering a college with a board and large faculty with whom to consult, with everything in the way of conveniences at hand, and a class of students whose manner of life had been much the same as your own. But the inconveniences and difficulties having been quite fully anticipated, with the promise in Ps. 32:8 "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," we set about the enterprise with courage and zeal.

A short description of the school-room might be of interest. It is joined onto the chapel, has a thatched roof, two rows of openings on each side for windows, with neither sash nor window-panes, but a sort of sliding wooden door for opening and closing them; two rows of long wooden benches, made without any regard to the comfort of those who were to occupy them, especially the little ones, whose feet could not reach the floor; no desks in which to keep the books, the windows being used for that purpose, and a little narrow board for a back. Imagine the task of maintaining good order with four or five pupils in each seat, and the windows at the end being the only place for books. The teacher has a home-made table, and an old chair without a back, having been made when the island was newly settled.\* A new black-board was arranged for, and soon completed, being made of boards covered with slating. There is but one aisle in the room, and that is so narrow that but one person can pass through it at a time.

The Foreign Mission Board, and those chosen to assist them, were very fortunate in anticipating the needed school supplies, and we find ourselves well provided for, with the exception of geographies. We so much need about twenty-five copies of the advanced, twelve of the intermediate, and twelve of the primary school geographies. At present we are doing the best we can with our globe, and the dilapidated, out-of-date copies we have.

While the vessel was at Mangareva, the school supplies from America were unpacked and stored away on shelves, the school-room cleaned, and curtains made for covering up the books of reference placed on shelves at the sides and in the back of the room. I presume if you were to pay us a visit, you would be amused at some of our contrivances, but we think we are quite cozy, and are happy in our work. Of all spots on the earth, it seems that our lone isle is the one where "necessity is the mother of invention."

\* The chair was made early in the present century, being the handiwork of Edward Quintall, one of the earliest born on the island, and a son of the mutineer, Matthew Quintall.

The greatest query in my mind from the first day that we landed, was, how I was to understand the children whose language was almost as meaningless as Hebrew to me. Their language (although it is hardly worthy of the name) is a mixture of poor English and Tahitian, and is remarkable for its contraction. To illustrate: "ca' wha'" is the expression for "Can't tell what;" "Ted-side" for "the other side," and such like. The older ones, however, do better, and I have experienced no very serious difficulty in this line.

As the sun was setting, Thursday, March 23, the "Pitcairn" having a few days before returned from Mangareva, set sail for her second cruise among the islands, and we were left to carry on the school. At a meeting of Parliament on the morning of the same day, a welcome was voted to me as teacher, written out and presented to me by the president. The following Saturday evening, two members of Parliament, Rose Young, the former teacher, Elder Gates, and I had a consultation over school matters, and decided to call a meeting of all the people on Sunday morning to ascertain who and how many wished to avail themselves of school privileges. It was found that about all wished to attend some classes, and by far the larger number were ready to enter upon regular school duties. It was first arranged to hold three different schools, with Elder Gates, Rose Young, and myself as teachers. Elder G.'s session was to continue about two hours, and those to be admitted were heads of families, who could not give their full time. The studies to be pursued were Bible, history, and English language. But physical weakness kept him from his work until May 21, when the Bible class was started for all, to be held three times during the week. The "Life of Christ in the Gospels" is the subject of study, and we are realizing more fully day by day the truthfulness of Heb. 2:16-18, 2 Cor. 3:18, and Eph. 3:20.

Tuesday, March 28, we drew up the first code of school laws for Pitcairn Island, to be submitted to Parliament, and the next day the men went to work to lower the benches, so as to make them more comfortable for the students. Thursday, March 30, the students were assembled for the reading of the school regulations by a member of Parliament, and for classification.

At last, the long-expected day came, and Sunday, April 2, at 10 A. M., the new school was opened, with a good attendance of those who were eager to enter upon their work. Although the day was hot, the room by far too small, and things generally inconvenient, we closed the day with courage and praise to God for the many blessings that we had.

Miss Young and I have our schools in the same room, with curtains as a partition. The opening exercises are held together, after which the curtains are lowered, and the day's duties begun. We have six grades, she the three lower, and I the rest. There are twenty-two in her room, and forty-one in mine.

The first term of eight weeks is now in the past, and we are in the midst of the longest vacation of the year, the month of June. The reason for placing the vacation at this time is to give time for arrow-root making, which is a most tedious work, but is now about ended. Besides the June vacation, the regulations provide for a vacation of one week at the close of each quarter, in order that the students may have time to prepare baskets, ornamental cocoanut-shells, and such things, for their Sabbath-school donations and tithes. These baskets and shells are sold on board of passing ships, and the income appropriated as above mentioned. I often wonder what our American children would think of such a plan for contribution.

Thus far the school, in every respect, has exceeded our expectations. First of all, we would gladly acknowledge our own weakness, and praise the Lord for his power and might and guidance so freely bestowed. The earnestness and zeal

manifested by the students is truly gratifying and we are glad to say that many of them have learned that "the fear of the Lord is the beginning of wisdom," that "without him, they can do nothing," and with him strengthening them they "can do all things."

The school is in session during five days of the week, beginning with Sunday. It opens at 10 A. M., and closes at 2 P. M. You may think this time rather short, but when you learn that there is a meeting for each afternoon in the week, such as Bible study, prayer-meeting, teachers' meeting, etc., and that the primitive way they have of doing their work consumes such an immense amount of time, you will doubtless have your query solved.

With the next term to begin July 2, in addition to the common branches, we expect to take up physiology, botany, and history. With this new term Mrs. Gates will open a kindergarten for the little ones, to be held two or three hours a day. The ground is already being cleared for the pitching of the tent in which it will be held, the black-board and table are made, and the chairs are being arranged for.

With God as our father, who has promised that "his presence shall go with us and give us rest," with Christ as our Elder Brother, to be with us "always, even unto the end of the world," with the angels as "ministering spirits," and the spirit of truth to "guide us into all truth," we pursue our work with courage and the "peace of God, which passeth all understanding," which shall keep our "hearts and minds through Christ Jesus."

HATTIE ANDRE.

Pitcairn Island, South Pacific Ocean, June 20.

## Special Mention.

### NATIONAL REFORMISM VS. THE UNITED STATES CONSTITUTION.

It is a well-known fact that National Reformers are opposed to our national Constitution, and to this day are seeking so to change it as to make their work constitutional. No better confession could be made by themselves, that they know their work is unconstitutional, and that they are supreme law-breakers, than is found in the *Christian Statesman*, of July 22, in which Mr. Foster makes some glaring statements. After speaking of the adoption of the Constitution, and the fact that some at that time desired "to see him [Christ] recognized in their supreme law," and that "many ardently advocated such a recognition," he says:

"The overwhelming majority entered the political society, and accepted authority under this compact of political atheism. Only a little band of Covenanters were willing to stand outside of the political body,—solitary and alone,—and lift up their protest against the heaven-daring iniquity. . . . Covenanters have stood alone for over a century in advocating a dissent from the political, atheism of our supreme law, which involves the denial of ourselves of all political privileges under that instrument."

What self-made political martyrs these Covenanters have been! How could they thus deny themselves "of all political privileges" for so long a time? But in this confession we can see clearly that these were the men who tried to impede the march of progress in the early history of this country. When Madison, Jefferson, Hamilton, and others were working so earnestly in the formation and adoption of a constitution adapted to a new and general government; when these men, inspired with a spirit of patriotism and a love for the rights of all mankind, toiled so ardently for so many long and weary months, in the face of so much opposition, that their posterity might have a supreme law that would guarantee and protect these rights, as far as possible,—it was these men who were exerting an influence of opposition, and who made their labors more tedious, and their burdens heavier.

And when we consider that the Constitution was at last adopted by a vote of 187 for, to 168 against, and finally, when it had run the gauntlet of all the States, and, as the historian tells us, met "every form of opposition," we may conclude that the opposition of these political dissenters

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was not the least. But now after suffering in a purgatory of political self-martyrdom for over 100 years, these same political dissenters come forward with such an accumulation of political bombast and egotism and papal assumption, as to shake the government to its very center,—all of which is evidence that they have not been idle during these years gone by, but lays at their door with more than presumptive evidence, the responsibility of the movement for religious legislation in 1829 and 1830.

In this same article from which I have already quoted, Mr. Foster says that the Sunday-opening of the World's Fair "emphasizes the duty of Christian citizens to separate themselves from organized political evil, by refusing to support the United States Constitution, so long as it remains a compact of political atheism." Much is said at this time about the danger from Rome, because with papists, it is the church first and government afterward, and from the supposed power of the pope to absolve all subjects of Rome from their oath of allegiance to a foreign power. Great as is the danger from Rome, there is not here a tithe of the danger that is to be found in such a religio-political combination as the so-called National Reformers. They are filled with a hatred of the principles that underlie our government,—that of entire separation of Church and State,—and advocate openly, without blush or shame, the idea that "Christian citizens" should refuse "to swear to support the Constitution" of their own native land—the very best government upon which the light of the sun ever shone. Even if it were the worst government upon earth, such sentiments are revolutionary in their influence, and anarchistic in their result, and if carried into effect (and there is every indication that this will be the case), will most surely result in the ruin of the nation, and of those who advocate such revolutionary doctrines.

The situation of a year ago, when by their stock in trade—of egotism, presumption, and papal assumption—they thought they had their own way, by making it appear that almost the entire people and the secular and religious press were favoring closed gates at the World's Fair on Sunday; and from Congress they had secured legislation which they thought would close the gates, they were jubilant, but now they are lonely. Mr. Foster continues:—

"But what is the outcome? The secular press has gone over. The religious press has weakened into silence. The church-members are rushing to the Fair as fast as the express-trains can carry them. And the *Christian Statesman* is left almost alone in its advocacy of the 'stay-away' policy."

And "the *Christian Statesman* is lonely in advocating a dissent from the anarchy and lawlessness of the World's Fair by staying away." If they would only learn wisdom in their loneliness; if they would only learn that their own company was not the best; if they would only pause to see that "there is a way which seemeth right unto a man; but the end thereof are the ways of death," there would be some hope. But will they learn? With evident satisfaction, he exclaims:—

"But theirs is the only political dissent that means anything. The *Statesman* is right in the dissent it advocates. The Covenanters are right in the dissent which they have so long practiced."

If they are so sure they are right in their denial of themselves from "all political privileges," why do they not continue to exercise that civil, religious, and political freedom which is guaranteed to all, by that Constitution which they hate, and are trying to destroy? And why do they not let others enjoy the same freedom? Why do they go about seeking to compel all others to believe and do as they think they should do? But says Mr. F., "This nation is nearing the time of judgment." Admitted, as a living truth. "The slave-holders before the war became defiant." Truth again. "At last they fired on Fort Sumpter. This was the signal. The slave system was doomed; it went down in a deluge of blood." All of which is a historical fact. But as we read his parallel and application, we cannot agree. "Anarchism and lawlessness have become defiant." Never more so than in National Reformism. "Our secular system is ripe for destruction." The fault is not in the system, as is proved by our prosperity for a hundred years, which has no parallel in history. But the fault and the destruction,

is in, and will come because of, the unrighteous ways of those who are seeking control of the government. "The war with secularism is begun. It will go down in a deluge of blood." The prophet of God once spoke of a time when blood would flow "even to the horse bridles," and when blood would be given to the wicked to drink. That dread day is hastening. And it would almost seem as if Mr. F. read the fate of his own party in Prov. 1: 24-30; for he says:—

"During the century that followed [the adoption of the Constitution], he [God] frequently warned us of the sin and danger of this secular experiment. But we turned a deaf ear to his call. And now in the hour of our distress, when we called upon him to interfere and defeat the enemy in their efforts to open the gates of the World's Fair on the Sabbath, he turned a deaf ear. 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.'"

And these words Mr. F. applies to the Covenanters. O that they would repent, lest the words of the prophet should come true to them!

But we are not done yet. The article is headed, "Honor the King;" and we fondly hoped Mr. F. would tell us how to do it. But we lost heart when we read the first expression: "The gates of the World's Fair have been opened on Sabbath in defiance of the law of God." What law of God? Does Mr. F. have in his possession a revised version of that holy law? If he has, will he produce it? The facts in the case are, that law to which he refers, in the bosom of which we find the fourth commandment, says not one word about the World's Fair. And the fourth commandment does not say one word about Sunday. And if Mr. Foster and the *Christian Statesman* were not so intoxicated with the false doctrines of the mother church, they could see that the best way to "honor the King," would be to keep his law, Sabbath and all, "according to the commandment." The Lord help them to see.

H. F. PHELPS.

#### "KNEELING BEFORE THE [LORD GOD] POPE."

SUCH is the heading of an article in the *New York Weekly Tribune*, of Aug. 30, with the exception of the words in the brackets, which are inserted to make the subject more easily understood. The *Tribune* represents the learned Dr. McGlynn as saying:—

"I was admitted promptly to the presence of the Holy Father, and was alone with him for about twenty-five minutes in the audience room, in which he occupied the gilded chair he generally occupies in public audience. With filial reverence I knelt and kissed the consecrated ring on his finger, and asked his blessing. I said in Italian, 'Holy Father, I have come to Rome to fulfil a duty, to keep my word given to your delegate, and being here, I gladly avail myself of the opportunity to pay my respectful homage to your Holiness, to thank you for the reconciliation which was brought to me by the hand of your delegate, and to ask you to bless me.' The pope led me immediately in a conversation about Monsignor Satolli and the apostolic delegation. Intrigues, the pope assured me, with great earnestness and solemnity, could not affect him. 'Whatever may be said concerning intrigues,' he said, 'I, the head of the church, am above all such intrigues, and am utterly uninfluenced by them.' I said to the pope that now the bishops are compelled to have a delegate in America, they want to make a scape-goat of Satolli because of his uprightness and fearlessness, and have some one else in his place whom they can more readily manage or capture. At this the pope's eyes flashed, and striking the arm of his chair, he said with increasing emphasis, 'Satolli! I know Satolli. It was I who brought him up, and so long as he does his duty, and obeys my instructions, I will support him.'"

After some conversation with the pope as to his (Mc Glynn's) excommunication, and his future prospects, the doctor says:—

"I had never seen Leo XIII. before. I was not overawed by his majesty, which is great, but was rather won by his evident desire to show me truly paternal kindness. I remained kneeling, during the interview, close to him, and leaning my hands on his chair."

The psalmist says: "O come, let us worship and bow down: let us kneel before the LORD our maker." Ps. 95: 6. When the apostle John fell down to worship before the feet of the angel, he said unto him, "See thou do it not" (Rev. 22: 8, 9), yet the pope, more exalted than the angels (in his own estimation), will submit to be worshiped. Again: St. Peter, from whom the popes claim they

received the keys of the kingdom of heaven, would not submit to be worshiped by Cornelius, who fell down at his feet, but took him up, saying: "Stand up; I myself also am a man." Acts 10: 25, 26.

The doctor further says,—

"With reference to my previous reluctance to come to Rome, the pope at once very affectionately assured me that I need not have had any fear, 'in view of the wide-armed hospitality with which Rome received all who came to her in a friendly spirit.'"

He might have added, And if it was in my power, I would open wide the gates of the inquisitorial and purgatorial hell to all who are not "friendly" to heretics, and to those who do not obey "my instructions."

According to what we read in the *Christian Standard*, of Sept. 2, there is going to be much more knee bending to the pope, and this time it will not only be the pope's holy ring that will be kissed, but it will also be the "Tammany ring."

The *Standard* quotes a Chicago political daily, of Aug. 22, as saying:—

"Secretary Onahan, of the committee on arrangements for the coming Catholic Congress, to-day received the following telegram from Cardinal Gibbons: 'Just received from Holy Father beautiful letter, blessing the Catholic Congress.' It is announced that among the delegates to the Congress will be Chairman Carter, of the Republican National Committee, and Chairman Harrity, of the Democratic National Committee. Mr. Carter is appointed from the vicariate of Idaho, and Mr. Harrity from the arch-diocese of Philadelphia. The list of New York delegates, particularly, includes many well-known men,—Bourke Cockran, General Di Censola, Herman Ridder, Wm. R. Grace, Hugh J. Grant, and Mayor Gilroy.

"Matters have come to a pretty pass when the leaders of the chief parties in the country are Roman Catholics. It will help to enlighten them who did not understand the sudden and totally unexpected political 'flop' of a year ago. Certainly! And then Tammany, the ripe fruits of the Roman Catholic political machine in this country, and which was, or far more likely, merely affected to be, the irreconcilable enemy of Mr. Cleveland, joined hands with its alleged deadly foe, and gave the greatest majority in New York within an age. And Mr. Cleveland follows it up with a more than liberal assignment to office of Catholics; and now appears the papal delegate, Satolli,—of course, merely by accident,—and next a delightful letter from President Cleveland to the 'Most Holy Father,' a quasi indorsement of his temporal sovereignty. And yet there are those professing to be Protestants who are scandalized at the rumor now afloat that the pope is about to establish a representative at Washington, and that he will be recognized by the United States government."

The editor of the *Standard* then goes on to say:—

"Politics is no part of the *Standard's* program, but patriotism is a very large part of it; and we do not hesitate to say that when the leadership of the existing parties is given into the hands of the pope's emissaries, we shall not hesitate to cast aside all reserve, and take a hand in public affairs. What can be done has already appeared in the Sunday war of the World's Fair, in which both political machines, and the papal machine to boot, were overthrown. Already political time-servers are beginning to form family alliances with the 'Holy Father,' and to this end Catholic claims of membership have suddenly expanded from 6,000,000 to 12,000,000!

"The insidious, deadly encroachments of the Jesuit intrigues are matters of history. Their approaches are snake-like and embarrassed by no scruples. And when they have succeeded in placing their emissaries at the head of our two great political parties, there is hardly any political revolution that is not possible. Protestants should arouse themselves, and take measures to make their displeasure felt."

The preceding, from the *Standard*, has the right ring; but O that such editors could see things in their true light, in the light of prophecy; for if they did, they would not only "arouse themselves," but would arouse the people "to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36. WM. PENNIMAN.

—A gentleman traveling in a stage-coach, attempted to divert the company by ridiculing the Scriptures. "As to the prophecies," said he, "in particular, they were all written after the events took place." A minister in the coach, who had hitherto been silent, replied, "Sir, I beg leave to mention one particular prophecy as an exception, 2 Peter 3: 3, 'Knowing this first, that there shall come in the last days scoffers.' Now, sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scoffer was stopped.—*Selected.*

—The temperance question is a part of the labor question. The complaint of the laboring man that he fails to receive a fair share of the wealth he helps to create, is undoubtedly true; and when his scanty earnings are diminished by the use of intoxicants and tobacco, destitution and want of bread are certain to overwhelm himself and family.

## The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 17, 1893.

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### THE CLEANSING OF THE SANCTUARY.

A Study of the Book of Hebrews.

CHAPTER 9, verse 15: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

The new testament is the new covenant, and Christ, by the infinite merit of his offering, which through the eternal Spirit he presented without fault to God, and through the infinite efficacy of that offering, by which he secures eternal redemption to all who will receive it, is thus qualified to be the mediator of this new covenant. And his death is retroactive. It reaches back and redeems, or makes propitiation for, the transgressions that were under the first covenant; and those under that covenant who will receive the benefits of it, are those who expressed their faith in it through the types that were provided for that purpose. So all from the very beginning who would accept the call, receive the promise of the eternal inheritance prepared for the overcomer.

Verse 16: "For where a testament is, there must also of necessity be the death of the testator. 17. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. 18. Whereupon neither the first testament was dedicated without blood. 19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, 20, saying, This is the blood of the testament which God hath enjoined unto you."

Reference is here made to the dedication of the first covenant, as recorded in Ex. 24:3-8; and in accordance with the principle that a testament is not of force while the testator is living, but takes effect after his death, Paul refers to the fact that the first testament, or covenant, was thus dedicated with blood. But it was the blood of an animal, and that blood typified the blood of Christ, and this shows the typical nature of that arrangement. It was dedicated with typical blood. Its ministers and services were typical. But when Moses sprinkled the book and all the people, he had not yet received the ten commandments; for it was not till after this, that he was called up into the mount to receive the tables. Ex. 24:12. The ten commandments were never, therefore, dedicated with blood, and were no part of the old covenant. The covenant of types continued till the antitype came; but when Christ, the testator of the new covenant, died upon the cross, the new covenant was then in force.

Verse 21: "Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

When the dedication of the first covenant, recorded in Ex. 24:8, took place, the sanctuary had not yet been built; and it was not built till after the great transgression of Israel in making the golden calf, and the intercession of Moses in their behalf, and the renewal of the tables of stone. But the sanctuary, when it was built, was dedicated with blood; and it was the blood of that covenant. The arrangement was not therefore broken up by Israel's transgression; but that covenant had, as Paul states in the first verse of this chapter, a worldly sanctuary and ordinances of divine service.

And with the dedication, the apostle connects the cleansing of the sanctuary. "Almost all things," he says, "are purged with blood;" and the purging, or cleansing, is a purging of sin; for it is immediately added, that without the shedding of blood there is no remission, and remission refers

to the putting away of sin. As we have seen, sin had to be removed from the earthly sanctuary, and it was done by the blood of animals on the day of atonement. But as that sanctuary and its services prefigured the true sanctuary, and the real service in heaven, it is necessary that these heavenly things also be cleansed, or the ministry here on earth would not be a true figure of that in heaven. And the heavenly things must be cleansed also with blood; for "without shedding of blood there is no remission." But it must be a better blood than that of animals, which was used in the earthly service. And so it was, for it was even the precious blood of Christ himself.

If any object to the idea of there being anything in heaven to be "cleansed," they must discuss their objection with the apostle himself. He says there is something there to be cleansed, and with us that settles the question. But all should remember that it is sin of which he speaks, not physical, or material, tangible impurity. Our sins, according to the type, are borne into the sanctuary above, by the ministry of Christ for us, and from them that sanctuary must be cleansed. Here the earthly holy places are called "patterns of things in the heavens," and "figures of the true;" and our translators have no difficulty in giving expression to the plural number when it refers to the earthly tabernacle. But if these were indeed figures of the true, then the true must have plural holy places, and the word, in the plural, that describes them, should be translated accordingly.

Verse 25: "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

The fact, elsewhere stated, is here emphasized, that Christ in his work does not perform a round of service every year, as the priests in the type did; but the completed yearly service which they performed, represented the one great round of service which Christ performs once for all. A round of service embraces the propitiatory sacrifice and the atonement; and after the atonement, any further ministrations can rest only upon another sacrifice. Therefore, if Christ performed a round of service every year, he must die every year, which would be indeed offering himself often. Christ makes the atonement before he comes again; and when the atonement is once made, there is no more offering for sin, and consequently no more pardon for sinners, unless Christ shall again die as a sacrifice for men. Those, therefore, who imagine that there is to be probation after Christ comes, are bolstering up their souls on a falsehood; for such a thing cannot be, unless Christ shall die again, and that he will never do. He dies no more. Acts 13:34; Rev. 1:18.

Christ pleads his own blood in his work, but the Levitical priests did not offer their own blood, but the blood of another, and with that they entered into the "holy places" (plural), "year by year," as the last part of verse 25 should be translated. Read also the latter clause of verse 26, as follows: "But now once for all in the end of the ages, he hath been manifested for the putting away of sin by the sacrifice of himself." The Common Version gives the idea that he put away sin by his dying on the cross, which is not what is expressed in the passage. He there made provision by which it could be put away, giving his own life a sacrifice. But he puts it away when he makes the atonement, at the close of his priestly ministrations.

Verse 27: "And as it is appointed unto men once to die, but after this the judgment: 28: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

If we adhere closely to the analogy of the apostle's argument, we must consider verse 27 as applying to the work of the priests under the old dispensation. They presented their sacrifices, and in them were counted as dying, and after that the judgment followed, or the work of atonement was made, and their sins were borne away; "so," that is, in like manner, Paul reasons, "Christ was once offered to bear the sins of many;" and when he has put them away through the atonement, he will come again without sin, either the sins themselves or the sin offerings, and receive his people to salvation. When he comes the second time, he will

appear to all, for all shall see him, but he appears unto salvation, only to those who are looking for him, which implies also a preparation to meet him. These are they of whom the apostle elsewhere speaks, when he says that to all those who love him (Christ's) appearing there will be given a crown of righteousness in that day. 2 Tim. 4:8.

### IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

#### 340.—PREACHING TO THE DEAD.

How is Peter's language, in 1 Peter 4:6 to be explained, when he says, "For this cause was the gospel preached to them that are dead," etc.?  
F. G. S.

Ans.—It does not read that the gospel was preached to them during the time they were dead, or after they were dead; but the gospel was preached to them while they were alive; and though they are now dead, their cases will come up in the judgment, just the same; for a record was kept of all their deeds, and from that record they will be judged, as if they were men in the flesh.

#### 341.—REPENTING UNDER THE PLAGUES.

Please explain the last clause of verses 9 and 11 of Revelation 16. If probation has then closed, how can that fact be harmonized with the idea of their repenting, to give God glory, etc.?  
S. D. H.

Ans.—The very fact that they do not repent under such judgments as are then falling upon them, is evidence that probation has then closed. Always, when there is hope in a man's case, the judgments of God tend to lead him to repentance; but when there is not, then they only make him harder, as seen in the case of Pharaoh and others. So we understand that those declarations are thrown in there, not to show that there was a chance for repentance, but to show that the time for that had passed, as indicated by the fact that they had no disposition to turn to God even under his most terrible judgments.

#### 342.—CIVIL GOVERNMENTS.

Have purely civil governments any right to exist? If so, should they be so conducted that a true Christian could engage in any and every department of its work? Should civil governments prohibit the running of governmental works on the Sabbath? If not, should a Christian engage in the postal service on the Sabbath?  
C. L. P.

Ans.—Governments established for the purpose of regulating civil affairs have no right to be anything else but purely civil governments. There is nothing to debar a Christian from taking part in any legitimate work of the government. Christian Daniel served in the courts of Babylon and Persia with acceptance to the government and no detriment to his religion, and even Nero had some good Christians in his household. All men ought to be Christians, and if they were, there would be no others but Christians to conduct the affairs of civil government, and all governments should be conducted just as true Christian men would conduct them, for, "A ruler should rule in the fear of the Lord." 2 Sam. 23:3. He should be a terror to evil works, not to the good, and be a minister of wrath against those who do evil. Rom. 13:1-6. But all this, of course, in the domain of civil affairs, not religious. In this case the government would have nothing to do in regard to forbidding governmental works on the Sabbath, for that would regulate itself. When the Sabbath came, there would be nobody to work, as no Christian could engage in the postal, or any other service, on the Sabbath. And all business and traffic could be arranged so that nothing but works of absolute necessity and mercy need to be performed on that day. But what the government has a right, or not a right, to do, does not affect an individual's Christian duty, or his obligation to God. He cannot violate his conscience, though the government gives him permission, or even commands him to do so.

#### 343.—CHRIST ON EARTH AND IN HEAVEN.

How could Christ be on the earth and at the same time in heaven, as seems to be stated in John 3:13?  
Z. G. B.

Ans.—When Christ made to Nicodemus the declaration found in John 3:13, he was discoursing to him in regard to heavenly things. He wished him to understand in reference to heavenly things;

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but he asks how he will believe him when he speaks of these heavenly things, when he does not believe what he said about earthly things. Then he says that no man has ascended up to heaven, that is, to bring back instruction to men in regard to what is there. This does not contradict the ascension of Enoch and Elijah; for that was not the purpose of their ascending; and they have not come back to instruct the world in regard to heavenly things. But he says the Son of man came down from heaven, referring to his incarnation. He has been there, and hence can tell authoritatively all about heavenly things. And moreover, his knowledge is such that it is just the same as if he was even then personally in heaven. So far as his knowledge of heavenly things was concerned, and his ability to impart to them instruction concerning them, it was the same as if he were there. And, indeed, in spirit and knowledge he was then, and always, there.

THE UNION OF CHURCH AND STATE  
IN THE UNITED STATES.

It is one of the most significant facts with which we are acquainted, that the subject of the relations of the Church with the State is just at this time attracting such general attention, and is now being discussed in many of the leading religious papers in the United States. Upon our desk lay five religious papers, all of nearly the same date, each of which has a leading article upon this subject. But one of them takes a consistent position. The others, while disclaiming in smooth and honeyed words any desire to establish a State religion, lay down principles that will, if carried to their logical completion, as surely result in a national religion as two and two make four.

That these relations should be thus discussed in Europe, where many of the States are united to some form of Christianity, called the church, and where these relations are constantly being changed by wars, by public opinion, and other circumstances affecting the interests of these nations, is not surprising. But how does it happen that where the relations of the Church to the State were definitely and authoritatively settled, when the government was established more than 100 years ago, this subject should be again up for discussion through the length and breadth of our land? Were not the foundations rightly laid, when by the provision of the fundamental law, the Church was declared to be forever separate from the State? If the spectacle of a nation rising in 100 years to such a position of unexampled prosperity and national greatness, that the annals of history present nothing to be compared with it, affords a satisfactory answer to the above question, then we must conclude that the separation of the State from the Church in the United States of America, was a wise conception, which time has so fully justified, that any attempt to depart from it is little short of treason to the nation founded upon this understanding and exemplification of correct principles of government. Since this is undoubtedly true; since the United States Constitution settled the question, and settled it as the framers of that instrument supposed for all time for the people of the United States, what change has been wrought in the eternal principles of freedom of conscience from which this principle of the Constitution was drawn, or what change of sentiment has come over the thought and life of the people of the nation that will render it necessary to re-arrange the position of the Church and the State toward each other, or even to demand a further discussion of the subject? The answers to these questions are not difficult to find.

The principles of liberty upon which the Constitution rests, are the principles of truth, and are therefore immutable. Those who live here enjoy them; those in other countries have felt their influence, and have been benefited by them. The result has been to some countries toleration, to others, religious freedom. Under these favorable conditions, the churches of our land have prospered. Prevented by the Constitution from spending their energies in tearing each other down, the various churches of our land have devoted themselves to the better work of building themselves up. This

they have accomplished in an eminent degree, if numbers and influence are a true criterion of prosperity.

But with this increase of numbers and prosperity there has also come into the popular churches of our land a spirit of pride, of popularity, and power, the latter not the power of God, but the power that ever accompanies popularity and pride,—the power of selfish desires working for personal and church aggrandizement, and the subjection of others to their wishes. They count with joy their increasing numbers, and proclaim that if once they were more firmly united, they could control the country. The reasons which have in the past prevented the formation of such a union, have largely passed away. The animosity which was once felt between rival churches, and which arose from intense religious convictions that certain things were true, and that those who held different opinions must therefore be in error, cannot exist where such intense convictions are not known; and the present time is remarkable for laxity upon such matters. Members of the various Protestant churches, if separated from those of their own particular church, have no scruples of joining any other Protestant body where their lot may be cast, thus saying by their actions that there is no vital difference between them. And as it was this well-known animosity of one church to another that contributed to the separation of the Church from the State, the passing away of this feeling, strange as it may appear, will inevitably lead, first, to a closer union of the various churches to each other, and secondly, to the union of these united churches to the State.

Not only is there a closer union of the Protestant churches with each other, but there is a growing feeling of friendship between the Protestants and the Catholics of this country. We do not mean personal friendship, but friendship for their doctrines, and a willingness on the part of Protestants to allow that the Catholic Church is a *branch* of the Christian church, and not what the fathers of the present Protestant churches declared her to be, "the scarlet lady," and "Mystery, Babylon the great, the mother of harlots and abomination of the earth." This friendship may be noticed in many acts of Protestants, in the general tone of the Protestant religious press, and particularly in the Religious Congress lately held in Chicago. There representative Protestantism and Catholicism embraced, and pointed out to their own satisfaction the lines of unity where they may work together.

As a sign of this feeling of unity that is becoming so marked in our day, we would call attention to the now very common habit indulged in by the religious press, of speaking of the various bodies of Christians of this country as *the church*. They declare that the church has power in this country; that the voice of the church should be heard; that the church can have whatever she is pleased to ask for; thus establishing in reality an American church, meaning Christianity in a general sense, as professed and practiced by these religious bodies.

And what is to hinder these churches in the progress of any work that they may unitedly agree upon? And if they should thus agree, and so obtain civil enactments from the law-making and executive power of the nation to carry out their purposes, would not this be a practical union of the Church with the State, just as much as though they were one church in name, and had entered into a formal compact, as has been done in other countries? A tacit union, or agreement, is often as strong as one that is openly and fully expressed. The churches of this country are forming such a compact, both with each other and with the government. They do not desire violently to trample the Constitution beneath their feet, but they propose to evade its meaning by declaring, as many now do, that the clause in the Constitution forbidding "an establishment of religion," means any one sect of the Christian religion, and not the Christian religion as a whole. The Supreme Court has helped them in this direction, by declaring that this is a Christian nation, thus paving the way for churchly assumptions of special rights and powers of churches as a whole, to be continued in a further contest as to which individual church has the best historical and actual claim to be called the Christian church.

When it comes to this, the lesser lights of Protestantism must pale before the greater light of the Church of Rome. From a Bible standpoint, the Church of Rome is not the church of Christ. She is there foretold under the expressive titles of the "beast," the woman on a "scarlet-colored beast," "Mystery, Babylon the great, the mother of harlots," the "mystery of iniquity;" and other titles of a similar nature, all showing her anti-Christian character. She has departed from every principle of Christianity, as laid down by Christ and his apostles. But while this is true of Rome from the position of truth and Scripture, *historically* she is the Christian church, and it will be perfectly useless for the Protestants to deny it. So that the very moment the Protestant churches acknowledge that she is not apostate, as they now seem inclined to do, they will, by that act, and by the very facts of her history, her priority to them, her continuance, her unity, and her power, be compelled to acknowledge her as *the church*, and thus the church established here would in reality be the Church of Rome. Rome would be the great luminary, and the other churches, whose members Rome once denominated heretics, but which she now calls separated brethren, would be the lesser lights, the satellites which will revolve around her, and all together will form, if not one church, one body, whose purposes and aims will be largely identical, and whose united influence will mold the life of the nation, as they shall determine. This fusion is rapidly taking place, and Rome, whose scheming Jesuits in disguise fill many high places in the so-called Protestant churches, knows it, and is preparing to gain all the advantages that long ages of ecclesiastical diplomacy have taught her how to secure.

This work now going on before our eyes, is in direct fulfilment of the prophecy of Revelation 13, which predicts the formation of something so near like the "beast" (Rome), that it is called an "image of the beast," and whose object is to compel men to worship the beast itself. The sanctification of Sunday, which is now being so sedulously sought by all these organizations, which led to the passage of the World's Fair Sunday-closing act, and which persistently seeks to give vigor and force to existing State and municipal laws for the same purpose, is the first united effort in which these churches have been engaged. While the greater part of this work is being done by Protestants, Sunday as a day of worship is entirely and peculiarly Catholic, and has no foundation in Scripture; so every effort made for the exaltation of that day is an act of worship and reverence to Rome; and judging by a series of articles lately appearing in the *Catholic Mirror*, to which reference has been made in the REVIEW, Rome is determined that Protestants shall know what power they are recognizing and worshipping, when men voluntarily, or because of legal enactments, rest upon that day.

When this unholy coalition now taking place has become solidified, and no voice is raised in objection to this badge of servility to Rome but by those whom God has called to proclaim the last warning message (see Rev. 14:9-12), then we may expect the storm to burst upon us in all its fury. Rev. 12:17. But he who has given into our hands the work of warning, will surely hold these forces of evil in check until the work of grace is done, and the servants of God are sealed in their foreheads. Revelation 7.

Let those who are now engaged in this work, thank God for the light they have received, and for the privileges of labor thus granted to them; and let those to whose attention these rapid fulfilments of prophecy have been more recently called, not neglect to receive and act upon the light given. Victory will surely come to those who hold up the banner of truth. A prophet's vision has not only seen before the coming conflict, but has seen and foretold the certain victory. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:2, 3.

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M. E. K.

### DID CHRIST SPEAK THE TEN COMMANDMENTS?

WHOSE voice was it that in awful majesty spoke the words of the moral law to the assembled thousands of Israel at the foot of Sinai? This is a question of deep interest. The Lord has not seen fit to declare in unmistakable terms who the speaker was, whether the Father or the Son. Both in the record are called "God," "the Lord," and other sacred titles, many times. But a careful study of all the facts of the record are necessary before we can arrive at a satisfactory conclusion on this point. And it is possible that even then we may be mistaken.

This, however, is certain, it was one or the other of these divine beings whose voice was then heard, and not any created being. The record makes this fact plain. And this further fact is certain also, that both were in perfect harmony and union in thus revealing the holy law of God. It has the full sanction of both. That law comes to us with the highest possible authority in the universe. Perfect union exists between the Father and the Son. The idea apparently held in our times, that the Father gave the law in the Old Testament, and Christ gave the gospel in the New, and that one savors of sternness and rigor, as a reflection of Jehovah's character, while the other breathes of love, mercy, and pity, thus revealing a more loving disposition and greater tenderness in the Son, is false, foolish, and a slander against God the Eternal; for in character they are precisely alike, "merciful and gracious, long-suffering, and abundant in goodness and truth," and both will in no wise clear the guilty. Both hate iniquity, but love the poor sinner; and both are *one* in all plans for his salvation. Christ is the revealer of the Father, the living Word, the embodiment of all the fulness of grace, love, mercy, justice, goodness, and tenderness, ever present in the loving Father's heart.

The giving of the law was one of the great acts in the divine scheme of salvation. It was done to reveal to God's creatures more clearly his will, his character, what was right, true, and excellent. Ages of sin had blunted his powers, defaced God's image created in man at the beginning, and darkened all his sense of right and purity. The entrance of the law in all its clearness gave light, and made man's sinfulness stand out more clearly. This was absolutely necessary in order to help man. He must have a clear sense of what sin was. This was essential to the plan of salvation, just as really as was Christ's coming to earth to take upon himself the penalty of that law, that all believers might find salvation through faith in him.

We must therefore conclude that the proclamation of the law on Sinai was an integral part of God's scheme of redemption. It was the true standard of God's righteousness, to which we must be brought by the gospel before we are fit for salvation; and without a knowledge of that, we never could be fit to dwell with God and holy beings who have the charge of the work of salvation in this world. To whom is it committed, as the great actor, the revelator? Who declares God and his purposes to men? Is the Father the active agent in doing this himself, or has he committed this to the Son? But one answer can be truthfully made to this query. This work was committed to Christ. Christ created all things that exist. Christ was in the garden of Eden. He it was who tested our first parents, and pronounced the sentence when they sinned. He was with Abraham, Isaac, and Jacob. He was in the burning bush. He was the God seen by Moses and by the elders, and whose glory passed by Moses as he was hid in the cleft of the rock. He had charge of Israel in all their wanderings. "That rock that went with them was Christ." Joshua saw him before Jericho. The captain of the Lord's host was at his station in that great crisis of capturing one of the strong-walled cities of Canaan, which had been such a terror to the Israelites. He was with Daniel and all the prophets. And he it is who "shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42:4.

Can we reasonably suppose the giving or proclaiming of the law to the assembled hosts of Israel was an exception to all these other acts? We know it was an important occasion. But was it more important than creation? more so than several other acts in the plan of redemption, where we know he was the principal actor? He "is the image of the invisible God." "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist [Revised Version, "are held together"] . . . For it pleased the Father that in him should all fulness dwell" (Col. 1:15-19), "all the fulness of the Godhead bodily." Chapter 2:9.

Can we conceive of any higher title, any greater dignity, majesty, and power than these scriptures ascribe to the Son, our adorable Lord? And was there anything in connection with the occasion of the law's proclamation from Sinai, which would make it not fitting and proper that such a personage should be the Father's mouthpiece in proclaiming his law to mankind?

Christ, the great I AM, who called Moses from the bush to his mission of deliverance, who went with him to Egypt, who wrought the mighty miracles, who opened the Red Sea, stood at the rock and caused the streams in the desert to flow; "the God of Israel," whose feet stood upon the "paved work of a sapphire stone," "as it were the body of heaven in his clearness," and whose face could not be seen by man and live, was most surely the same being who spoke in awful majesty the law of ten commandments. To suppose otherwise would be to exalt that occasion above many others, where the record plainly intimates Christ officiated, when omnipotent power was manifested, as at creation, the flood, the destruction of Sodom, and the various miracles of the exode. If Christ possesses all the fulness of the Godhead, there is no dignity too great for him in the universe, past, present, or future.

As the Father placed him in this position, choosing him as his agent and representative, his interpreter, every act of the Son is the act of the Father. And as creation is the highest known act of Omnipotence, and as it is *the act* by which he distinguishes himself from all false gods, and as Christ is distinctly declared to have been employed to represent the Father as Creator, surely he could fitly be chosen to proclaim his law to the creatures he had made.

To suppose otherwise, would be to seem to place God, the Father, on this occasion, in a different position from that in which his own word seems to place him. He is represented as "invisible" (1 Tim. 1:17; Heb. 11:27), as being in a position where no man had ever seen him or could see him. 1 Tim. 6:16; John 1:18; 1 John 4:12, etc. It would hardly appear that Mount Sinai was just that place where millions of Israelites were gazing at its summit. These and other scriptures seem to teach that the Father is in his own glorious temple in heaven, and chooses to remain there, while his divine Son represents him to his creatures.

St. Paul seems to use a language which has a strong bearing upon the question of whose presence and power were specially manifested at Sinai. He sets before us in a striking contrast the leading object of the old dispensation and the new. Israel looked back to Sinai. We look forward by faith to Mount Zion.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. 12:22-27.

The special caution of the apostle is that we "refuse not him that speaketh" in this dispensation. He illustrates the terrible consequences of so doing, by a reference to the scenes connected with the giving of the law. Those scenes were very solemn

and the ruin of those who refused to listen to them was very pronounced. But if we refuse, our ruin will be still more emphatic. Who is it that speaketh, of whom Paul or the Spirit of God speaking through him has specially warned us in the book of Hebrews? Let inspiration answer, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2. The Son of God is the speaker in this dispensation, whom it is so dangerous to refuse, "whose voice then shook the earth." When?—"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. . . . And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19:16-18.

The voice of Him whom we are warned not "to refuse" at that time, shook the earth. It was the same personage who speaks to this dispensation—the Son of God. It is he who will shake not only the earth, but also heaven, at the close of the seven last plagues when every mountain and island will move out of its place at the voice of the archangel and the trump of God. It was the voice of him who shook the earth, who proclaimed the ten commandments.

Stephen, the blessed martyr, in his last inspired discourse, at the close of which he was stoned to death, also sheds light on this subject. He rehearses in the ears of the proud rebellious Jews, the great facts of the exode. He speaks of the burning bush, and him who, called Moses to his mission out of that bush which burned and was not consumed. He calls him "an angel," and also the God of Abraham, Isaac, and Jacob, just as the record in Exodus calls him. In a former article this matter of the "angel" and Christ has been explained. Christ is called such in numerous instances, because he is the archangel, the angel of the covenant, the special messenger who represents God the Father, his interpreter to man.

The Jews were now rejecting Christ. Stephen by the Spirit calls their attention to the fact that their ancestors rejected Moses in like manner. "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he [i. e., Moses] that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey," etc.

This being here called "*the angel*" can be no other than he who was sent to keep them in the way, in whom was God's "*name*" (Ex. 23:20, 21); the same being who was in the burning bush called an angel, and the great "I AM," and also the God of Abraham, Isaac, and Jacob (Exodus 3); the same being who wrestled with Jacob, called also "an angel," and "God," whom Jacob said he had seen face to face, and still his life was preserved. He also appeared many times to Abraham under similar titles. This being spoke to Moses and to the fathers from Mount Sinai, and gave Moses the lively oracles to be preserved with that people. This personage can, therefore, be no other than Christ our Lord, and those oracles were the ten commandments. He was seen by Moses and the fathers in great glory. This could not have been God the Father; for no man hath seen him at any time. It was no created being who spoke to Moses and the fathers, giving them the law, but the angel of the covenant, "the angel of his presence," who "saved them," and "in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9. That Rock that went with them was Christ. He it was who gave them the "lively oracles."

G. I. B.

—If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

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### 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.

#### GO AND REAP.

Go and reap! the world's great harvest  
Ripens 'round you far and wide;  
Hear the promise to the reapers,  
"Ye shall rest at eventide."  
To the fair fields in the morning  
Hasten o'er the dewy leaves;  
If you cannot wield the sickle,  
You can carry home the sheaves.

Go and reap for God the harvest,  
Bending at your very door;  
Every sheaf is a rich blessing  
That abides forevermore.  
Hark the songs of cheerful reapers!  
Songs of triumph they will prove  
When the harvest has been gathered  
To the garner of his love.

Go and reap! or would ye rather  
Idle 'mong the reapers stand?  
In the harvest-field before us  
God has work for every hand.  
Hear the sweet words of the Master,  
As he calls for reapers now;  
If you cannot tread the stubble,  
You can cool the gleaners' brow.

Go and reap; keep at your station,  
God's eternal wages win;  
Binding, reaping, gathering ever  
Souls from thorny fields of sin.  
When the last fair sheaf is gathered  
In the sunlight of the east,  
With his reapers in his garner,  
You shall keep the harvest feast.

#### SOUTH AMERICA.

ACCORDING to the recommendation of the last General Conference, we have been planning to close up our work in Dist. No. 3, and go to South America.

The time of our departure has been deferred somewhat, owing chiefly to the delay in getting out "Patriarchs and Prophets" in the Spanish language. We are sorry to be deprived of the company of brother and sister Graf on this journey, and of their counsel in the work there; but the Lord is enabling us to see his guiding hand more clearly every day in all of our experience. Ps. 25: 9, 12. When the Lord in his goodness and love sees fit to restore sister Graf to health, we hope yet to have their help in that important field.

As we say good-by to the many dear friends and fellow-workers here, our prayer is that the Lord will give some of them a burden for other fields, and that they will soon join us in the great field in South America, where there are so few to carry the precious message which has been committed to us.

Our address for the present is Casilla del Carreo 481, Buenos Ayres, Republic Argentina, South America. R. B. CRAIG.

#### MICHIGAN.

TOQUIN.—We pitched our tent here July 6, and began meetings July 8. Brother Day had been holding meetings in a school-house some two miles distant, and about a dozen had accepted the truths of the third angel's message before the tent came.

Our interest was good from the start, and many times we were unable to find room in the tent for all that came. At the last meeting, Sept. 10, the tent was packed full, and we closed with an excellent interest. Twenty decided to obey. We expect others to take their stand soon. The work will be followed up as the way may open. We feel to praise God for his blessing on the work.

W. H. FALCONER,  
H. D. DAY.

#### ARKANSAS.

In company with brother Martin, I pitched a tent in Clarksville, July 13. The interest to hear was good from the beginning. I continued the meetings till Aug. 31, the time appointed for our camp-meeting, which was held on the same ground where our tent meeting had been held. I continued the meetings one week after the close of our camp-meeting. As a result, a Sabbath-school has been organized, four have been baptized, and eight or ten are keeping the Sabbath. I hope soon to be able to organize a church here. I have the free use of the court-house to preach in; the Sabbath-school is

held in a private house. Our numbers are not large here, but we feel to praise the Lord for the few that seem to be so firmly fixed in the truth. I am now at Hope, in the southwestern part of the State, in a field that has never before been worked. I have held three meetings, with increasing interest. I hope the brethren in Arkansas will remember the work in their prayers. Elder Martin, who has been quite sick, is now with me again.

My address for a few weeks will be Hope, Arkansas. J. M. REES.

#### NEW YORK.

COLLINS CENTER.—We closed our tent season here after a stay of nine weeks, and our hearts go out in praise to God for the manifestation of his power. The opposition which arose turned souls to God, and as we leave, we part from a company of about fifteen, whom God has called. Over \$200 worth of books were scattered through the vicinity by the canvassing of some of the tent company. Several hundred pages of tracts are doing the Master's work. Although it is a busy time of the year, our attendance was large, and was maintained to the end.

We praise God that still he calls, and that, as time grows shorter, his children hear his voice, and are preparing themselves to be taken home.

Oct. 1. J. B. STOW,  
WM. A. WESTWORTH.

#### NORTH CAROLINA.

AMONG THE CHURCHES.—Since my last report I have spent considerable time in Henderson and Madison counties doing colportage. In the first-mentioned county, we found very bitter opposition, caused, no doubt, by some who have professed to love the appearing of the Saviour, and the people thought we were just like them. We believe our visit, and the reading-matter placed in that county, and what is being sent there, will open the eyes of those who want the truth.

In Madison county one of our canvassers had an experience that many of us are unprepared for; but the Lord took care of him. Truly the eye of the Lord is upon all that fear him. The Lord who spake this world of ours into existence, is able to take care of his humble people under any circumstances in which they may be placed. We expect to hold meetings in this county for a few weeks, then we go to Mecklenburgh county to hold a meeting where we have a few scattered brethren. May the Lord go before us in these meetings is our prayer.

Oct. 8. D. T. SHIREMAN,  
A. SHIREMAN.

#### VIRGINIA.

JULY 24 I bade adieu to my father, mother, sister, and little boy, and in harmony with the recommendation of the General Conference, I started for my new field of labor in Virginia. At the close of the camp-meeting held at Harrisonburgh, Aug. 1-8, a tent was pitched in the city, where, in connection with brother A. C. Neff, I labored for about six weeks. The Lord gave freedom in presenting the word, and as a result, a small company has been brought to a knowledge of the truth. Eight adults have signified a determination to obey the Lord.

Sept. 13 brother C. A. Watkins came to follow up the work, that I might spend some time among the churches and scattered friends of the cause. I have, up to date, visited Winchester, Mt. Williams, Arlington, Herndon, Stanley, and Basic City. In the main, I find the brethren of good courage, and anxious to take an advance step in the service of the Lord.

There are many perplexities that we are meeting in our work here; foremost among these is our financial condition, which may force our laborers from the field for a time. However, we are trusting God, and pleading that the way may open up before us. Our brethren seem anxious to do what they can, and I believe when all will pay a strict tithe, the wants will be largely met. Brethren and sisters of the Virginia Conference who read this report, let us all rally at the call of duty, and be faithful to God and his cause, that the responsibility of sending our laborers home may not rest upon us. Pleading calls are coming from all parts of the State for the living minister. How can we resist these entreaties? Let us sacrifice much, if need be, that the saving message may be given to the people. Our laborers are willing to sacrifice with the brethren in carrying forward this work; and if all will put their shoulder to the burden, by God's blessing it will be lifted. The Lord is soon to come, and it is the eternal riches that we should now seek. Why not, then, cut down our possessions, and begin to invest in the cause, as God has told us through his word

and the Testimony of his Spirit? Now is our time to show the love we have for the truth, by taking hold with earnestness, in the time of our need. Personally, I am of good courage, and know the work of the message will go forward to final triumph. Why?—Because it is God's work. I feel also to thank the Lord and the brethren for the hearty co-operation that has thus far been given in all plans proposed.

Let us stand as one, and success is sure to crown our efforts.

My address is Box 221, Winchester, Va. G. B. TRIPP.

#### PENNSYLVANIA.

SWEDEN, POTTER CO.—We have just closed a series of meetings at this place. The Lord came near as we presented the truth to this people. There were three keeping the Sabbath when we came here. Six have decided to obey the truth since we presented it to them; others have acknowledged the same, and we look for some of them, at least, to take their stand with us in the near future. The congregations have been good, notwithstanding some who call themselves Christ's followers have tried to deprive us of a place for meetings. But the Lord opened the way. Praise his holy name.

Some of the brethren and sisters from Raymond attended the meetings evening after evening, although they had to drive five miles and back. Some even drove seven and eight miles and back. We were always glad to see them, as their presence added to the interest of the meetings.

We have held two Sabbath meetings with the brethren and sisters here. Next Sabbath and Sunday we hold our quarterly meeting at Raymond, when we expect some will go forward in baptism.

Brother Baierle has been called away to labor in McKean county.

There are several new fields opened for labor in this county. I think, however, I will not go so far away at present, so that I can meet Sabbaths for awhile with the brethren and sisters here. The dragon spirit is fast being developed in every direction, but in God we trust. J. L. BAKER.

Oct. 2.

#### SOUTH DAKOTA.

BLACK HILLS.—I have been in this place fourteen months, and have labored at Hill City, Pleasant Valley, Cascade, Hot Springs, Bakerville, and Oelrichs, besides spending much time in visiting the scattered Sabbath-keepers.

About a score have accepted the truth, and the brethren and sisters, who have been isolated for years, have sought God anew.

The canvassers who were here were called to other fields, so it was necessary to raise up some among the brethren here. We soon had six, and part of the time seven. Thus all but one of the adult male members of the Hill City church entered the work.

The missionary spirit is largely manifested among all the believers in the Hills. We planned by all the various means available, and consecrated effort, with the help of the Lord, to carry the truth within the reach of all the people in the Hills, within a year from last April. Thus far the Lord has so blessed, that we have gone farther than we expected, and it seems now that we will fully accomplish our design. We already see some fruit of thus widely scattering the seeds of truth.

Although the times are closer here than in many other places, as the mines are closed, and the crops and grass very poor, the Lord is blessing us in the work, and we praise him for the good degree of his Spirit that is with us. We press toward the mark for the prize. L. M. CROWTHER.

RAPID CITY.—At our last writing, our audiences were increasing, and we hoped for a permanent interest, but the sequel proved that it was mostly curiosity. After a time, we learned that the report was in general circulation that we had designated Oct. 15 as the day for the world to come to an end; and although we repeatedly denied the report, and carefully explained our position, both in our discourses and the public prints, some would still persist in repeating the falsehood.

The town has been freely visited, but with all our force of workers, we have not found a family that would consent to our holding Bible readings with them, though we worked in a few with our visits, and upon the whole, we conclude, according to the definition given in the *Home Missionary*, that this is a hard field. Still, there have been some things to encourage us. A few have faithfully attended the meetings, and acknowledged the truth. The local papers gave us frequent and favorable notices, the daily paper publishing brief reports of the sermons. Although no one at present has the courage to obey the truth, we hope that the seed

that has been sown, may some time bring forth fruit.

We took down our tent Sept. 25. Brother Carmichael left us two weeks ago. Brother Crowther returned home a week ago, and we remained a few days to visit those who are interested, to bring them to a favorable decision upon the truth, if possible.

The Lord willing, we go to Hill City to visit the friends there, and hold quarterly meeting with the church.

Oct. 2.

S. B. WHITNEY.

### ILLINOIS.

ROCKFORD.—I have not seen a report from this place this summer, and I know our brethren will be interested to hear how the work progresses. During the fore part of the season, Elder Curtis, assisted by brother D. N. Loughborough, held a tent meeting on the West Side. As the result, eleven joined the Rockford church, and others are keeping the Sabbath. As there was an interest here which was deemed best to follow up, the tent was returned after camp-meeting. It is now pitched on the East Side. Brother Curtis and the writer are laboring together. We were young ministers together in the pioneer days of the Kansas Conference, and now we find each other's help and companionship very pleasant. Years of labor and of sacrifice have increased our love for the truth and for the brethren. Truths that we then preached as matters of faith, now stand out before us as living issues. The attendance is not large, but the same ones attend every evening. The neighbors are very friendly, and we are confident that the Lord is working on many hearts. We are doing all we can; for we remember that our tent season is almost to a close.

A few minutes ago I heard brother Curtis sing,—

"Have I need of aught, O Saviour!  
Aught on earth but thee?  
Have I any in the heavens,  
Any one but thee?"

and my own heart responded to the sentiment.

The Sabbath services are very interesting, and well attended. Sixty-one are enrolled as members of the Sabbath-school. Our courage is good, and our strength is in Christ. Pray for us.

L. D. SANTEE.

### INDIANA.

TERRE HAUTE.—Immediately after the close of our excellent camp-meeting at Indianapolis, in August, I returned to this city, in harmony with the Conference Committee's decision, in company with brother Hansen, to assist Elder Oberholtzer in the tent work. Our tent, a 40 x 60 foot, was pitched on the same ground used by us before camp-meeting; and when the meetings began, on the evening of the 18th, one could not have told that there had been an intermission of two weeks. The same people came in and occupied the seats, as they were accustomed to do in the former meeting, and the meetings began as though there had been no interruption in the work. But soon new faces were seen in our audiences, and the interest began to increase with the increase in attendance, and continued to do so, until we had the largest congregations that have at any time attended the four seasons' effort in the city.

On account of the extremely poor health of his wife, Elder Oberholtzer was called to his home, and brother I. S. Lloyd, State canvassing agent, was sent in his place, and remained about three weeks, rendering most valuable assistance. Brother Hansen was called to assist in the mission work in Indianapolis, and brother L. F. Elliott, whose services have been very highly appreciated, came to our help. On account of the inclemency of the weather, we were obliged to transfer the meetings on the 30th ult. to our handsome and commodious new church building in the northern part of the city, where we expect to continue the work as long as the interest demands.

As a result of our work here thus far, twelve have begun the observance of the Lord's holy day, some of them living ten miles away. We expect others who are much interested, will soon obey the Master. The Lord has worked in a very remarkable way, indeed, with hard and obdurate hearts, that have in turn yielded to him their love. We were favored with a few days' visit from Elder V. Thompson, during which time the solemn ordinance of baptism was administered to seven of those referred to above, and others will follow soon. The number of accessions to the church in Terre Haute, during the summer, as a result of the work done, is nineteen, for which we praise the Lord. We have had two Bible workers during the summer, sister Cora Glunt and sister Theresa Thompson. Sister Glunt will probably remain during the winter.

Our work has been pleasant, because sweetened

by the presence of the Lord. We are of good courage in him, and go forward, trusting in him to accomplish the work, knowing it is his. We are happy that we are accorded a place in his vineyard. We feel the importance of the sentiment expressed by the poet,—

"Workman of God, O lose not heart,  
But learn what God is like;  
And on the darkest battle-field,  
Thou shalt know where to strike."

Oct. 4.

S. G. HUNTINGTON.

### THE WISCONSIN CAMP-MEETING.

THE camp-meeting for Dist. No. 9, in Wisconsin, was held at Glenwood, Sept. 12-19. The people came from a radius of forty miles across the country in wagons. The weather was hot, and a cloud of dust announced the arrival of the worshippers. Notwithstanding, all faces were beaming with the joy that was within, and that Jesus has said, "No man taketh from you." Warm were the greetings between those who had not met for years, and who may never meet again until they "gather at the river."

About 150 camped on the ground, and from the very first, a spirit of devotion filled the camp. Revival exercises were begun early in the meeting, and continued to its close, with unabated interest. We held three baptismal services, which were seasons of great blessing to all, and it would be hard to tell which were the happier, the candidates or the witnesses. In all, thirty-two precious souls, mostly adults, who felt impelled to go forward by a power not of man, were "buried beneath the yielding wave," and arose to walk with Him who loved them, and gave himself a ransom for them.

The power of Elias was also present, turning the parents to the children, and the children to the parents. Elder M. Larson, of Iowa, H. R. Johnson, Wm. Sanders, State agent, S. D. Hartwell, Sabbath-school superintendent, Emma Thompson, and the writer constituted the laborers. Some of these expressed themselves as having greater freedom in speaking than ever before.

The opportunity to make the financial part a blessing to us was not overlooked by the brethren and sisters, and our foreign missions were remembered in the sum of \$105. Our book sales amounted to \$70, and donations to tent fund to about \$60. The receipts from tent and lumber rent exceeded the entire expenses of the meeting by over \$20.

The parents' and experience meetings were seasons of profit to us, and we return to our homes with a deeper sense of our obligations to the dear ones the Lord has intrusted to our care to train for the sinless mansions above. The interest in the message in this part of the field is deepening and widening. Praise God, our dear Wisconsin people are rising with the message. Yes, "Bless the Lord, O my soul, and forget not all his benefits."

Sept. 24.

J. B. SCOTT.

### THE NEW ENGLAND CAMP-MEETING.

THIS meeting was held according to appointment, in Lynn, Mass., Sept. 7-17. Although no workers' meeting was held preceding the meeting, a volunteer company of faithful workers was on the ground two days previous to the opening of the meeting, and nearly all the tents were in readiness when the first meeting was held.

The family tents numbered eighty-two, and were occupied by between 300 and 400 persons. A large number of campers were on the ground for the first meeting, and remained to the close. The outside attendance was also unusually good during the entire meeting. A large number from the city attended all the afternoon and evening services, and on Sundays the attendance was much larger,—about 1500 the first Sunday, and 2500 the last.

The order was the best I ever saw on a camp-ground. The city kindly furnished police to patrol the grounds every afternoon and night until midnight, without expense to us. They said they were there to see that those who did not choose to be religious should at least be civil. So we had the Church and State represented upon the ground, in their true relations.

The ministers from abroad were Elders T. H. Purdon, I. N. Williams, J. E. Jayne, S. H. Lane, W. A. Colcord, J. H. Durland, and I. D. Van Horn. These, with the Conference laborers, united to seek the Lord and to bear the burdens of the meeting. The preaching was close and practical. The word spoken was well received. An unusual solemnity pervaded the entire meeting. The children's and youths' meetings were very profitable. At times the power of God rested in a remarkable manner upon the little children, and they experienced the converting power of God, and spoke of their experiences in an intelligent manner.

Several times during the meeting, opportunity

was given for old and young, who felt a burden resting upon their souls, and desired to be free, to separate themselves from the congregation, and seek the Lord. The deep movings of the Holy Spirit were greatly manifested on these occasions. At times 200 responded to these invitations. These meetings were always followed by inquiry meetings, in which the workers gave Bible instruction suited to each individual case. Many expressed themselves as being greatly benefited by the inquiry meetings.

Meetings for church and Sabbath-school officers were held and much appreciated. I am fully of the opinion that many of our officers would do more efficient work, if they were better instructed. These officers are occasionally changed, and new officers take up the work, not knowing what their duties are. Such greatly appreciate instruction. Without such instruction, they make mistakes which would never occur if they understood their duties. We found that there was such a desire on the part of all the members of the church to hear instruction on these points, that the meetings were thrown open for all, and were largely attended.

The needs of the foreign mission work were presented, and \$283 were contributed in first-day offerings. The Academy showed a steady improvement financially, and the interest to patronize the school was such that it was apparent to all that another Home for students should be erected next year; and this was recommended by the stockholders, if the money could be secured. The following are the members of the Academy Board for the year: G. W. Caviness, S. H. Lane, H. E. Robinson, I. N. Williams, Wm. Covert, J. E. Jayne, and R. C. Porter, with G. B. Tripp, D. C. Babcock, J. B. Goodrich, and R. S. Webber as Advisory Committee. The officers of the Conference are the same as last year. The business meetings were all harmonious and very practical.

Enough was received in donations to meet all the expenses of the meeting. Collections were taken each Sunday, amounting in all to \$75. The meeting was a success in every way, and the outside interest at the close was so good that arrangements were made to continue the work by holding meetings in a hall in the city. The first evening the hall was crowded, and we expect to see some embrace the truth ere long, as the result of this effort. The last day of the meeting thirty-two presented themselves for baptism. Twenty-two were baptized, and the remainder expect to go forward in the ordinance after returning to their homes.

The next day after the meeting closed, the camp broke early in the morning. Many of the brethren and sisters remained, however, to help clear the ground. At noon that day everything we were to take from the ground was removed, and all were privileged to leave the ground the same day. We greatly appreciated this help, and we believe God is well pleased with this method of closing a camp-meeting. All left the ground rejoicing in the Lord, and praising him for the blessings of the meeting.

R. C. PORTER.

### NEBRASKA CONFERENCE PROCEEDINGS.

THE sixteenth annual session of the Nebraska Conference was held at Seward, Aug. 22-28. Three meetings were devoted to the business of the Conference, which consisted of eighty-five delegates and eight ministers.

Written petitions were read from the churches of Brownville, Sutton, College View (German), College View (Scandinavian), Grand Island, and Springview, asking for admission to the Conference. The united membership of these six churches is 162.

Upon motion, these churches were admitted to the Conference, and their delegates took their seats.

The Chair being empowered to appoint the usual committees, named them as follows: On Nominations, Z. Nicola, J. B. Mourer, C. Christiansen; on Resolutions, L. A. Hoopes, J. H. Durland, G. E. Langdon; on Credentials and Licenses, J. H. Durland, E. W. Farnsworth, L. A. Hoopes, C. S. Anderson, George Blum, Z. Nicola, J. C. Midgah.

The Richmond church requested its name be changed to Beaver City on the Conference records. The request was granted.

The Committee on Resolutions presented the following:—

Whereas, In every department of our work are seen the loving-kindness, tender mercies, and parental care of our heavenly Father, it is with grateful hearts that we exclaim, "Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare" (Ps. 75: 1); therefore,—

1. Resolved, That we recognize in these blessings an invitation to arise to greater earnestness and more fervent zeal in following up the work in every opening.

2. Resolved, That while we appreciate favors shown us by corporations and individuals, our praises and thanks first be long to God.

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Whereas, We are repeatedly admonished by the Spirit of God to elevate and encourage the improvement of our laborers; therefore,—

3. Resolved, That we indorse the recommendation of the last General Conference in reference to the examination of candidates for the ministry, and that we request the Committee on Credentials and Licenses to follow this instruction in their work during this Conference.

4. Resolved, That the same care be exercised in recommending persons for the canvassing work as for the ministry. (See "Testimony No. 32," p. 161.)

Whereas, The State officers of the tract society and the Sabbath-school Association are employed by the Conference, and paid from the Conference funds; therefore,—

5. Resolved, That in the annual business sessions of these associations, they be advised to refer all business to the Conference, which pertains to Conference funds, or the setting apart of any of the Conference laborers for special lines of work.

6. Resolved, That we continue our endowed bed at the Sanitarium.

7. Resolved, That the Executive Committee be authorized to appoint all regular committees before the Conference opens, and that these committees be named at the first meeting of the session.

These resolutions were considered and adopted. The Committee on Nominations reported the following names: For President, W. B. White; Secretary, Nettie G. White; Treasurer, Nebraska Tract Society; Executive Committee, W. B. White, L. A. Hoopes, J. P. Gardiner, J. C. Middaugh, J. J. Devereaux; Camp-meeting Committee, A. J. Devinyne, Frank Armitage, Jonathan Buckley, L. E. Johnson, J. B. Mourer, G. A. Kinkle, O. E. Jones; Grocer, W. J. Felt; Trustees Nebraska Conference Association, W. B. White, L. A. Hoopes, J. P. Gardiner, A. J. Devinyne, T. Mc Alpine.

These names were considered, and each elected to his respective office.

The Committee on Credentials and Licenses reported as follows, which report was adopted: For Credentials, W. B. White, L. A. Hoopes, J. P. Gardiner, D. Nettleton, G. E. Langdon, D. H. Lamson, H. Grant, C. C. Lewis, S. F. Svensen, H. F. Graff; that Edward Loeppeke be ordained, and receive Credentials; for Ministerial Licenses, C. N. Harr, A. C. Anderson, C. B. Clark, E. L. Stewart, J. J. Devereaux, H. C. Jergensen, Frank Armitage, Geo. Blum, J. A. Lorenz, W. A. Hennig, W. N. Hyatt; for Missionary Credentials, John Wakeham, Philip Buchanan, C. S. Anderson, O. E. Jones, H. F. Schuberth, Geo. W. Boughton, J. W. Boynton, Esther Smith, Mary Ross, Mary Beatty, Nettie G. White.

The treasurer's report was read as follows:—

Table with financial data: Balance on hand, July 1, 1892, \$ 893 99; Received on tithes, 18,313 05; from laborers, 110 50; Total, \$19,317 54; Paid laborers, \$11,219 05; loan, 1,000 00; expenses, 112 70; General Conference, 724 83; Balance on hand, July 1, 1893, 6,260 96; Total, \$19,317 54.

Each item of this was certified to by the auditor, C. C. Lewis.

Upon motion, the Conference adjourned sine die. W. B. WHITE, Pres. NETTIE G. WHITE, Sec.

TENNESSEE RIVER CONFERENCE PROCEEDINGS.

THE thirteenth annual session of the Tennessee River Conference convened at Nashville, Sept. 5, in connection with the camp-meeting.

FIRST MEETING, TUESDAY, SEPT. 5, AT 5 P. M.—The President, Elder C. L. Boyd, in the chair. Prayer by Elder J. N. Loughborough. The following churches were represented by their delegates: Springville, Lane, Rio, Leach, Cross Plains, Nashville.

It was voted that the Chair appoint the usual committees, which were as follows: On Nominations, J. H. Dortch, L. A. Callicott, J. N. Loughborough; on Resolutions, H. W. Reed, R. G. Garrett, A. O. Tait; on Credentials and Licenses, J. N. Loughborough, R. M. Kilgore, J. H. Dortch; on Auditing, W. B. Johnson, W. D. Dortch, J. E. White, N. S. Pearson; Auditor, H. W. Reed.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 6, AT 9 A. M.—Remarks were made by Elder Boyd in regard to the importance of all being present at each Conference meeting.

The treasurer's report for the past year was as follows:—

Table with financial data: Cash on hand, Sept. 6, 1892, \$ 97 34; received from Tenn. River Tract Society, 200 00; on tithes this year, 2,086 23; Total, \$2,383 57.

Table with financial data: Cash to General Conference, \$ 134 00; laborers, 2,223 33; on hand, 26 24; Total, \$2,383 57.

This report shows an increase of tithe over last year of \$793.83.

Remarks were made by the Chair, commending the treasurer for her faithfulness in discharging her duties, and also the readiness of the members of the Conference in their prompt payment of the Lord's tithes.

Remarks were also made by Elder R. M. Kilgore, touching the importance of Seventh-day Adventists getting their possessions where they would be safe; that the bank of heaven was the only safe bank. We should not depend upon banks as places for safe deposit, but we should pay the Lord his own, then loan or give to the cause as we were prospered.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 7, AT 5 P. M.—The Committee on Nominations reported the following-named persons, all of which were duly elected: For President, Elder C. L. Boyd; Secretary, L. Dyo Chambers; Treasurer, Mrs. C. L. Boyd; Executive Committee, C. L. Boyd, R. G. Garrett, J. H. Dortch, L. L. Callicott, E. R. Gillett; Camp-Meeting Committee, W. D. Dortch, Willie Mason, Harry Ward, Joseph Parker, Samuel Moore.

The Committee on Resolutions reported as follows:—

Whereas, Brother Francis Kinney, a member of the Executive Committee, has been removed from us during the year by death; therefore,—

1. Resolved, That we express our sorrow at our loss, and that we extend our sympathies to the bereaved family.

The resolution was adopted by a unanimous vote.

Adjourned.

FOURTH MEETING, SEPT. 11, AT 9 A. M.—The Committee on Resolutions offered the following:—

2. Resolved, That we request the General Conference Committee to enlarge the boundaries of the Tennessee River Conference so as to include the States of Kentucky and Tennessee.

Remarks were made by brother Osborn in favor of the resolution.

Elder Kilgore spoke very hopefully of the proposed change. He believed it would be granted, and that we could lay our plans as though it were so.

Elder J. N. Loughborough said he was in favor of the resolution, and thought there would be no question about our request being granted.

The resolution was carried by a unanimous vote. Opportunity was given for the audience to express their feelings upon the resolution, which was unanimous in its favor.

3. Resolved, That we express our thanks to the N. C. & St. Louis, and L. & N. R. R. companies for favors extended to those coming to camp-meeting.

4. Resolved, That we extend our thanks to Crutcher Brothers and to Mr. Matthews, for the free use of their land on Lischey Ave., for our camp-meeting.

The Committee on Credentials and Licenses reported as follows: For Credentials, C. L. Boyd, H. W. Reed, R. G. Garrett; Missionary Licenses, J. A. Parker, Mrs. C. L. Boyd. The report was adopted.

Membership of churches in the Conference, 222. The auditor, H. W. Reed, reported the treasurer's books correctly kept. The treasurer's report was adopted.

Adjourned sine die. C. L. BOYD, Pres. H. W. REED, Sec.

KANSAS CONFERENCE PROCEEDINGS.

THE first meeting of the nineteenth annual session of the Kansas Conference convened at Herington, Tuesday, Sept. 12, at 9:30 A. M. The President in the chair. Prayer by Elder W. B. White. Minutes of session of 1892 read, and with one correction, approved. The roll-call showed ninety-five delegates present from seventy churches. The following churches sent in written requests for admittance to the Conference, with their delegates: Atchison, thirteen members; Garden Plain, eleven members; Jefferson, twenty-one members; Spring Valley, seventeen members; and Fowler, eight members. The church at Burden asked to have its name changed to Tisdale, also the church at Granola to Grand Summit. All of these requests were granted.

Brother Hall gave some interesting statements relative to the work in the Conference before the change of presidents. Brother Mc Reynolds followed with a brief review of the Beloit institute, Kansas City institute, and the summer's field work at Phillipsburgh, Thayer, Garden Plain, and other places.

The Auditing Committee reported having found the treasurer's books correctly kept.

The Chair was empowered to appoint the usual

committees, and did so as follows: For Credentials and Licenses, C. A. Hall, A. J. Breed, S. S. Shrock; on Auditing, Wm. H. Mills, T. J. Eagle, W. D. Gilliland, G. D. Symmes, C. W. Olsen, J. D. Rockey; on Nominations, S. S. Shrock, R. Dobbins, M. H. Gregory, T. J. Eagle, C. A. Beeson; on Resolutions, W. W. Stebbins, O. S. Ferren, A. J. Breed; on Credentials, O. Hill, J. A. Morrow, T. M. Thorn; on Treasurer's Books, L. Winston, Wm. H. Mills, N. B. Emerson.

The treasurer's report showed the total amount of tithe paid in for the year ending Aug. 27, to be \$16,786.59. It was given in detail, and was a gratifying showing of the year's work. Cash on hand, \$5,545.39; paid to laborers, \$9,895.56.

The Committee on Credentials reported, recommending Thomas Thorn and Lucinda Thorn, of the Altoona church, and H. L. Morrill and M. J. Hiatt, of the Grand Summit church, to seats in the Conference, having been properly elected. The report was adopted, and delegates seated in the Conference.

Committee on Resolutions presented the following:—

Whereas, We feel grateful to God for his great goodness and mercy, and for the visible evidence of his presence with us during the year, manifest in the marked progress in all lines of work among us, therefore we desire to express ourselves as a body, not in the form of words merely, but in profound thankfulness and humble appreciation for the rising of the message in our midst.

Whereas, The work is deepening and broadening, and numerous opening doors extend their invitations to give them the truth for this time; therefore,—

1. Resolved, That we broaden our plans to meet the demand, seeking God for wisdom to devise such ways and means as shall prove truly successful, and praying God to lay the burden of labor upon individuals, qualifying them for places of usefulness in the different branches of the work.

Whereas, The Signs of the Times, laden with rich food, is a feast to many, who are not of our faith; therefore,—

2. Resolved, That we urge upon all the necessity of doing more to circulate this valuable periodical, by taking clubs for free distribution, and to solicit subscriptions among our neighbors.

3. Resolved, That we recognize in the American Sentinel, as its name indicates, a true and faithful guard, a bold and fearless advocate of true Christian liberty in Christ, a trumpet giving a certain sound in its own field of operation and in that special phase of the message, and that we will put forth greater efforts to increase its circulation among our own people and the general public.

Whereas, We feel deeply convicted that as a people we have not fully appreciated and studied thoroughly the wonderful gift of the spirit of prophecy among us, and have not heeded its faithful counsel and warnings, we do hereby express our regrets for this neglect, and resolve to give more earnest study and good heed to "Early Writings" and the "Testimonies to the Church," recognizing in them the genuine gift of prophecy.

4. Resolved, That we recognize the great need of the school provided by the General Conference, and recommend the attendance of such laborers from this Conference as the wisdom of God may indicate.

5. Resolved, That we recognize in the Home Missionary a valuable help to the great missionary field among us, and urge upon all our people the duty of taking this valuable paper.

6. Resolved, That the president of the Conference in counsel with the Executive Committee be authorized to appoint the usual committees, and be prepared to announce them at the opening meeting.

Whereas, God's blessings have been so marked in our financial success; therefore,—

7. Resolved, That we donate \$500 out of the tithe fund now on hand to the General Conference to apply on the foreign mission fund.

8. Resolved, That laborers while in the employ of the Conference shall bear all personal expenses excepting railroad, stage, and transfer, and that in the matter of tent meetings, and when laborers are moved to cities where large expense is incurred, the Auditing Committee be authorized to make such discriminations as in their judgment they deem best.

These resolutions were spoken to by brethren Stebbins, Breed, Jones, Mc Reynolds, and others, and some stirring and valuable thoughts were presented relative to these several interests. The following persons were presented for Credentials: C. Mc Reynolds, S. S. Shrock, W. W. Stebbins, M. H. Gregory, C. A. Hall, O. Hill, O. S. Ferren, J. A. Morrow; for Ordination and Credentials, E. L. Fortner, T. M. Thorn, H. W. Woodruff; for Licenses, E. A. Morey, J. C. Foster, S. A. Crane, A. E. Field, A. A. Meyer, J. C. Simon, Ruie Hill, A. A. Doering, D. D. Weibe, G. Mathieson; for Missionary Licenses, A. A. Neufield, E. B. Potts, M. W. Neal, E. M. Gwin, Anna Agge, Mary Dean, Jessie Capps, Emma L. Shrader, Anna Neal, S. C. Osborne, Chas. Marr. This report was adopted.

The Nominating Committee reported as follows: For President, C. Mc Reynolds; Secretary, Wm. H. Mills; Treasurer, Lucy M. Olds; Conference Committee, C. Mc Reynolds, S. S. Shrock, C. A. Hall, John Heligass, T. J. Eagle. Each name was considered, and the parties elected.

The following disbanded churches were by vote dropped from the list: Canton, Neosho Rapids, Caney.

In all, four meetings were held, and seventy churches were represented by 119 delegates.



Palmer; Directors: Dist. No. 1, H. W. Pierce; No. 2, W. E. Fortune; No. 3, C. C. Drown; No. 4, Wm. Yale; No. 5, F. S. Porter; No. 6, John A. Clayton. These were considered and elected.

The Committee on Resolutions presented the following:—

Whereas, The Home Missionary has been prepared, and is published for the express purpose of aiding and enlightening our people in missionary work; therefore,—

1. Resolved, That we recommend all our brethren to provide themselves with this important reading, and to study and use the same as intended by the International Tract and Missionary Society.

Whereas, The International Tract and Missionary Society, the International Religious Liberty Association, and the Pacific Press Publishing Company, are providing us with valuable help by way of periodical literature which can be sent out at pound rates; therefore,—

2. Resolved, That we recommend that an effort be put forth by our society to give this literature a wide circulation, by encouraging all our brethren and local societies to make use of the same in their missionary efforts the coming year.

3. Resolved, That we recommend that a news agency be taken out by our State society, in order that our periodical literature may be sent out through the mails at pound rates.

Whereas, We are informed by the Testimonies (No. 32, p. 161) that "the canvassing work is God's means of reaching many who would not otherwise be impressed with the truth;" and,—

Whereas, Much good has already been accomplished by this means; therefore,—

4. Resolved, That we request all the Conference laborers to co-operate with the State agent in seeking out and encouraging suitable persons to enter this work; and, further,—

5. Resolved, That two or more canvassers' institutes be held during the coming year.

6. Resolved, That attention be given to canvassing for periodicals and tracts, as well as for books. (See "Gospel Workers," pp. 353, 354, and "Testimony No. 32," pp. 155, 157.)

All of these resolutions were spoken to at some length by brethren Colcord, Bicknell, Covert, and Porter.

Brother Colcord spoke of the large amount of work being done by other Conferences, and by the Religious Liberty Association. Heshowed samples of the two forms of envelopes being used to distribute reading-matter from house to house, one for religious liberty literature, and one for other tracts and pamphlets. He urged the importance of all taking the Home Missionary, and reading and studying its pages.

We have come to the time when all should be inquiring for work to do, and there is some work for all.

It was recommended that the directors of the several districts visit each church in their district at least once every quarter, and also visit each family in the district.

The resolutions were adopted. Adjourned sine die. P. F. BICKNELL, Pres. LIZZIE A. STONE, Sec.

NEBRASKA TRACT SOCIETY PROCEEDINGS.

The fifteenth annual session of the Nebraska Tract Society was held in connection with the Seward camp-meeting, Aug. 22-29.

The first meeting convened Aug. 23, at 9 A. M. After singing, prayer was offered by Elder Durland. Remarks of an encouraging nature were made by the president, W. B. White, in regard to the work of the society the past year. The report of labor was read, showing an increase over the preceding year in the amount of literature distributed.

The Chair being authorized, appointed committees, as follows: On Nominations, J. C. Midgah, John Clark, Ellis Burns; on Resolutions, J. J. Devereaux, E. W. Farnsworth, O. E. Jones. Adjourned to call of Chair.

SECOND MEETING, AUG. 24, AT 9 A. M.—The following report of the treasurer was read and accepted:—

Table with financial data for Nebraska Tract Society, including Cash on hand, Received during the year, Paid out during the year, and Present worth of society.

The Committee on Resolutions reported as follows:—

1. Resolved, That the canvassers' fund be discontinued, and when money is needed in the interests of the canvassing work, it be drawn from the title and tract society funds.

2. Resolved, That we hold a canvassers' school the coming winter, beginning Jan. 1, and that the Conference Committee,

president of tract society, secretary, and State agent, be authorized to adopt such measures as may seem necessary to the successful carrying out of this resolution.

Whereas, In the permitting providence of God, the life of our brother, W. W. Dean, has come to an untimely end at the hand of an assassin while on his way to this camp meeting, preparatory to entering the canvassing work in this part of the State; therefore,—

3. Resolved, That while we as canvassers and brethren feel a deep sorrow for the sad occurrence, and would thus express our sympathy with remaining friends, we also rejoice in the evidence manifested in the life and practice of our deceased brother, that he now rests in hope, and that we shall have a joyful meeting in the glad day just ahead.

Remarks were made on Resolution 1 by Elder Nettleton, J. J. Devereaux, and W. C. Boynton, after which it was adopted. Resolution 2 called forth remarks by the State agent, J. J. Devereaux, on the importance of such a school where our canvassers may become fitted for their important work. Resolution 3 was adopted.

The following report of the Nominating Committee was adopted: For President, W. B. White; Vice-President, L. A. Hoopes; Secretary and Treasurer, Mary F. Beatty; Assistant Secretary, to be filled by the Executive Board; Canvassing Agent, J. J. Devereaux; Directors: Dist. No. 1, G. E. Langdon; No. 2, L. A. Hoopes; No. 3, D. Nettleton; No. 4, D. H. Lamson.

Adjourned sine die. W. B. WHITE, Pres. MARY F. BEATTY, Sec.

COLORADO TRACT SOCIETY PROCEEDINGS

The eleventh annual session of the Colorado Tract Society was held in Denver, in connection with the camp-meeting, Aug. 30 to Sept. 10.

FIRST MEETING, SEPT. 1, AT 11 A. M.—The president in the chair. Elder W. S. Hyatt offered prayer. The minutes of the last session were read and accepted. The president addressed the society a few moments, referring to the work that had been accomplished the last year. Encouraging statistics were produced. The treasurer's report was read as follows:—

Table with financial data for Colorado Tract Society, including Cash balance, Received during the year, Paid out during the year, Balance, Value of stock and furniture, Due on notes and accounts, Cash balance, Due publishing houses, Present worth, and Value of subscription book sales.

The report was accepted.

On motion, the Chair appointed the usual committees, as follows: On Nominations, C. E. Shafer, D. H. Soggs, F. F. Derush; on Resolutions, A. J. Oppy, G. W. Anglebarger, L. F. Trubey; Auditor, V. H. Lucas. Adjourned to call of Chair.

SECOND MEETING, SEPT. 6, AT 5 P. M.—The Committee on Resolutions submitted the following:—

Whereas, The Spirit of God and his angels have gone out before the remnant to prepare the hearts of the people for the reception of the last message; therefore,—

1. Resolved, That we plan for a more extensive sale and distribution of all of our bound volumes relating to the truth, and also for a more extensive sale and free distribution of all of our small tracts, pamphlets, and periodicals, especially the American Sentinel, and further, that in cities and towns we recommend the package plan.

Whereas, We believe that Echoes From the Field has been established in the providence of God, and that it is a medium through which a thorough knowledge of the home field may be had, and that such knowledge is essential to the triumph of the truth throughout the bounds of our Conference; therefore,—

2. Resolved, That we urge all of our people to subscribe for, and put forth an earnest effort to circulate, the same.

The first resolution was adopted after an extended discussion, and the meeting adjourned to call of Chair.

THIRD MEETING, SEPT. 7, AT 9:30 A. M.—The second resolution was adopted. The Committee on Nominations reported as follows: For President, J. R. Palmer; Secretary and Treasurer, Leah E. Vandermark; Corresponding Secretary, V. H. Lucas; State Agent, N. P. Dixon. The nominees were elected.

It was voted that the subscription price of Echoes From the Field be twenty-five cents a year, and that the camp grounds be canvassed for the same. Adjourned sine die.

J. R. PALMER, Pres. LEAH E. VANDERMARK, Sec.

ANNUAL MEETING OF THE MISSOURI TRACT SOCIETY.

The eighteenth annual session of the Missouri Tract Society was held on the camp ground at Sedalia, Sept. 13-24.

FIRST MEETING, SEPT. 16, AT 11 A. M.—W. S. Hyatt in the chair. Prayer by H. K. Willis. A written address which had been previously prepared by the president, was then read, and copies distributed among those present, at the close of the meeting.

The following committees were announced by the president: On Nominations, H. L. Hoover, C. Santee, W. T. Millman, T. A. Hoover, A. J. Breed; on Resolutions, W. M. Crothers, W. B. Tovey, E. C. Porter.

A call for reports from those who had been engaged in the tract work, was answered by brethren H. L. Hoover and A. E. Flowers, who reported a large amount of work done.

SECOND MEETING, SEPT. 20, AT 9:30 A. M.—The annual report of the society being called for, it was read, as follows:—

Table with financial data for Missouri Tract Society, including Total gains, losses, Net gain, Total resources, liabilities, Present worth, and Net gain for 1892.

A motion to accept the report was carried.

Owing to the fact that the statement of resources as taken from the ledger balances must include some doubtful accounts, on motion, a committee was appointed to examine the balances, and deduct those known to be such, that the available resources might be the better determined. The president appointed W. B. Tovey, W. M. Crothers, and H. L. Hoover on this committee.

The Committee on Resolutions presented the following:—

Whereas, The canvassing work is God's means of reaching many who would not otherwise be impressed with the truth, and is to be an important factor in the closing work; and,—

Whereas, It has proved a valuable means of developing workers for other lines of labor, as well as providing a way whereby many may engage in the proclamation of the truth who would otherwise be practically lost to the work; therefore,—

1. Resolved, That we express our gratitude to God for his blessings in the past, and our appreciation of the sacrifices and faithfulness of our canvassers; and that in the year to come we will give them our earnest support and encouragement.

Whereas, Efficient work cannot be done in this line, or in any other, without thorough preparation, education, and training; therefore,—

2. Resolved, That we recommend and request our Conference to provide for the holding of a school during the coming winter, for the education of those who will give themselves to the work; and that we earnestly request our churches throughout the State to encourage all suitable persons who may be among them, to attend such school, and to provide for the support of those who ought to attend, and are not able to support themselves.

Whereas, We have reached the time when our work must be carried forward against the determined opposition of the great adversary of souls, and the destiny of souls depends upon the way the work is done; therefore,—

3. Resolved, That still greater care be exercised in the selection of workers, and that none be accepted who do not give evidence of a genuine Christian experience and the qualifications that will achieve success; that we disapprove of the practice of putting canvassers into the field without a preparation; that we require all who desire to engage in the work first to attend a school or institute where they may receive the necessary instruction.

Whereas, The leaders of companies are required to bear considerable responsibility, and their work requires time which is valuable to them for other purposes; therefore,—

4. Resolved, That the tract society audit the time actually employed by the leader in the work for the company, and that such remuneration be allowed as may seem just and proper, it being understood that all such accounts shall be first approved by the State agent before being audited, and that no time be allowed that is not authorized by him.

Whereas, The package tract work, as carried on during the summer, has been productive of good results; therefore,—

5. Resolved, That we will continue the work so far as the funds of the society will warrant; and we recommend that a committee be appointed to arrange for a series of packages for general use, who shall recommend what tracts or other matter should be used in each package. We further recommend and urge that each local society organize itself for a systematic canvass of its city, town, or locality, during the coming winter.

Whereas, The International Religious Liberty Association is accomplishing much good in its special line; therefore,—

6. Resolved, That we approve of its work, and give it our hearty support, and urge all to become members of this association.

A motion to adopt the resolutions was carried. After passing Resolutions 1 and 2, a lively discussion was called forth by Resolution 3, pending which the meeting adjourned to call of Chair.



The Tucker bill to repeal all existing Federal election laws, passed the House of Representatives, Oct. 10, by a vote of 200 to 101, a strict party vote.

The Sunday attendance at the Fair is increasing. Although nearly all the exhibits are still closed, Sunday, Oct. 8, 88,000 persons passed into Jackson Park.

The enormous amount of travel brought on by the one-cent-per-mile rate for Chicago day at the Fair, has been without parallel in the history of railroading. The roads will now adopt a one-cent-a-mile rate for the rest of the Fair.

Oct. 9 was Chicago day at the Fair. There was an immense attendance, the number of persons entering the Fair aggregating 713,646. The crush was so great in some places that many women fainted, and 150 were taken to temporary hospitals. Nearly all soon recovered. Four persons lost their lives.

From present indications it appears to be improbable that the Senate will pass the Wilson bill, repealing the Sherman law. All-night sessions are now being held, each party seeming determined to tire the other party out. The President is inflexible, declaring that it is absolute repeal or nothing; but appearances now indicate that there will be a compromise.

Oct. 9 a car-load of powder exploded at North Lawrence, Ohio, on the Pittsburgh, Fort Wayne & Chicago railroad. The country was lighted for a mile by the blinding flash, and the train consisting of thirty freight cars, was blown to pieces. The track was torn up by the explosion for 100 yards. None of the crew of the train were seriously injured. A spark from the engine, or a hot journal, is the cause given for the explosion.

Attorney-General Little, of Kansas, has rendered an opinion which precludes the Secretary of State from issuing a charter to the American Protective Association. This secret anti-Catholic organization is having a rapid growth in Kansas. The tenor of the opinion is that the order seeks to abridge the religious rights of the citizen, and, as the constitution of the State grants to all citizens full religious liberty, the State cannot sanction a scheme which is intended to create discord among the people of every community.

A terrible railroad accident occurred at Jackson, Mich., Oct. 13, on the Michigan Central railroad. Two sections of an express-train were going to the World's Fair. The first train stopped at Jackson for refreshments. The second train coming up nearly at full speed, the air-brakes failed to work, and the second train plowed through eight cars of the first train, smashing the two rear cars into kindling wood, and throwing the others off the track. Twelve persons were instantly killed, and fifty were wounded. Nearly all the people on the train were from the States of New York and Pennsylvania.

FOREIGN.

The Russian fleet which is shortly to visit France, will first rendezvous in Cadiz.

Two distinguished citizens of France, Marshal Mc Mahon, and Count de Lesseps are very ill.

The ameer of Afghanistan is about to visit Europe. His son, as co-regent, will be left in charge of the kingdom.

One of the forts in the harbor of Rio de Janeiro, being hard pressed for supplies, surrendered to the rebels Oct. 10.

Snow fell heavily in the north of England on Oct. 7. In Westmoreland the ground was covered to a depth of four inches.

The accidental burning of the infantry barracks in the Province of Smolensk, Russia, Oct. 5, resulted in the burning to death of thirty-four soldiers.

Two Frenchmen are in custody in London, charged with obtaining money from Roman Catholics on the Continent, whom they offered to supply with "religious relics."

Emperor Francis Joseph, whom his czech subjects want crowned at Prague as king of Bohemia, has been twice crowned already, as emperor of Austria and king of Hungary.

At a Parnellite meeting held at Dublin, Oct. 10, John Redmond denounced Mr. Gladstone, and declared that he and the Parnellites would no longer support Mr. Gladstone and his policy.

Secretary Gresham has received a dispatch from the secretary of the United States Legation, in the Argentine Republic, stating that the revolution is ended, and the country is in a state of peace.

The Spanish anarchist, Pallas, who attempted to assassinate General Campos at Barcelona, has been shot for his crime. He refused to have anything to do with a priest, and coolly went to his death singing anarchistic songs.

Germany is so angry at the visit of the Russian fleet, and the fuss that the French are making over the event, that she has recalled her military attachés in France, so that France will be obliged to recall those she has in Germany.

A report has reached London from Calcutta to the effect that there has been a serious disturbance at Cabul, the capital of Afghanistan, where the British mission, headed by Sir Mortimer Durand, is now visiting the ameer of Afghanistan.

It is reported that the czar has issued a ukase, expelling all Jews of wealth from Siberia, and that it is their intention to come to California and the other States on the Pacific Coast. Many of these Jewish exiles are very wealthy.

During the drought in Italy, some priests placed a statue of the Virgin in the burning sun, to let the Madonna see "what it is to be scorched." When rain fell, the statue was carried in, it being taken as a sign that the Virgin was touched by the sufferings of the people.

The attempts of the city government of Hamburg, Germany, to enforce necessary sanitary reforms, are being resisted by the people in some quarters of the city. Sept. 26 a policeman, while sustaining sanitary officers in the discharge of their duty, was set upon by the mob and killed. The mob was finally dispersed by the military, and several arrests were made.

The anti-German agitation is still strong in Prague. The city is under strict martial law, and policemen are posted in the offices of every opposition newspaper. It is said that troops will soon be posted in every town of 10,000 inhabitants in Bohemia. These violent measures do not have the effect to conciliate the czechs, but rather increase their hostility to the government.

On Oct. 8 there was a grand demonstration over the grave of Charles Stewart Parnell, in Glasnevin Cemetery, Dublin. It was the second anniversary of his death, and the crowds of people who came to Dublin from all parts of Ireland, and the tributes of affection from Irishmen everywhere, showed that the dead statesman is not forgotten. Processions headed by the mayors of Dublin and Cork visited the grave, and deposited upon it beautiful floral decorations.

RELIGIOUS.

The first Spanish-American Methodist Episcopal Church in the United States was opened Sept. 10, in Brooklyn, N. Y.

The annual Conferences of the Methodist Episcopal Church are pouring in their petitions to Congress for the repeal of the Geary act.

Dr. St. George Mivart has sent to Rome his submission to the decree that placed on the index expurgatorious his recent magazine articles on "Happiness in Hell."

The Queen Regent of Spain has decided to carry out the wish of her deceased husband, and establish a Catholic University in the escurial. All the expenses will be met from the private purse of the Queen Regent.

Rabbi Silverman, at the Congress of Religions, declared that Jesus was "one of nature's noblemen, pure in sentiment and action, a leader and reformer of men." He declared that Rome, and not the Jews, was the cause of the crucifixion of Christ.

A congregational meeting of the First Independent Christian church, Marlborough St., Philadelphia, was held a few evenings since, at which unanimous action was taken to make application to the Philadelphia Presbytery to be received into the Presbyterian Church.

A Romish priest of the city of Naples, who has been in the habit of visiting American ships of war, in the Mediterranean, and confessing Catholic seamen, complains to the Secretary of the Navy that lately certain American officers do not treat him courteously.

The American Board of Foreign Missions, which meets at Worcester, Mass., this week, will again take up the case of Dr. Noyes, who was appointed missionary to Japan, but by a former action of the board was prevented from going because of his belief in a future probation.

Mr. Dharmapala, a Buddhist monk of India, declared before the Congress of Religions that India did not want a Christianity there that would set up slaughter houses in her cities. He accused Christians of coming to India with a Bible in one hand and a rum bottle in the other.

Archbishop Fabre, the head of the Roman Catholic church in the archdiocese of Montreal, appeared before the civil tribunals on Monday as defendant in the famous case of the Canada Revue, the owners of which have taken an action for \$50,000 against the archbishop for placing the paper under the ban. Much indignation is felt in clerical circles because his Grace was required to appear before a prothonotary, like an ordinary citizen.

PAPERS WANTED.

CLEAN copies of any of our periodicals are wanted to use in a reading rack. Please send post-paid to W. E. Perrin, Boonesborough, Iowa.

I CAN use clean copies of the Signs, Sentinel, and Instructor. I assure those who send them that all will be put to a good use. Send post-paid. Address J. L. Wagner, Fairmont, Nebr.

CLEAN papers of recent dates for use in missionary work at the capital will be appreciated very much. Send by mail pre-paid, to Mrs. M. A. Neale, 428 1/2 Sixth St., N. E. Washington, D. C.

DISCONTINUE PAPERS.

MRS. MATTIE RAMSEY, of Goldthwaite, Tex., has all the papers she needs at present.

RELIGIOUS LIBERTY LITERATURE.

- 1. Religious Persecution in Tennessee. 80 c. per 100.
2. Religious Legislation. 50c. per 100.
3. Civil Government and Religion. 25c. each.
4. National Sunday Law. 25c. each.
5. Views of National Reform. 15c. each.
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7. Who Do Men Say that I Am? 20c. per 100.
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Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept. 24, 1893.

Table with columns for EAST, WEST, STATIONS, and various train services (Day Express, Night Express, etc.) with corresponding times.

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.

Trains on Battle Creek Division depart at 7:50 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, showing train schedules and times.

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 17, 1893.

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The Ministers' School commenced at the College, Thursday, Oct. 19, with an attendance of 281. It is under the charge of Elder J. H. Durland. More particulars about the school will be given hereafter.

The last week has demonstrated the fact that the World's Fair is a financial success. The *Northwestern Christian Advocate* says: "Chicago day delivers the Fair from all danger of financial deficit." Yes, the Fair is a success, and the predictions that it would be a failure, because it was opened Sunday, have proved to be dismal failures.

Meetings of the Foreign Mission Board, of the General Conference Association, and of the officers of the International Religious Liberty Association, which are being held here at the present time, together with the meeting of the Conference delegates of Dist. No. 3, as noted below, make the place here have something of the appearance that it has during a session of the General Conference.

The first session of the Conference of Dist. No. 3, which comprises the States of Michigan, Ohio, Indiana, and Illinois, convened in the east vestry of the Tabernacle, Oct. 11. The delegates, numbering forty, consist of the presidents, secretaries, and Conference committees of the State organizations. Elder J. N. Loughborough, superintendent of the district, presides over the meetings. Interesting meetings are reported, and plans for future work in the territory embraced in the district, are being formulated, which, when carried out, will prove of great benefit to the cause of truth in these Conferences.

The services at the Tabernacle, Sabbath, Oct. 14, were of an unusually interesting and solemn character. Elder A. T. Jones filled the pulpit. His discourse was upon the solemnity of the time, the nearness of the close of probation, and the necessity of every one getting where he can help to carry the message to those who are in darkness. Those in Battle Creek who are not particularly engaged and needed in the work here, were urged to heed the Testimonies of the Spirit of God, which for some time have spoken plainly upon this subject, and to remove to other places, where they might be of more service in the cause. At the close of the meeting, brethren W. A. Spicer and A. F. Ballenger were ordained to the work of the gospel ministry.

Will the religious press ever come to see what is consistent in the matter of religious legislation? Some of them, seeing the lion's share, which the Roman Catholic Church is to reap from

such legislation, begin to cry out in general terms and in alarm against it, and at the same time will turn right around and clamor for it on particular issues. Thus a leading religious paper in the East last week in one of its editorial columns, cried out lustily against religious legislation and a union of Church and State; and in an adjoining column went on to commend the "International Rest-day Congress," in the course of which article it said:—

"We need a better compendium of Sunday laws, enjoining Sunday rest. We need the closing of marts of business now so often seen open. In brief, we need the enforcement by the State of the legitimate, necessary rest of the Lord's day."

Thus, with one hand they fight what they claim to be a dangerous fire, and with the other pour the most inflammable oil upon the flames.

The *Christian at Work*, of Sept. 28, in a significant paragraph discusses the situation in Europe, and the present attitude of the nations. They are daring and irritating each other, which must tend to bring on the impending conflict. Speaking of the pompous words of the German emperor, that Alsace and Lorraine would be held by the will of God and the German sword, it says:—

"The announcement made by the emperor will undoubtedly serve to intensify the feeling in France, and in turn to encourage the French to continue the increase of their armament as a preparation for the coming conflict, which, when it comes, will shake the pillars of the earth."

Such language voices the general sentiment in regard to the magnitude, and the decisive nature, of the mighty struggle, when it shall once be entered upon by the armed millions of the nations of Europe.

The formal report of the American Board of Foreign Missions, speaking of the annexation by England and Spain of some of the islands in the Pacific Ocean, says: "It is not too much to say that the presence of these Christian powers has seriously embarrassed all missionary operations, save in the Gilbert Islands; and in the Marshall Islands as well as in Ponapi, threatens the early extinction of the Christian institutions, which, at so great a cost, through a whole generation, our missionaries have sought to create and confirm."

Here is an anomaly we would invite our National Reform friends to analyze. The Christian nations of England and Spain, one Protestant and the other Catholic Christian, are destroying the Christian institutions which the missionaries have established! Is it possible that Christian nations, after all, are of no particular benefit to Christianity? If so, how much better off are we by the decision of the Supreme Court that this is a Christian nation? And so we ask the question: If a Christian nation threatens the extinction of Christian institutions, shall not a Christian nation become an un-Christian nation? If not, why not?

As a specimen of how little regard so-called Christian people have for the rights of those whom they regard as heretics, we note the following from an eastern paper in an article which it evidently intends to be a most powerful appeal against the evils of Church and State, as exhibited in religious legislation in the various States. It says:—

"The fact remains that serious trouble has arisen in many States by means of the liberty thus given the State to legislate upon religious matters. This trouble, as our readers are well aware, is twofold in character. It concerns the public schools, and the award of public money to sectarian institutions."

So all the evil this paper can see is a little trouble over the school question, and the misappropriation of some public funds to sectarian institutions. Does it not know that in several States, in consequence of this same religious legislation, scores of sober, conscientious, Christian, men, have been condemned to lie for months in the common jail, thrust into the society of the worst criminals, made to work upon the public highway in the chain-gang, and that some, as the direct result of these persecutions, have gone down in death, veritable martyrs to the exercise of the rights of conscience? Does it know all this, and yet think it not worthy of mention in comparison with some threatened encroachments upon our school system, and the appropriation of some funds to sectarian institutions? It may well say that its readers are aware of the two evils mentioned, intimating of

course that they know of no others; for it has done nothing to inform them of any others. The name of that paper is the *Christian at Work*. We suggest that a more appropriate name would be "The Christian Asleep."

## A STRANGE OVERSIGHT.

The *Christian Statesman* has the following as a standing heading: "What the Catholic Papers Are Saying," under which heading important statements from the Catholic press are duly chronicled. Lately, the *Catholic Mirror*, the leading Catholic organ in this country, has contained some very interesting and important articles upon the subject of the Sabbath. These articles run through four numbers of the *Mirror*, and are entitled,—

### "THE CHRISTIAN SABBATH,

"The Genuine Offspring of the Union of the Holy Ghost and the Catholic Church, his Spouse,—The Claims of Protestantism to Any Part Therein Proved to be Groundless, Self-Contradictory, and Suicidal."

That Sunday is not established by the Bible, is well sustained by the *Mirror*, throughout. The articles also declare Seventh-day Adventists to be the only consistent Protestants, and at the close of the last article, the *Mirror* challenges Sunday-keeping Protestants to refute its arguments. Strange as it may appear, the *Statesman* has failed to notice what this particular Catholic paper is saying! We leave the readers of the REVIEW to judge for themselves as to the reason of this remarkable oversight on the part of the *Statesman*.

M. E. K.

## THE "RELIGIOUS LIBERTY LIBRARY."

A NUMBER of complaints have come to us recently from subscribers to the *Religious Liberty Library*, that they are not receiving the publication promptly and regularly. In most cases, by examining our lists, we find that their names and addresses are properly entered, and that the Library is regularly mailed to them. But where there are individuals who are not receiving their Library regularly, they should promptly notify us by card or letter at our office in Battle Creek. We are anxious to have all our subscribers get their Library regularly, and will always do everything in our power to have any of these difficulties adjusted. Remember that complaints made to us through the mails receive prompt attention; but if you simply speak about it to some brother in the field, the matter may not reach us at all, and hence the difficulty will not be remedied.

A. O. TAIT.

## CHRIST AND THE SABBATH.

As already noted a time or two in the REVIEW, this is the title of a new publication just issued, from the pen of Professor W. W. Prescott. We regard it as one of the best publications that the Religious Liberty Association has as yet put out. It presents the Sabbath in such a clear, forcible manner that any one who is a believer in the Bible and at all acquainted with Christ, sees the force of accepting the Sabbath as the memorial of his creative power, and rejecting Sunday as the mark of the apostasy.

The Religious Liberty Association is making a strong effort to give this a very extended circulation. We believe that the tract should be circulated by the million. We trust that all our people will be awake to the situation, and do all they can to place it in the hands of the people during the fall and winter. Further plans will be proposed for the circulation of other literature in connection with this, but we present this tract now thus prominently because of its special importance, and desiring thus to interest all of our people in securing and reading it for themselves, so that they will realize something of its value, and hence be much more interested in circulating it in connection with the other literature that they will desire to circulate this winter.

In the REVIEW a couple of weeks ago, it was stated that all orders should be addressed to the Religious Liberty Association. This notice should have stated that all orders should be addressed to the REVIEW AND HERALD, or to the Pacific Press Publishing Co., or to any State tract society. The Religious Liberty Association distributes its literature through the regular channels, the same as all of our other publications.

We have reached very important times in connection with the work, and we should be thoroughly awake to the times in which we are living, and do all we can to place these important matters before the people.

A. O. TAIT.

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