

The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

"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 COMING OF THE LORD.

BY ELIZA H. MORTON.
(North Deering, Me.)

Do you hear the mighty clashing
Of the thoughts of men of power?
Do you see the omens thickening
Of a crisis every hour?
What is this? and what the other?
Why this strange unrest abroad?
Ah, the signs foretell the coming,
Yea, the coming of the Lord.

All the schemes of social schemers,
All the struggles of the years,
All the dreams of poet-dreamers,
Are obscured with doubts and fears,
And the world is waiting breathless
For an evolution vast,
Wrought in God and like an anchor
In a mighty current cast.

What the outcome of the conflict?
What the end, ah, who can say?
We may read in living letters,
We may know, yea, know to-day.
More than mortal words proclaim it—
Revelations from our God,
All the signs foretell the coming,
Yea, the coming of the Lord.

Our Contributors.

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

IS THE BIBLE CALLED THE WORD OF GOD?

BY ELDER D. H. LAMSON.
(Lincoln, Nebr.)

MODERN prophets declare that the Bible is nowhere called the word of God, and that no part of the Bible is designated in any other part of the Bible as the word of God.

The prophets of Baal were once compelled to say, "The Lord, he is the God; the Lord, he is the God." 1 Kings 18: 39. "Happy is that people, whose God is the Lord," exclaims the sweet singer of Israel. Then the Lord is not only the God, but God is the Lord. "The Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Jer. 10: 10. The first verse of the chapter says, "Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord." The Lord spake to Moses face to face (Num. 12: 8; Ex. 33: 11), "as a man speaketh unto his friend." "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

Deut. 34: 10. "I stood between the Lord and you at that time, to show you the word of the Lord." Deut. 5: 5. "And the Lord spake unto Moses," occurs a multitude of times.

"Hear the word of the Lord." Isa. 1: 10. "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people." Isa. 6: 8. "These things said Esaias, when he saw his glory, and spake of him [Jesus]." John 12: 41. The Lord spoke to Jeremiah, and said: "Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." Again: "Thus saith the Lord of hosts; because ye have not heard my words, . . . this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." Jer. 25: 8-11. "Daniel the prophet" (Matt. 24: 15) said, in the first year of the reign of Darius: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Dan. 9: 2. Here one prophet, speaking of the words of another prophet, says that they are the "word of the Lord."

Dr. Lyman Abbott says the phrase "the word of God," is never employed in the Bible to designate any other part." Dr. Abbott will have to confess his mistake.

Says the apostle Peter, "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 20, 21. The Holy Ghost is God, God's breathing. Then all the prophets spoke the "word of God." It was the word of God. Jesus said: "I have given them the words which thou gavest me, and they have received them." They were the words of God. John 17: 8. "I have given them thy word." Verse 14. The disciples were commanded to "teach all nations." They "preached the word," the "Lord confirmed the word," and the disciples received it as the word (1 Thess. 2: 13), that is, the word of God. The fact is, the Bible is the word of God, every part of it, and is called so by those who wrote it.

THE MINISTRATION OF DEATH.

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

(Continued.)

"AND such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3: 4, 5.

In the foregoing verses there is nothing difficult. They simply give expression to the apostle's confidence that the work accomplished in the Corinthians by him as a minister was genuine, and that the glory of the whole transaction belonged to God.

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Verse 6.

Paul's sufficiency to perform the work of the

Christian ministry was not found in his own natural ability, but rather came from the help which he received from God. He was a minister of the new testament (covenant), so far as its spirit was concerned, though not of its letter. He did not minister the letter of the new covenant; for that resulted in the death of the offender, which death Paul did not execute. That was to be administered by God himself in the end of the world, in the form of the second death.* Rev. 20: 4-9.

Paul, however, was a minister of the spirit of the new covenant, which spirit offered life to all who would enter the covenant of grace. It was the province of Paul as a minister of Christ to offer life freely to all who would accept the terms of the gospel. The spirit of a law is the ultimate intention, or design, of that law. It is not the purpose of the gospel to destroy any one. Its object is purely beneficent. God would not that any should perish, but is anxious that all should be saved. 2 Peter 3: 9. Nevertheless it is true that the preaching of the word is a savor of life to some and a savor of death to others. 2 Cor. 2: 16. It is just as true under the new covenant that "the wages of sin is death," as it was under the old covenant. Rom. 6: 23. A covenant without a penalty would be an anomaly indeed. The text in hand proves conclusively that the letter of the new covenant inflicts death upon all who set it at naught. I am aware that some repudiate this idea, claiming that the words "the letter killeth," refer to the old covenant. According to their theory, Paul intended to institute a contrast between the two covenants, speaking of the first as the one that "killeth," and of the second, as the one that "giveth life." Such a conception, however, is not warranted by the facts. Of what does Paul say that he was made a minister?—Why, of the new testament, or covenant. It is the new covenant, then, which he is talking about. But what does he say about the letter of the covenant of which he is speaking?—He says that it killeth. The letter of the new covenant then killeth, does it not? Assuredly so, if Paul rightly understood the matter. It would be strange indeed if the apostle, while talking about a covenant of which he was an able minister, should in the same connection go out of his way so far as to declare that the letter of another covenant of which he was not the minister, killed, and then without explanation, whipped back again onto the new covenant, of which he was a minister, saying of it that its spirit gave life. Every covenant has its letter and its spirit, the same as every law. Understand that in the case in hand Paul is discussing the letter and the spirit of the new covenant, and all is clear. Insist that by the "letter" he means the old covenant, and by the "spirit" he means the new covenant, and all is confusion.

The writer has given as much space as he has to verse 6, because an argument is frequently built upon that passage against the perpetuity

* It is worthy of remark here that the Levitical priesthood did administer the penalty of the law to a certain extent. Whenever men were guilty of breaking, by an overt act, certain of the commandments as, for instance, those against adultery, murder, theft, Sabbath-breaking, etc., they were authorized to inflict the death penalty. Not so with the Christian ministry. They had no jurisdiction whatever over civil offenders, as such. Their power was exhausted when they expelled criminals from the church. That done, the culprit was left in the hands of God to be punished at the day of judgment. 1 Cor. 5: 5.

of the moral law. It usually runs like this: The letter which killeth is the old covenant, which condemned to death all violators of the ten commandments. The ten commandments, therefore, have not been brought over into this dispensation, since otherwise it would still be their office work to kill, whereas Paul in 2 Cor. 3:6 teaches that the new covenant does not kill, but simply "gives life." Having denuded this argument of all of its force by showing that "the letter which killeth" is the letter of the new covenant and not that of the old, it is time to pass to another text.

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Verses 7-9.

No-law advocates regard these verses as the stronghold of their doctrine. Their logic is this: The passage teaches that "the ministration of death, written and engraven in stones," was done away. It was the moral law, or ten commandments, say they, that was engraven in stones;* therefore the latter are done away. At first blush there would seem to be a degree of plausibility in the foregoing deduction. But pause a moment and look into the matter a little more critically. Verse 7 informs us that there was a certain thing, glorious in itself, the glory of which was to be done away. Now let us see if we can find out what that thing was. The key to the whole passage is found in the word "ministration."

Webster defines that word as follows: "2. Office of a minister; service; ecclesiastical function." Does such a definition comport with the scope of the passage? Beyond question it does. The ministration, or office, of a minister, was one thing, and that which the incumbent of such an office administered, was another thing. In the case in hand, the ministration of death was so styled because through it the law, the penalty of which was death, was promulgated. Moses, being the first and greatest of the ministers of the old covenant, is in the connection made to represent the whole of the ministry of the Levitical age. That it was the ministry of Moses which Paul had in mind, several considerations will serve to prove: 1. Moses was chosen of God as the favored instrument through whom the tables of the law were delivered to the Israelites. He therefore might properly be said to minister the death penalty of the law. 2. The apostle cites as evidence of the glory which pertained to the ministration of which he was speaking, the circumstance that the "children of Israel could not steadfastly behold the face of Moses for the glory of his countenance."

There would be no point in this remark unless Moses was a representative of the ministry under consideration. Admit that he did represent the ministry in question, and the allusion to the irradiation of his face was full of significance since, being of a miraculous character, it proved precisely what Paul had stated; *i. e.*, that the ministration of which Moses was a typical representative was a glorious ministration. Having premised thus much, it is time to apply the crucial test to the theory, that the verses passing in review teach the abolition of the ten command-

ments. If there is any statement which they contain that would support such a conception, that statement must be found in the following words: "Which glory was to be done away." Verse 7. To repeat: the only declaration found in verses 7-9, to the effect that anything whatever mentioned therein was abolished, is covered by the words just quoted. If, therefore, those words will support the hypothesis that they teach the abolition of the law, it is well with the theory of our friends. On the other hand, if they teach distinctly that it was something entirely separate from the law which they represent as having been done away, then that view must go by the board. Let the test be applied. That something was done away cannot be denied. What was that something? The text reads, "Which glory was to be done away." It was something, then, in the nature of glory, was it not, that was done away? But what glory is alluded to by the apostle? Was it the glory of the ten commandments? Mark the words again: "Which glory was to be done away." The pronoun "which" implies an antecedent, or something going before in the connection, to which it refers. Now what was that antecedent? Was it the ten commandments, or was it something else? The connection shows that it was something in the face of Moses. Did Moses carry the ten commandments in his face, or in his hands? If in his face, then there is a bare possibility that they were the thing which was done away. If he carried those commandments in his hands, instead of his face, then by no fair deduction from the passage can it be proved that they were done away, or abolished. See if such is not the case. Here is the full sentence in question: "So that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." What glory was it "which was to be done away"?—Why, the glory that the apostle had been talking about. What glory had he been talking about?—Manifestly the glory in the face of Moses, which was so bright that the children of Israel could not steadfastly look upon his countenance. Then it was the glory in the face of Moses, and not the ten commandments, which, after all, was done away. Is not this matter perfectly clear to your mind, reader? If you understand the structure of the English language but imperfectly, I cannot comprehend how it is possible for you to stumble over this passage hereafter. It was the glory in the countenance of Moses, and not the moral law, that was done away, according to this scripture, as surely as the apostle said what he meant, and meant what he said. †

(To be continued.)

THE REMNANT CHURCH NOT BABYLON.

BY MRS. E. G. WHITE.

I HAVE been made very sad in reading the pamphlet that has been issued by brother Stanton and by those associated with him in the work he has been doing. Without my consent, they have made selections from the Testimonies, and have inserted them in the pamphlet they have published, to make it appear that my writings sustain and approve the position they advocate.

† The grammatical construction of the passage, when examined into from the standpoint of the original, furnishes a striking confirmation of the view of the passage just presented. The following, from the pen of Elder U. Smith, will show that such is the case: "The words 'done away' are from a participle, in the singular number, feminine gender (*katarougoumenen*), preceded by the feminine article 'the' (*ten*); literally, 'the done away.' This participle must agree with some antecedent word in the passage. Which one is it?—It cannot be 'ministration,' for that is too far back in the sentence; it cannot be 'death,' for that is masculine; it cannot be 'stones,' for that is both plural and masculine; it cannot be the 'face of Moses,' for 'face' is neuter, and 'Moses' is masculine; it cannot be the law (*nomos*) understood, for that is masculine; it must be some noun of the feminine gender, and singular number; and there is just one such word to which it can refer and that is the word 'glory' (*doxan*) in the preceding clause. Taken together, the sentence reads thus: 'Ten *doxan* tou prosopou autou, ten *katarougoumenen*—the glory of his countenance, the done away;' or that which is done away. Thus when we come to the real, vital point in the passage which law-phobists so greatly desire to find applying to the ten commandments, we discover that it cannot possibly be translated, 'which tables of stone were done away,' or 'which law was done away,' but only, 'which glory was done away.' Nothing here, therefore, about the abolition of the law, or ten commandments."

In doing this, they have done that which is not justice or righteousness. Through taking unwarrantable liberties, they have presented to the people a theory that is of a character to deceive and destroy. In times past many others have done this same thing, and have made it appear that the Testimonies sustained positions that were untenable and false.

I have had light to the effect that the position taken by brother Stanton and his sympathizers, is not true, but one of the "lo heres" and "lo theres," that will characterize the days in which we are living. As a sample of the way in which brother Stanton has compiled this pamphlet, I will give the following instance: I wrote a private letter to one of our ministers, and in kindness, thinking that it might be a help to brother Stanton, this brother sent a copy of it to him; but instead of regarding it as a matter for his personal help, he prints portions of it in the pamphlet, as an unpublished Testimony, to sustain the position he had taken. Is this honorable? There was nothing in the Testimony to sustain the position brother Stanton holds; but he misapplied it, as many do the Scriptures, to the injury of his own soul and to the souls of others. God will judge those who take unwarrantable liberties, and make use of dishonorable means in order to give character and influence to what they regard as truth. In the use of a private letter sent to another, brother Stanton has abused the kindly efforts of one who desired to help him. The parties publishing the pamphlet on the "Loud Cry," and the fall of all the churches, give evidence that the Holy Spirit of God is not working with them. "By their fruits ye shall know them."

Those who receive the pamphlets advocating these false positions, will receive the impression that I sustain these positions, and am united with these workers in proclaiming what they term the "new light." I know that their message is mingled with truth, but the truth is misapplied and wrested by its connection with error. I would say to the brother who sent to these men a copy of a letter I had written him, that I have not one thought of censuring you, and no one should cast the least blame upon you concerning the matter. If I should misjudge and censure you, when your motives and intentions were good, I should incur the displeasure of God. If the brother you desired to help, has taken liberties, and has betrayed your confidence, do not blame yourself, and grieve over the results of his unfaithfulness.

There are matters in the Testimonies that are written, not for the world at large, but for the believing children of God, and it is not appropriate to make instruction, warning, reproof, or counsel of this character public to the world. The world's Redeemer, the Sent of God, the greatest Teacher the children of men ever knew, presented some matters of instruction, not to the world, but to his disciples alone. While he had communications designed for the multitudes that thronged his steps, he also had some special light and instruction to impart to his followers, which he did not impart to the great congregation, as it would neither be understood nor appreciated by them. He sent his disciples forth to preach, and when they returned from their first missionary labor, and had various experiences to relate concerning their success in preaching the gospel of the kingdom of God, he said unto them, "Come ye yourselves apart into a desert place, and rest awhile." In a place of seclusion, Jesus imparted to his followers such instruction, counsel, cautions, and corrections as he saw were needed in their manner of work; but the instruction he then gave was not to be thrown broadcast to the promiscuous company; for his words were designed for his disciples only.

On several occasions when the Lord had wrought works of healing, he charged those whom he had blessed, to tell his deed to no one. They ought to have heeded his injunctions, and realized that

* There is a difficulty, real or seeming, which arises from the fact that the original Greek makes it clear that it was the "ministration of death," and not death merely, which was engraven on stones. Literally the opening clause of the passage reads: "But if the ministration of death in letters engraven in stones, was glorious." The word "diakonia" (ministry) is a noun in the singular number and feminine gender. The following participle, "entetupomene" (engraved), is also in the singular number and feminine gender, and grammatically belongs to "diakonia," thus proving that it was the "diakonia," or ministration, that was engraven on stones. As a matter of fact, this was not literally true. The ministration of death was not inscribed upon the tables of the law. How, therefore, is the difficulty to be removed? Manifestly there is one, and but one, way in which this can be done. Understand that the apostle in the case in hand employed a figure of speech, putting the ministration in place of that in reference to which the ministration was performed, and all becomes clear. Olshausen seems to take this view of the subject. He says: "The *entetupomene en lithois* [engraved in stones] refers only figuratively to 'diakonia'." (See also quotations of like import from Alford and Meyer in an article by Elder U. Smith, published in the REVIEW of Jan. 8, 1889. It is to that critical survey of the question that I am indebted for the substance of this note.)

Christ had not lightly required silence on their part, but had a reason for his command, and they should in no wise have disregarded his expressed desire. It ought to have been sufficient for them to know that he desired them to keep their own counsel, and had good reasons for his urgent request. The Lord knew that in healing the sick, in working miracles for the restoring of sight to the blind, and for the cleansing of the leper, he was endangering his own life; for if the priests and rulers would not receive the evidences he gave them of his divine mission, they would misconstrue, falsify, and make charges against him. It is true that he did many miracles openly, yet in some instances he requested that those whom he had blessed should tell no man what he had done for them. When prejudice was aroused, envy and jealousy cherished, and his way hedged up, he left the cities, and went in search of those who would listen to and appreciate the truth he came to impart.

The Lord Jesus thought it necessary to make many things clear to his disciples, which he did not open to the multitudes. He plainly revealed to them the reason of the hatred manifested toward him by the scribes, Pharisees, and priests, and told them of his suffering, betrayal, and death; but to the world he did not make these matters so plain. He had warnings to give to his followers, and he unfolded to them the sorrowful developments that would take place, and what they were to expect. He gave to his followers precious instruction that even they did not comprehend until after his death, resurrection, and ascension. When the Holy Spirit was poured out upon them, all things were brought to their remembrance, whatsoever he had said unto them.

It was a betrayal of sacred trust to take that which Jesus designed should be kept secret, and publish it to others, and bringing upon the cause of truth reproach and injury. The Lord has given to his people appropriate messages of warning, reproof, counsel, and instruction, but it is not appropriate to take these messages out of their connection, and place them where they will seem to give force to messages of error. In the pamphlet published by brother Stanton and his associates, he accuses the church of God of being Babylon, and would urge a separation from the church. This is a work that is neither honorable nor *righteous*. In compiling this work, they have used my name and writings for the support of that which I disapprove and denounce as error. The people to whom this pamphlet will come, will charge the responsibility of this false position upon me, when it is utterly contrary to the teaching of my writings, and the light which God has given me. I have no hesitancy in saying that those who are urging on this work are greatly deceived.

For years I have borne my testimony to the effect that when any one arises claiming to have great light, and yet advocating the tearing down of that which the Lord through his human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home. Let them stop and consider what is the message to be proclaimed at this time. In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with him who is an accuser of the brethren, who accuses them before God day and night. Satanic agencies have been moved from beneath, and they have inspired men to unite in a confederacy of evil, that they may perplex, harass, and cause the people of God great distress. The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this anti-Christian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed.

The scene of Satan's accusation was presented before the prophet. He says, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Jesus is our great High Priest in heaven. And what is he doing?—He is making intercession and atonement for his people who believe in him. Through his imputed righteousness, they are accepted of God, as those who are manifesting to the world that they acknowledge allegiance to God, keeping all his commandments. Satan is full of malignant hatred against them, and manifests to them the same spirit that he manifested to Jesus Christ when he was upon earth. When Jesus was before Pilate, the Roman ruler sought to release him, and desired that the people should choose to release Jesus from the ordeal through which he was about to pass. He presented before the clamoring multitude the Son of God and the criminal Barabbas, and inquired, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" "They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified."

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber and murderer rather than Jesus. The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in his stead. Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ, and preferring a robber rather than the spotless Lamb of God, still rests. Unless we individually repent toward God because of transgression of his law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ, merited. The whole world stands charged to-day with the deliberate rejection and murder of the Son of God. The word bears record that Jews and Gentiles, kings, governors, ministers, priests, and people,—all classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God,—would act the same part were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God.

(To be continued.)

WHAT OTHERS BELIEVE.

BY ELDER WM. COVERT.

(Burlington, Vt.)

EVERY Christian should know the reasons of his faith. What other people believe, or what they do not believe, should not be considered in the determination of individual faith. The whole question should be, What has the word of God to say on the subject? The Lord does not ask his children to learn what explanation brother A has made with reference to the subject, or what brother B has said upon it, before they can understand it.

The construction that these brethren put upon the matter may be true, or it may not; but even if it is, faith to be acceptable must not rest in what they have said about it, but in the word of the Lord itself.

Paul was quite a successful worker, and yet he was a very cautious one. He constantly guarded against drawing converts to himself. He avoided eloquence or a show of wisdom on his own part. He did it as he himself says, "That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:5. In his first letter to the Thessalonians, he says, We thank "God without ceasing, because, when ye received

the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." Chapter 2:13.

The word was presented by the apostle in such a spirit and with so much of the power of God, that his hearers were carried above and beyond the speaker, to feel and perceive the great Source of all truth. They felt that God was speaking through the clay to them, and that they must heed it. They received it not as the word of man, but as it was in truth the word of God.

There may be ten thousand voices chanting as many contradictory themes, but what should the child of God care for all or any of these? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Jesus says his sheep know his voice, and a stranger they will not follow. God's children know the call of the true Shepherd. Why, then, should they be confused because of the many contradictory theories that are sounded through the land?

It is seldom profitable to take time to consider the various teachings of men. That which is important above everything else, is a prayerful, faithful, continued study of God's word. The interpretation that men put on the Scriptures is of but little value in comparison to the Scriptures themselves. If the various constructions which men put on controverted points in Scripture, could be photographed in such a way as to produce visible likenesses of what these constructions are, and then all these pictures should be gathered together by some curiosity hunter, and arranged on canvas, that man would indeed possess a very *striking medley*. But it would be of little worth as a Bible teacher. God's Spirit is in the word that he has spoken, and to be a teacher, his Spirit enters the mind through faith. The promise is that "all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13. God may and does teach his word through the faithful living teacher; but it is the privilege of every child of God to be so filled with the Spirit of the Lord, that he will know when he is listening to the voice of Jesus through his servant.

If God's Spirit does not affect the mind of the listener, then he will not be taught of God, even though the speaker may be proclaiming the truth of God in the Spirit. The speaker must have the mind of the Spirit, that he may be a teacher of the things of God. The listener also needs the mind of the Lord, that he may be taught of God. Therefore seeking the Lord by prayer is essential in the attendance of a meeting. It is always expected that the minister will prepare for his work by a prayerful searching of the word and a careful study of the wants of his congregation. But the one whose duty it is to sit as a listener, is also under obligation to be a profitable hearer. He can help the whole meeting by drinking in with a spiritual relish the truths that are delivered. He can even greatly help the minister in delivering his sermon, so that both minister and people may drink in one Spirit, and be *en rapport* with heaven.

— God is all for quality; man is for quantity. But the immediate need of the world at this moment is not more of us, but if I may use the expression, a better brand of us. To secure ten men of an improved type would be better than if we had ten thousand more of the average Christians distributed all over the world. — *Drummond.*

— Life is short, and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. O, be swift to love; make haste to be kind.

— It is no disgrace to stumble or fall, but to remain down.

The Mission Field.

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

OPENING FIELDS IN SOUTH AMERICA

[THE writer of the following article is engaged in the canvassing work in South America, having embraced the truth under the labors of the canvassers who went to that field from the United States about two years ago:—]

In accordance with request, I write a description of my observations and experiences in the Argentine provinces of northern Santa Fé and the Gran Chaco, and a little of Uruguay. Northern Santa Fé is mostly low, swampy ground, with a strip of good ground along the coast-line. On the east of this a swamp three to seven leagues broad, stretches to the mighty Parana, which floods this swamp in the summer, retiring, however, in the winter, and leaving a pasturage for cattle.

The people along the coast are of different nationalities. The Waldenses, English, North Americans, and Germans are Protestants. The French and the Forlanes, who speak a dialect of their own, coming, I believe, from the Austrian Alps, are Catholics. These Forlanes are very ignorant and priest-led. They pay great sums (for them) to the priests for masses, to drive away the locusts. On Sunday they take their marketing to church, and after the service they have a fair, during which they generally take too much liquor. Up in the country are the distilleries of maize and sugar-cane, where they make *cana*, a sort of rum.

The people are occupied in cattle raising, and raising peanuts, maize, onions, and garlies for market. Oranges, lemons, and citrons grow well. Both sweet and Irish potatoes are raised for food. In the far north manioc is grown by the natives, who also form a considerable part of the population. But as colonies come and take up land, they retire.

Northern Santa Fé has magnificent forests of hard woods, which give employment for the natives. At each railway station is a saw-mill, and the transporting of timber is the chief employment of the railway.

The natives are mostly poor and very ignorant. Most of them can neither read nor write. Large numbers of Correntinos, natives of the province of Corrientes, live up north, speaking an Indian language. These people belong to a race formed by the fusion of the Indian and Spanish races, in the early days of the settlement of South America by the Spanish. They are mostly men who have left Corrientes for crimes, and as a consequence, life is very unsafe among them. Murders are frequent, and even though the criminal is caught, he is generally at liberty in a few months. To preserve one's horses it is necessary to make a corral almost beside one's door, and even then they are sometimes stolen. All the people go armed, generally with a revolver in addition to the sheath knife. There are many Indians in the forests, who live by the chase, and sometimes these hunters come in conflict with the troops. But the testimony of the people is that the gauchos, or Correntinos, are far worse than the Indians. There have been several efforts made to civilize the Indians, but they have failed; for although the government allowed them good rations, the under officials treated them badly, stealing their food, and leading them to revolt.

The houses of the colonists, except in small towns, are composed of split hard-wood logs and mud, with thatched roofs, the smoke finding its way out through the door, windows, or the numerous holes. The "houses" of the Indians are made with a few posts and a bit of thatch, generally about four feet high, just high enough to sit under. At least this is what I saw of the so-called tame Indians. These Indians have broad faces, thick hair, and no beard.

These people need the gospel. Rome does not give it to them. A priest there told me they burnt all the Bibles. I told him that they also had the Bible. "Yes," said he, "we have the Sacred Bible; what you have as the Bible, is a falsification." Two days afterward he was drunk in the highway. Such is the Director of Public Education, and the man in charge of the work of civilizing the Indians. "How long, O Lord, how long?" I am forced to cry out, on seeing these poor souls without God and without hope.

There is a thirst for the water of life among these people. One man, a Catholic, offered four dollars of his money for a small, plain Bible. A Catholic widow also wanted one, and a French Catholic doctor said he wanted to know what was right, as Catholics had many wrong things, also Protestants, and he wanted to see for himself. On hearing a sermon in Spanish, some of the half-breeds said, "That is what we like, we can understand that; but we go to mass and cannot understand Latin." Among some of the Waldenses, *Les Signes des Temps* has been distributed by brother Rostan for years, and all like it. Some desire to become subscribers.

Far north, eight and fourteen leagues from Reconquista, live brethren Rostan and Peverine, who have kept the Sabbath for eight years, through reading *Les Signes*. I was assured that several Waldenses were convinced of the truth, and if a minister came, they would keep it. Those born in the country learn many of the customs of the country, being so isolated, and sadly need conversion. There is an opening for some one among these Waldenses, as they have no pastor. In one place the school-master has service. They are perishing for lack of knowledge. Brother Peverine, who was a Catholic, did not know what the Bible was, until he met his wife.

There is a branch railway, which has begun to run trains, to go through a great portion of the forest, up through the Gran Chaco. Except along the railway and along the coast, there is scarcely any field for our literature, as the people cannot read in other parts. Traveling is very difficult in the rainy season, as the rivers are flooded, and one has to cross in canoes and swim the horses. The roads are bad. Bullock carts are much employed. The climate is hot, and mosquitoes, horseflies, and "jiggers," a small insect that burrows in one's feet, are frequently encountered. The winters are agreeable for the traveler.

Tobacco is largely cultivated, and the native women smoke, as well as the men. There are a few Welsh in the country, who are religiously inclined. Some speak no English. But the English-speaking Welshmen, I fear, have but a form of godliness, and very little of that. But a laborer who could work among the Waldenses, and who could speak Spanish, as well as French, is greatly needed in this region. Not all the children of French parents who have been born in the country, can speak French. The officials of the railway speak French, but many are infidels.

THE GRAN CHACO.

Having been two leagues into the Gran Chaco, I will say that it is more wild than northern Santa Fé. Except for a few scattered colonies along the coast, it is almost wholly a huge forest of magnificent trees, inhabited by uncivilized Indians, living by the chase. The colonists at present are poor, being French, German, and Italian. There is need of reading-matter among them, but they live far apart. The Indians are in great need of the everlasting gospel. The South American Missionary Society has one mission, if not more, among them, as eight months ago two young men came out from England to go among the natives. But "what are they among so many?" The projected railway is to run through a portion of the Chaco from Santa Fé to Resistencia, the capital of the province, which is thus opening the way for the last message to go forward.

URUGUAY.

Having been canvassing in this field over month, I find a great opening for the truth among the Waldensian colonies. I took eight orders for "Great Controversy," and would have obtained more, but this year has never had its equal here. It is so dry that the cattle are dying for want of grass. What will it be in the winter? The country is in misery, a fertile country, yet cursed by a bad government. Hundreds are leaving for Argentina. It is a well-watered country, with many rivers, being mostly hilly and rolling prairie. Where there are colonies, which is mostly along the coast, wheat, maize, etc., are cultivated. In the interior, cattle and sheep farming is the chief employment, being mostly in the hands of natives. A few English are also engaged in this business.

The natives of the country, I am informed are very ignorant, few knowing how to read or write. Their chief food is meat, and they are great lovers of *mate*, the native tea, which is also common in Argentina. There are many Canary Islanders here, but many cannot read. There are Italians also, who are very much opposed to the Bible. The country has been canvassed by agents of the Bible societies, British and American, but the Catholics do not buy readily.

There is a German-Swiss colony here, which a brother Stauffer has canvassed. These German Swiss are spiritually dead, having a form of godliness, but denying the power thereof. But while brother S. was working among them, several became much interested in the truth. They have not yet had time to read their books. I have just delivered for brother S., and out of thirty-eight books, only two were not delivered. Two families are anxious to know when one of our ministers is coming, although there is a Swiss minister here.

With the exception of a part of this colony, the Waldensian colonies, and scattered Germans and English, the mass of the country is Catholic. The country is poor now, and many are out of work. The stone-quarrying trade, which employed many men in this district, has now stopped, and on all sides the distress of the hard times is apparent.

But, as I have said, there is an interest even here. Several have spoken well of *Les Signes*, which I have distributed, and the German paper is well liked. One who was prejudiced against us, on seeing the *Home Missionary*, expressed a desire to hear more of us, and said we might be more in the right than they. I could cite many cases where our publications have created a favorable impression. I have almost finished my delivery of seventy-eight orders. I have lost seven, and have delivered five extra copies, and have three more to deliver.

There is scope for a minister here. The people have taken the books readily, but they have not the missionary spirit as their ancestors had. They are taken up with the cares of this world. Eight leagues from here there is a French sister who lives out the truth, but her husband does not. There is also another family here that knows the truth, having received it from Elder Bourdeau in Europe. But this family is not steadfast. The Macedonian cry comes to us from this field also.

LIONEL BROOKING.

"LET YOUR LIGHT SO SHINE."

A JAPANESE senator recently got hold of a copy of an exposition of part of the Bible. Reading it attentively, he pronounced Christianity a fine thing in theory; but the question was, would it work practically? Thinking about it, he became dissatisfied with his life, and while in this state, took a trip from Okayama to Ozaka. On the same steamer was Miss Barrows, and as he heard she was a Christian, he watched her. Her deportment so impressed him, that though

not a word passed between them, he was convinced that Christianity was right in practice as well as good in theory; and on returning home, he hunted up a missionary, made a public profession of faith, and has since been faithful in working for the salvation of others. Miss Barrows did not know she was watched, or that anything specially depended on her deportment. Had she behaved as many church-members behave, especially when away from home, this Japanese senator would have been repelled, and would probably have reached the conclusion that however fair Christianity might be in theory, it was a failure in practice. We never know what eyes are upon us. Let your light shine.

Mrs. C. S. HAMMOND.

Special Mention.

CAN CHRISTIANITY BE SAVED TO THE NATION?

Editors "Daily Tribune": Can a nation sustain Christianity, under the power of Church and State combined, by forcing religious institutions through legislation? Did God or Christ ever recommend enforcing religion upon any person or people? Can a nation live as a Christian nation, while its political power is held together by the power of drunkard-making and the rum power? Or can Christ's religion prosper while the church is controlled by politicians, gamblers, and policy preachers?

The gospel seems to demand of the church a separation from the world. But what do we find?—Churches, people, and preachers mixed up in frauds of every kind, and the only way to ascertain their church relation is by a search of the church records.

All in a heap we find whisky trusts founded on laseel oil trusts, sugar trusts, flour trusts, glass trusts, oil trusts, coal trusts, iron trusts, pottery trusts, salt and ice combines, etc. All are opposed to any meddlesome legislation, as it unsettles trade, you know.

Again: we have bank syndicates, land syndicates, loan syndicates, tax syndicates, money lending shylocks, school-book rings, municipal boodle rings. With one accord, all these deplore any tendency toward a paternal government, upon the ground that it makes capital timid.

Adulterated coffee, sugar, tea, flour, and baking powder, grease, cotton-seed oil and tallow for butter, glucose and alum for syrup, poisonous acids for vinegar, etc., fill our markets for the common people to purchase and live upon.

Nearly all dealers are engaged in these frauds, whether of Church or State, and all profess to have a pure article, the cheapest and best. All demand the patronage of the church, because of their church relations and professed honesty.

They indorse the legalized liquor traffic, the inveterate foe to the moral and physical well-being of the human race, a serious menace to the prosperity of the nation, and, undoubtedly, the greatest impediment to the advancement and coming of Christ's kingdom on the earth. And all this for the love of money, place, and recognition in and by the old rum political parties.

The church of to-day is not discharging its full duty toward this evil; but, on the contrary, it is through the guilty silence of its pulpits and the unrebuked political subserviency of the vast majority of its male members, practically in complicity with it.

All this being true, it is against the laws of ethics and common sense to hope for redress from this legalized "scourge of all time," until the organic church, the recognized human source of all earthly purity in the conflict, shall come up to a standard where it can again be recognized as the true church.

With the exception of a few noble men, who have arisen to a higher level of thought, our so-called "Christian teachers" are quarreling and quibbling over questions of creeds, confessions of faith, catechisms, doctrines as to original sin, election, probation, purgatory, immersion, sprinkling, here-

sies, of "higher criticism," etc., etc., and threshing chaff, while God's precious grain lies rotting in the fields. They seem to have utterly lost sight of the grand, simple teachings of the greatest of all religious teachers, the lowly carpenter and laboring man, the God-like Nazarene, whose doctrine is so perfectly adapted to all human wants, that had not its original spirit and practice been subverted by fraud and force, by false teachers, by creeds and doctrines of men, it would, long ere this, have regenerated the world.

Think of it. We send missionaries to heathen lands, while at home our business life is honey-combed with dishonesty; every man watching his neighbor to keep from being cheated; our social fabric rotten with secret lust and licentiousness; our false "civilization" soaked with intemperance; and men and women by thousands wallowing in the mire of corruption and death, as a consequence of a legalized curse supported by the vote and influence of the American church!

Do we not need missionaries from heathen lands to teach us morality, humanity, and a better religion?—*E. Lanphear, in Westerly Daily Tribune, July 19.*

"SATOLICISM VS. CATHOLICISM."

Editor "American Idea": It has not been all fair sailing since Satolli was made American pope. His invested authority of final arbiter of all controverted points that might arise in the hierarchy has not been regarded with that deference by some of the church dignitaries that might be expected. The public have occasionally of late been made aware of an internal disruption by what has appeared in print, the following being about the gist of the matter:—

There are in the American Catholic Church two parties, one more liberal and progressive than the other; and when Satolli came here, his decisions soon marked him as favorable to the liberal wing, of which Archbishop Ireland, of Minneapolis, is the acknowledged leader. This was fully confirmed when he rendered his famous decision reinstating an excommunicated church-member for refusing to patronize the parochial school in obedience to the decree passed at the Baltimore Catholic Council. This incurred the displeasure and antagonism of the opposing party, one of the leaders of which was Archbishop Corrigan, of New York, who, in common with others, saw that if this policy were pursued, a "grave injury would be inflicted" on their educational system. And, indeed, this was true; for immediately following the decision, thousands of Catholic children were withdrawn from the parochial schools, and in one instance it is reported that a certain western school lost three hundred in one week. As the archbishop said, "Can we wonder . . . that the people who have built and maintain these parish schools should be thoroughly alarmed and indignant at such a prospect?"

A halt was called, and the controversy and bad blood engendered called forth a letter from the Vatican reaffirming the binding nature of the Baltimore decrees, and this not only put a quietus on any further action of the kind on the part of Satolli, but it has practically ended the school controversy against Archbishop Ireland, who, it is well known, has sought to step outside the old beaten paths, and establish a sort of hybrid State-and-Church school, known as the Fairbault system, the nature of which all are more or less familiar with. But Archbishop Ireland is a fighter, and a hard one, too, and instead of dropping his pet scheme, he began to advocate it more vigorously than ever. This incurred the increased antagonism of those who were contending for the "old landmarks," notably among whom was Corrigan, but it also called from the pope, it is alleged (but which has been suppressed from the public), a severe castigation.

Through all this controversy it has been plain to be seen that Satolli was a friend of Ireland, and unfavorable to Corrigan. The matter has come to a head, as it were, within the past few days. For reasons sufficient to him, Corrigan deposed Mr. Burtzell, a friend and counselor of Dr. McGlynn, from his parish, and the case was appealed to Satolli, who ordered that he either be reinstated in

his old parish or given another in the city equally as good. This Corrigan refused to do, and upon this refusal, Mgr. Satolli, who has been in the Northwest for some time past, left for Washington, and the Minneapolis *Journal* of the first instant is authority for the statement that the incorrigible archbishop is to be punished in a very diplomatic way. The wily papal ablegate deems this action necessary; for he sees in this resistance a determination on the part of Corrigan to refuse to recognize his authority. After consultation with his friends, Satolli has decided to go to Rome and lay the matter before the pope, with a recommendation that a coadjutor be appointed to "assist the archbishop of New York in the management of so large a diocese." This action, if approved by the pope, as it is believed it will be, will thus remove Corrigan from active management of the affairs of the archdiocese. But the head and front of the offending got wind of what was up, and it was reported that he departed for Canada at once, from whence he sailed for Rome for an interview with the Holy See; but later advices say that the report was circulated by his enemies, and that life is made such a burden to him by the fierce opposition that is waged against him, that the indications now are that he will soon resign the diocese over which he has been so long, and retire to private life.

This controversy that has been raised is aptly styled by the New York *Sun* as "Satollicism vs. Catholicism," and there is a cry for a little home rule—that if there must be a pope over them in this country, let him be an American, and not an Italian ablegate.

But whatever the outcome of this personal difficulty may be, one thing can be certainly predicted, that the hold that this power has secured on the reins of American government will never be loosened, but rather tightened, and the "Christian world will learn what Romanism really is, when it is too late to escape the snare." The "vantage ground" she has long desired has been given her. "Men are closing their eyes to the real character of Romanism and the dangers to be apprehended from her supremacy." "Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is stealthily and unsuspectingly strengthening her forces to further her ends, when the time shall come for her to strike," and "the people of our land need to be aroused to resist the advances of the most dangerous foe to civil and religious liberty."—*W. E. Cornell, in American Idea.*

MILLIONS OF GRASSHOPPERS.

EZRA RUNDELL, a farmer near Juniata Station, called at the *Pioneer* office a day or two ago, and stated that what people called the "army" grasshopper had made its appearance in vast numbers in his vicinity, and also in the adjoining townships of Dayton and Rich, in Lapeer county. The hoppers he describes as about an inch in length, of green and black color, and they move in swarms like a cloud, flying from a foot to four feet from the ground. He says on his farm there are millions, which cover the ground and fences, and his crops are being devastated at a rapid rate. They attack clover and timothy fields, stripping off the leaves, and within the last week have destroyed fully one quarter of a field of his rye, taking out the berry. They also are working on the wheat and oat fields and potato vines.

Mr. Rundell says he does not pretend to know the name of the hoppers, but many who have seen them say they are the regular "army" grasshoppers. He has sent a specimen to the Agricultural College at Lansing to ascertain definitely regarding the invaders.—*Tuscola County (Mich.) Pioneer.*

THE CONFESSIONAL.

The confessional is the most odious system of espionage ever invented by cunning despots. It is the most flagitious outrage upon the rights of husbands and wives, parents and children, the sinning and sinned against, that ever shocked modesty or ground trembling hearts beneath its fatal heel. It is strongly believed to be the greatest incitement to vice that a holy God ever permitted, frightful examples of which are on record. It turns priests into odious receptacles for the accumulated stench and nastiness of all the foul corruptions of thousands, making them sons of the "man of sin," ready bearers of the iniquities of whole communities.—*Cathcart's "The Papal System."*

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 22, 1893.

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THE REST THAT REMAINETH.

A Study of the Book of Hebrews.

CHAPTER 4, verse 1: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

Having given a general exhortation against unbelief in the previous chapter, the apostle now proceeds to state the effect of that unbelief, if we indulge in it. It will deprive us of the rest that is promised to us. The rest is that which God calls "my rest," as previously stated. There is a promise extended unto us of entering into that rest; for we have the good news, the gospel, preached to us, just as they had it in their day; but because of their lack of faith, it did not profit them. The word "mixed" involves the idea of assimilation, as in the process of digestion. Food taken into the stomach, if not mixed with the proper elements there provided, so as to be appropriated to the use of the body, becomes a cause of disease and death, instead of a source of nourishment and life. So the preaching of the gospel will do us no good if it is not in like manner mixed with faith; for no threatening will deter us from evil if we do not believe it, and no promise will afford us comfort, or prompt us to action, if we have no faith in it. We should therefore fear, or be solicitous, lest we make a failure in the same way that Israel came short of the promise; that is, lest we, through our lack of faith, or our unbelief, fall after the same example, and lose the heavenly inheritance.

The word "seem" is calculated to convey a wrong impression. It does not refer to something which is only "seeming," or "apparently so," but something that is really so. The word (*δοκῶ*) denotes absolute action on our part. It is defined to mean, "to think, imagine, suppose, presume." This last word seems to strike more nearly the right idea. That is, let no one presume, or imagine that he can indulge in unbelief and yet attain unto God's rest that is promised to us. Let us fear lest by such presumption we shall come short actually and absolutely of attaining to that rest. In the next verse Paul states that we are to enter into this rest on the same condition on which it was offered to ancient Israel, namely, by believing.

Verse 3: "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. 4. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5. And in this place again, If they shall enter into my rest."

The translation of the first clause of verse 3 is very unfortunate, as it makes the text speak of something as already accomplished, when such is not the idea of the writer at all. The construction is a participle, in the past tense, and a verb in the present tense. Literally, it would read, "For we, having believed, enter into rest." That is, the entering into rest is put over beyond the period during which we exercise the believing. The expression is parallel in construction to that in James 1:12, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life." Not every time he is tried shall he receive a crown of life, but when the period of his trial is past, when he has endured every test, then the crown of life will be given him. So in the text before us, when the period of the trial of our faith is past, we shall enter into rest, if we have been faithful during the time. It is equivalent to saying, "When we have believed [have finished our period of believing], we shall enter into rest;" which again is equivalent to saying, "By believing we are to enter into rest," just as the Israelites would have done by believing the promises and invitations given to them.

Remember that the apostle is all the while drawing a parallel between our circumstances and those of the Israelites. God gave them a promise that they, on certain conditions, could enter into his rest, and as an illustration and pledge of this, he promised to bring them out of Egypt, and plant them in the land of Canaan, victorious over all their foes. But they would not believe that God was able to bring them through to Canaan, and wanted a captain appointed to lead them back into Egypt. Therefore God, in his indignation at their lack of confidence in his word, declared that they (all over twenty years of age) should not enter into his rest, and of course cut them off from entering into Canaan, the symbol and pledge of that rest. (That Canaan was not the true rest contemplated will appear from the statements of other verses.)

The true rest is the future rest in the promised heavenly inheritance, and we have a promise of entering into that, the same as they had, and it is on the same condition. We must believe, as they were required to believe. And as they failed to reach Canaan because they did not believe that God was able to bring them through to that land, and give them victory over all their foes, so we will fail to reach the heavenly rest, if we do not believe that God is able to bring us through all vicissitudes of our Christian service here in our earthly pilgrimage, and give us eternal life at last in the world to come.

Allusion is made to the seventh day, not to show that Paul is saying anything about the Sabbath, as such, but only to show what *kind* of rest is under consideration. It is just such a rest as God himself entered into after the work of creation was completed. He worked six days, then viewed with delight what he had wrought, calling it very good, and rested the seventh day, in the happy contemplation of the product of his creative power. Into just such a rest for themselves, he purposes that all his people shall enter, when the period of their probation is over.

Verse 6: "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7: Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts."

Here is a declaration of God's eternal purpose, that the glorious state he calls "his rest," shall be enjoyed by a sufficient number to constitute his highest glory; that is, that enough shall be redeemed from this world to people the earth made new, which is the Christian's future heaven, the contemplated rest. And that purpose will not fail, for when not enough of one generation believe and accept the gospel to make up the required number, the time is extended, and the call is made to the people of another generation. If all to whom the gospel had been preached, down to the time that Israel came out of Egypt, had accepted it, doubtless it would have furnished the required number. Inhabitants sufficient to people the new earth would have been made up, and the eductive period of the plan of salvation would have come to an end. But as that was not the case, and had not been down to the days of David, the Lord then limited another day, or set apart another period, during which the call should be extended to the inhabitants of the earth. Paul here applies this to the gospel dispensation. And this, we apprehend, explains the language of the same apostle in Rom. 11:11, where, in speaking of Israel, he says: "Through their fall salvation is come unto the Gentiles." For if all the descendants of Abraham had proved true to God, the requisite number would long ago have been made up, and the generations which have since lived and heard the gospel, would never have existed to receive the gracious invitation. The "day" spoken of has no reference to another literal, twenty-four-hour day, to be kept as the Sabbath, in place of the seventh day of the week, as some in the blindness and vanity of their minds suppose, but it is the day of the *present dispensation*, during which the gospel is extended to the world.

Verse 8: "For if Jesus had given them rest, then would he not afterward have spoken of another day. 9. There remaineth therefore a rest to the people of God. 10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

The correct reading for Jesus in verse 8, is Joshua, as given in the margin; and the reference is to the time when he brought Israel into the promised land. There the Lord had promised to give them rest, and that promise was fulfilled. Deut. 3:20; Josh. 21:44; 22:4. Yet Paul here shows that that was not the real rest, which God calls "my rest," and which was included in the promise to the fathers. What kind of rest, then, was that of Canaan? It was like everything else in the worship and history of that people, an ensample, a type, a shadow, the body of which is Christ. Their sacrifices represented the sacrifice of Christ. The work of their priests typified the priesthood of Christ. Their sanctuary was a type of the true sanctuary in heaven, pitched by the Lord, and not man. Their coming out of Egypt represents the coming of the sinner out of the world, to be the servant of Christ. Their experience in the wilderness shows the dangers that beset the Christian in his religious pilgrimage. And the Canaan, the inheritance to which they journeyed, represented the greater inheritance which Christ is to give his people, that "better country" to which the people looked, even after they had entered Canaan, namely, a "heavenly" country (Heb. 11:16); that full inheritance, of which Abraham was made heir, which is the whole world. Rom. 4:13. And this true rest still remains therefore to the people of God. It is still future, to be sought for, but will not be obtained till probation is past; for until then it cannot be decided that we have fought the good fight and kept the faith, by which we are to obtain it.

As a further proof that that rest is still future, the statement of verse 10 comes in; for when the rest is attained, we cease from the labor put forth to reach it. Then the apostle very naturally and consistently throws in the exhortation of verse 11: "Let us therefore labor to enter into that rest, lest any man fall after the same example of unbelief." How are we to labor to enter into that rest? Fight the good fight of faith (2 Tim. 6:12), run with patience the race set before us (Heb. 12:1), work out our salvation with fear and trembling (Phil. 2:12), press toward the mark (Phil. 3:14), do good and communicate (Heb. 13:16), etc. And all this springs from that faith which works by love (Gal. 5:6), purifies the heart (Acts 15:9), and overcomes the world. 1 John 5:4.

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.]

333.—RECEIVING THE MARK.

What is meant by receiving the mark in the forehead or in the hand? G. W.

Answer.—To give the assent of the mind to that institution which constitutes the mark of the beast would be receiving the mark in the forehead. To conform to it through policy or legal pressure, without any conviction, or in opposition to a conviction of its truth and justice, would be to receive it in the hand.

334.—SCRIPTURE DISCREPANCY.

Can you reconcile 1 Kings 22:51 with 2 Kings 3:1? The first text says that a king of Israel began to reign in the seventh year of Jehoshaphat, king of Judah, and reigned two years, but the next king of Israel began to reign, according to the last text, in the eighteenth year of Jehoshaphat.

G. W.

Ans.—The fraction of a year, especially if it is nearly a whole year, is often spoken of, in general terms, as a whole year. Thus, if Ahaziah began to reign within a few days of the beginning of the seventeenth year of Jehoshaphat, and reigned to within a few days of the close of the eighteenth year of Jehoshaphat, he would be said to reign two years, and yet the reign of Jehoram, the next king of Israel, would still be in the eighteenth year of Jehoshaphat, as his nineteenth year would not quite have come.

335.—OBSERVING TIMES. DEUT. 18:10.

What is the significance of the expression, "observer of times," in Deut. 18:10? The German reads, "chooser of days." Is there anything in the original that forbids its application to the selection and observance of days that God has not commanded? J. W. W.

Ans.—The word rendered "observer of times,"

(ענני), is from a word which literally means "clouds." Hence this word is defined to mean, "a diviner, a meteorologist," and would refer to any one who pretended to predict future events, or tell the nature of times or seasons, by the movements of the clouds or planets, by eclipses, or the practice of astrology in any of its aspects. Such a practice was forbidden. It has no reference to the observance of a day or days, as regular recurring festivals.

336.—THE ELECT. 1 PETER 1:2.

Does this text mean that the people to whom Peter was writing were elected, or foreordained, to be saved?

W. W. H.

Ans.—Yes, if they complied with the conditions on which the election was based, and that was, "sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus." The Spirit has been offered to all men, to sanctify them, and the blood of Jesus to cleanse from sin, if they will return unto God. This is God's plan for saving men. His foreknowledge perceived that it will succeed, and he has elected and ordained to eternal life all who will accept the arrangement. Those to whom Peter was writing were such as had accepted the plan, and were complying with the conditions, and as long as they continued in that state of heart and mind, they were a part of the elect. But they could depart from God and lose that election. Therefore we are exhorted to make our calling and election sure. 2 Peter 1:10. But the Lord has never singled out any individual beforehand, and elected or foreordained him, independent of his own co-operation, to be saved. He has foreordained that all who will believe on his Son, shall be saved, but he leaves it to every man's own choice whether he will be one of that number or not.

THE AMERICAN CREED.

At the World's Fair, July 4, ex-Senator Doolittle delivered an oration upon the "American Creed," which is being copied widely by the newspapers, and given to the public. The day, so full of grand and historic memories, and the occasion, when representatives of the whole world were gathered into the "White City," was used by the senator to exalt the United States, and predict for her a career of unending glory. The oration was full of glittering generalities, predicting a good time coming, when, other nations having become intelligent and enlightened through our influence, wars shall cease, and universal peace shall reign.

Of this oration the *Inter Ocean* says:—

"A supreme faith in the divine purpose working through the political institutions of this country and destined to unite the whole world in peace, is ex-Senator Doolittle's interpretation of the American creed."

This statement is quite in line with that proposed by the "National Reform Association," which also proposes to carry on what they conceive to be a divine purpose working through the political institutions of this country. That is, to carry out a purpose they have in mind, which they have dignified with the title of "divine!"

The senator believes in prophecy, and his views that the United States would become the greatest and best nation on earth and the civilizer of all the rest of the world, are set forth in the following manner:—

"In the light of the prophecies of the Old and New Testaments—that wonderful book, accepted as divinely inspired for so many centuries and by so many hundreds of millions of the best, wisest, most learned, and greatest of mankind, as well as in the light of all history, after an earnest and careful study of that subject for more than forty years, I do not hesitate to declare: I believe the Republic of the United States of America was foretold nearly three thousand years ago. It is that very political power which the God of heaven, in the fulness of time, was to set up on this earth, wherein the power of government, to use the language of the prophet, 'shall not be left to other people.'

"In other words, all political power was to be left to the people themselves. It was to be, in the oft-quoted language of Lincoln: 'A government of the people, and by the people, and for the people.' A government to be founded upon man's intelligence, equal rights, and common brotherhood.

"And I believe that this form of government 'shall never be destroyed.' In the language of the prophet, 'It shall stand forever.'

The senator mentions the prophecies of both the Old and the New Testament, but his quotation is confined to the Old. Daniel's sublime description of the giving the "kingdom under the whole heaven" to "the people of the saints of the Most High"

(after the judgment, see Dan. 7: 26, 27), is belittled to mean the establishment of this country and the proposed government "of the people, and by the people, and for the people." I say "proposed government;" for while such a government was truly proposed, we have never reached the high ideal entertained by the fathers of the republic; and if by the "people," the masses of common people are meant, they are as far from ruling in this country as in any other. The saying that the people rule the United States, must be received with many limitations. Theoretically, it may be a government "of the people, and by the people, and for the people." Practically, it is a government "of the trusts, by the railroad and money kings, and for the classes." The finances of the country are controlled by a few men in Wall street, New York City; the price of transportation is regulated by a small clique of railroad magnates; the output of coal is limited by a few coal kings to a certain amount each year, that the laboring man and the widow may be compelled to pay a large price for it, so that the owners of the mines and their friends and their heirs to whom they have given "stock" that never cost anything, may live in affluence and ease,—in short, class legislation instead of legislation for the people, has become so notorious that it scarcely excites comment; and when the people in any locality try to break these fetters that have been bound upon them, they find the law and the courts and the great men and "vested rights" arrayed against them; and after a short and ineffectual struggle, they settle down again to take what they can get, and to be thankful that the robbers have left them at least the privilege of living.

Almost every form of business has become crystallized into trusts, generally with the effect of increasing the prices. The farmer goes to town with a hide to sell. He is told that hides are low, so low, in fact, as hardly to pay for taking them off. On his way home he stops at the harness-maker's to purchase a harness. Surprised at the price asked, he is informed that *leather* is very high! He can hardly understand how *leather* can be so dear, when hides are so cheap, until he is told that there is a "leather trust,"—a few rich and unscrupulous men who combine together, fix the price of leather, rob the people, and get richer by their robbery. This is not a fancy sketch; we know whereof we affirm. This style of doing business has largely come up since the Civil War. Legislation seems powerless to break it; indeed, the trusts, with their enormous wealth, control the legislation. The governors of several States attempted—or pretended to attempt, we never shall know which—to break up the illegal "Reading Coal Combine," which had forced up the price of coal until hundreds of thousands of poor families were suffering intensely because of it; but the effort is a signal failure, and coal bids fair to be higher than ever the coming winter. The people do not rule; the classes rule; and while the "American creed," that this is a "government of the people, by the people, and for the people," looks very well on paper, and sounds exceedingly grand in a Fourth-of-July oration, like many other creeds, it is very poorly lived out in this year of grace 1893.

But what about the prophecy quoted by the eloquent senator? Under the symbols of beasts, the prophet (Daniel 7) sees the great powers of earth arise in their successive order. His mind is then carried forward to the final judgment, when the "Ancient of Days did sit," and when "ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Without entering into any fine points as to whether the judgment takes place previous to or immediately succeeding the second advent of Christ, it is enough to say here that it is in close connection with that event. Says Paul, "Who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1. Following the judgment the saints take the kingdom. This prediction Senator Doolittle thinks is fulfilled in the government of this country. The whole text reads thus:—

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

How any one, even under the excitement of delivering a Fourth-of-July oration, could believe that these words have their fulfilment under earthly governments of any kind, is more than we can understand. Are the people of the United States the "saints of the Most High"? If so, let us not object to the canonization of Columbus as a saint! The Scriptural idea of saints is well expressed by Paul in 1 Cor. 1: 2: "Unto the church of God which is at Corinth, to them that are *sanctified* in Christ Jesus, called to be *saints*." Those who are sanctified through Christ, and who are connected with the "church of God," are saints. The saints referred to by Daniel who possess the kingdom, are evidently those referred to by him in Dan. 7: 25, who had endured the persecution of that power which was to "wear out the saints of the Most High." Even after the kingdom is set up under the whole heaven, and the saints take possession of it, they do not rule, but "all dominions shall serve and obey *him*"—Christ. The government of the new earth will not be a republic, but a kingdom. "Behold, a King shall reign in righteousness." Isa. 32: 1. This is all the hope there is for this poor, sin-cursed world,—a hope far greater than will ever be secured through the "American creed," which is but a promise of what never has been, and never will be performed. M. E. K.

OUR SAVIOUR, DIVINE.

It is an inspiring thought to the true disciple ever to realize that our Saviour who has undertaken our salvation, is a divine being, really and truly God, as properly so called as the Eternal Father himself, and therefore almighty to save. Such a Saviour we need. In such a Saviour we can truly trust, knowing nothing is impossible with him. What he has undertaken to accomplish he will surely perform. We need therefore have no fears that he will fail on his part to do all he has undertaken, all he has promised.

In this age of unbelief, of so-called "higher criticism," when the tendency is to whittle down everything supernatural to a mere human standard, we cannot too much emphasize the grand fact of our Lord's divinity. We need to study the blessed word, and learn all it teaches of the nature, position, character, and glory of our Messiah and his work. We should lift him up in our own minds and before our fellow-men, that his exalted station may be properly recognized. In doing this, we not only show true honor to him, but to the Father also who has assigned him this position, and between whom there is perfect union and sympathy. And we get clearer conceptions of God's love, and the true comprehension of the grand scheme of human redemption. The theme is glorious. It has been treated ably by many who have given it a conspicuous place in their sermons and writings. The writer does not hope to bring out anything specially new, but merely seeks, by a new grouping of the facts revealed, to bring to remembrance things new and old, though this theme is ever new, and always inspiring.

Upon the divinity of Christ depends the divinity of the Christian religion. If he is a mere human being, his religion is of mere human origin—a weak and fallible matter. "What think ye of Christ?" Jesus asked the Pharisees. "Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord, how is he his son?" Matt. 22: 42-45. It is no wonder they dare ask him no more questions. For these questions demonstrated their complete lack of comprehension of who the Messiah really was. They looked for merely a son of David, a great temporal prince, who should conquer their enemies and exalt the importance of their nation. But David in these very words foretold that the Messiah was his own Lord, a divine being. When Christ asked the disciples who the people said he was, their answers showed the plane of their expectation. Some said, "John the Baptist;" others, "Elias;" others, that prophet foretold by Moses. But when he asked them who he was, impulsive Peter expressed the grand truth, "Thou art the Christ, the

Son of the living God." This answer Christ declared was a heavenly revelation to him, not a mere human conception, the grand truth upon which his church is founded, which the powers of hell should never be able to overthrow. Matt. 16: 13-18. When the church has living faith in this glorious truth, Satan cannot destroy it. But to believe in him as a mere human being, or some created agent, is quite another thing. Had the Jews really studied and believed their own prophets, they need not have been in ignorance concerning the Messiah, who and what he would be. Isaiah declared a virgin should bear a son, and his name should be called Immanuel. Isa. 7: 14. And in the very first chapter of the New Testament this prophecy is quoted as being fulfilled at the birth of Jesus (Matt. 1: 23), and the name "Emmanuel" is interpreted by inspiration as meaning "God with us." When this son was born, then the babe was *God with us*, Deity incarnated, the divine and the human combined. It is wonderful, and with our finite minds it is incomprehensible, how this could be. Yet God's word says it, and it is true beyond all doubt. There are multitudes of facts embracing even the simplest processes of nature that are also to our minds incomprehensible, so that fact is no justification for unbelief. That the babe of Bethlehem was "God with us," is the only key to unlock the mysteries of redemption, and the only explanation of his marvelous career.

Isaiah repeats this great fact many times in his wonderful prophecy. Note another instance: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace," etc. Isa. 9: 6. This child, then, is the mighty God, the everlasting Father of all his people. This is another seeming mystery, when we consider that four thousand years had passed since human beings lived upon the earth before he was born in our world, yet he was the Father of all his people. This is only explainable on the supposition of the incarnation, which pre-supposes a living being,—God the Son,—who created us all and imparts life, physical and spiritual.

This pre-existence is beautifully foretold by another prophet: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting. [Literal Hebrew, margin, 'the days of eternity.']" Micah 5: 2. Therefore this little babe that came forth and was laid in the manger, in old Bethlehem of Judea, had a previous existence away back in the very days of eternity, with God the Father alone.

When we come to the still clearer declarations of the New Testament, this important fact is still more emphatically emphasized. The great apostle clearly states the same things:—

"In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for 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: and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." "For in him dwelleth all the fulness of the Godhead bodily." Col. 1: 14-19; 2: 9.

This Jesus is the first-born of every creature. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. The terms "only begotten" or "first begotten Son" are used at least eight times in the New Testament. These expressions positively imply his absolute pre-existence to every created being. He was not created, and therefore not a creature. He was "begotten" in some manner not revealed, and is therefore of the same substance or essence as the Father. His existence precedes that of all others excepting the Father. "For 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." By these terms all the angels, good and bad, are included. Christ was the maker of them all; yea, and all worlds, all elements, creatures, substances, great and small, in

the vast universe of God, the Only Begotten made them all. "He is before all things, and by him all things consist [Revised Version, margin, 'that is, hold together']." His divine power, therefore, causes all the worlds, and our world, of course, with them, to stand firm, be preserved in order, and upheld, and kept from going into confusion and ruin. Divine power from Christ our Lord is still being exerted in the universe. Christ therefore is "the beginning of the creation of God" (Rev. 3: 14) in the sense that it was his fiat, his exertion of divine power, carrying into effect the united counsels of the Father and Son, which brought the various parts of the universe into existence. He caused it to be.

Personally he is precisely like his Father in appearance, in nature, in character, in substance, and essence. It was in this sense that his words to Thomas are to be understood: "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." Philip could not grasp the thought, so he says, "Lord, shew us the Father, and it sufficeth us." The Saviour with impressing gravity replies: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"

With the divine glory enshrouding the Son and the Father, a glory more penetrating and powerful than consuming fire, none could behold either and live. But should the Father see fit to divest himself of that covering, he would be seen to be the exact counterpart of the Son. The latter is the "image of the invisible God." "The brightness of his glory, and the express image of his person." Heb. 1: 3. No language could express greater resemblance. It is a "likeness," a "copy," a "visible presentation."—*Webster*.

In him all the fulness of the Godhead dwells bodily. Not an attribute or power has the divinity of the Father withheld from the Son. When he begat him of his own substance, the infinite majesty, glory, and excellence, the supreme wisdom, omnipotence, omniscience, and self-supporting existence from which all the powers of the universe take their origin, was as a necessary consequence conveyed to him. Though two beings, distinct in individuality and person, they are one in all else, perfectly united in methods, character, love and goodness, power, prescience, and might.

Yet Christ himself says, "My Father is greater than I." Sustaining the relation they do as the Father and the only begotten Son, precedence in a certain sense must necessarily be conceded to the Father. The existence of the Son is derived from the Father. This implies superiority in duration and rank. But as it pleased him that "all fulness," "the fulness of the Godhead bodily," should dwell in the Son, it would be difficult to tell in what other sense that superiority could be predicated. We have therefore a divine, a glorious, an omnipotent Saviour, full of majesty, love, benignity, who has undertaken our salvation. We can say with the psalmist and the apostle, when speaking of our Lord:—

"Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. . . . God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish; but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Heb. 1: 8-13, quoted from the Psalms.

Such a Saviour is our Saviour. He is able to save all that come to God through him. He ever liveth to make intercession for us. O that our conceptions of his divine glory may ever be enlarged, that we may think of him while upon the earth engaged in his ministrations of love, as Emmanuel, *God with us*. May we conceive of him as having now, while acting as our great High Priest, "all power in heaven and in earth" to exercise. We know his willingness to save us, because he came to earth to be incarnated, in order that he might die for us, and thus open a way for our salvation. He died on the cross, that we might live. How could greater love be shown? It is impossible. We can therefore come boldly to him, with fullest confidence in his *willingness* to save, and perfect trust in his *ability* to save us in

spite of all our sins, if we accept him with all our hearts, and turn away from the follies, the troubles and trifles of earth, and accept this great salvation so freely offered. May the Spirit of our blessed Lord enable us to do this and live, and live forever with him hereafter. G. I. B.

NOTES BY THE WAY.

ONCE more in the providence of God we find ourselves on the Old-World side of the great waters. A safe and successful voyage was secured through the kindness of our heavenly Father, to whom we always feel especial gratitude as we disembark after a term of days and nights upon the great deep. For then it seems easier to realize his special care than amid the ordinary scenes of land-life, though it can hardly be said that the Lord watches over us in one place more than another; each hour in every place is a testimony to the watchful care of God, which never ceases, either at sea or on the land.

Landing at Liverpool, on Wednesday evening, July 19, while the rest of the party proceeded to London, I went on board a steamer for Belfast, Ireland, where at present brethren Hope and O. O. Farnsworth are engaged in a series of tent meetings, with some degree of interest, and a few have already begun the observance of the Sabbath. But our principle errand to Ireland at this time was to investigate the prospects for the school which it is proposed to open in the neighborhood of Banbridge. We found brother Bell, who is the principal projector of the enterprise, very pleasantly located on a fine farm and home, and it is proposed to open a boarding and home school, where students will be taught industry as well as the sciences, and their labor will be applied to the expenses of their schooling. We thought the prospects for such a school very promising, though the number of students will be necessarily limited. It is hoped that arrangements may be made for supplying this school with a teacher from the workers that have been sent to this part of the world.

Our visit to Ireland was necessarily very brief. We reached London on the morning of the 22d of July, and were thankful to greet the friends and workers there in good health and spirits. A much more encouraging state of things exists in Great Britain than existed a few years ago, when the work first opened there. The experience that we have gained has taught us many things in relating ourselves to the people and circumstances, and in many ways the providence of God has wrought in opening up avenues for work in various directions. At the present time we see in this country one of the most extensive, important, and interesting fields in the whole world. There is a great demand for more help, for enlarged facilities, and for the permanent establishment of the work on such plans as will constitute London a basis for our work in all those countries that are tributary to this great center of the world's commerce and influence. There is no city in the world that stands with London in the importance of its influence, and it is highly proper that our work should be well represented there.

The last General Conference saw this, and steps were taken toward meeting the demands of the situation. It was voted to provide for the expenditure of \$40,000 for a suitable building or buildings for mission and church purposes. To one who sees the real condition of things, it is evident that this step was taken none too soon, nor was the provision at all extravagant. In fact, far more than this will have to be provided in the near future if we rightly interpret the opening providence and will of God in this matter. It is a source of much encouragement that there are these calls for means, and that the work is thus pressing upon us to do our utmost, with the help of God, to meet its demands.

No selection of property has as yet been made, though some parcels are in view. One that seems to be especially desirable is in close proximity to the printing-office on Holloway Road. It is quite customary in London to erect buildings on leased land, and this is the course that it is proposed to follow in this case.

Our workers report a good interest in their work in different parts of the kingdom. An extensive

work is being done in the city of Bath, which has from time to time been noticed in the REVIEW. Here, up to the present time, about seventy persons have embraced the truth, and still the interest is good. In London, Bible work and public labor are being carried on as the workers are able, with good effect, and we have at the present a church of 136 members in that city, and several are studying these things with interest.

Three or four days was all we could give to London at this time, and on the evening of July 25 we crossed the North Sea to Holland, landing the next morning at Rotterdam, where we met two young brethren who have just gone to that country to learn the language more perfectly, in order to qualify themselves to labor in that tongue.

Rotterdam is a quaint city in a quaint country. Most of the western part of Holland has been rescued from the sea. It is devoted chiefly to grazing, and the verdant pastures and meadows lie below the surface of the sea. The devouring waters are kept back by embankments. Ditches run in every direction, and the fields are covered with herds of cattle and horses. All over the land large windmills extend their long arms to catch the wind, and then exert their power to grind the corn or to pump the water off the land. Rotterdam is intersected with canals in every direction, and on these the principal street traffic is carried on. That is, the heavy freighting is done by water. The unstable character of the soil is shown in the manner in which buildings are leaning about, some in one direction, and some in another. But the more modern structures seem to be built with more substantial foundations.

There are a few adherents to present truth in Holland, and it is hoped that the time is not far distant when more will be done for this country than has yet been done. Brother Conradi met us in Amsterdam, and from there our company, now consisting of brethren Robinson, Wessels, Scholtz, and Conradi, went on to Hamburg. We reached this city on Thursday morning; and though weary with two nights' travel, mostly without sleep, we improved the time in looking over the situation in this important place.

What London is to the British world, Hamburg resembles in some respects to the German world, to Russia, and to southeastern Europe. As for shipping, it is by far the most important city in the empire, and has a population approaching one million. It seems to have the destiny of a very great city. It is an important center from which to send out the truth to every part of the world where the German language is spoken. Some work has been done with good results, there being a church of nearly one hundred members, we believe. The mission is at present located in quarters that have become altogether too limited and unsuitable for the work, besides, the expense of rent is a formidable consideration.

The General Conference also considered the situation here, and voted an appropriation of means to secure better facilities. Lately, in making inquiries, brother Conradi's attention was directed to a place near the outskirts of the city, and yet in a very desirable locality. The house had been built and used for very nearly the same purpose for which we desire a building—a worker's home and training school. It became necessary for them to change their location, and they are anxious to sell. They offered the use of the building for the coming general meeting, and as it was exactly what was needed for that purpose, the offer was accepted, and the meeting will be held in a house that will provide living and meeting accommodations at the same time. And the idea of purchasing is quite seriously entertained, if the providence of God shall still seem to point in that direction, as it now appears to do. Should this be done, much worry and delay will be saved.

After one busy day and a night's rest in Hamburg, we were off for Copenhagen, where there was an institute and general meeting in progress. We arrived there just at the beginning of the Sabbath. Here we met Elder Haskell, who has been in attendance at the different Scandinavian annual meetings, Elder Lewis Johnson, M. M. Olsen, and others of the workers in this part of the world, including representatives from Sweden, Norway, and Finland, as well as those from Denmark. We hear excellent reports of the meetings already past, and the one now in progress seems to be blessed of God. There is a goodly attendance. On the Sabbath our hall was well filled. Another week of the meetings remains, and then we go on to the camp-meeting of central Europe, to be held near Neuchâtel, Switzerland.

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.

NEW BRUNSWICK.

ST. JOHN.—Elder F. I. Richardson and I pitched our tent here about three weeks ago. We have had a good interest. The tent has been well filled every evening. Last Sabbath six started to obey the truth. We feel to praise God for what he has done. We can truly say, "It is time for thee, Lord, to work: for they have made void thy law."

Aug. 7.

R. S. WEBBER.

CANADA.

TORONTO.—Acting under the direction of the General Conference, I came here a few days since, to take advantage of the present agitation on the Sabbath question, in this city, to present before the people some points of truth. Toronto has been thus far the paradise of the religio-politician. Everything but the churches is closely closed on the first day of the week. Not a street-car has ever desecrated the sanctity(?) of that day, by running in this city. It is to church or nowhere, on Sunday, and walk at that, unless you are able to keep or hire a carriage, as most of the ministers, of course, are.

A city of nearly two hundred thousand inhabitants coops its laboring men up in their hot tenements on Sunday, and refuses them any means of cheap conveyance to take them where the cool breezes blow,—and all this in the name of the merciful Master. As a result, here is a sample advertisement that may be seen in the papers, and the beer wagon goeth about the street, and if men do not stagger home, they stagger at home; and the wife and children have the benefit of their presence, and of the presence and influence of those who come in to spend the Sunday drinking and gaming with them:—

"A POSTAL CARD WILL REACH US.

ALE and PORTER (better than drugs).
Delivered—\$1.50 PER KEG.

SPADINA BREWERY,
Tel. 1363. KENSINGTON AVE."

There is a great advantage in all this, to the natural man. Instead of a little honest, outside wickedness, many houses are whited sepulchers, and Pharisees are in a majority. On every side the prayer may be heard, "O Lord, we thank thee that we are not like these men, and our beautiful city is not like the rum-soaked, beer-cursed, Sunday-desecrating cities in the States.

Nevertheless, just now many are making a brave effort for more liberty. They are asking for a Sunday-car service, and the fight is waxing warm on both sides; while bill-boards are covered with large posters, in which such words as "THE SABBATH QUESTION" are put in type that can be read for many rods. The papers are full of the discussion, and on both sides there is every sort of opinion, except the right one.

We are getting out some leaflets to be scattered over the city, and by this means we hope that a little ray of God's sunshine may penetrate the fog. Here is a sample extract from a long, two-column article from the pen of one of the reverend divines:—

"THE DIVINE AUTHORITY.

"In maintaining the divine authority of a day of weekly rest, it is not necessary to affirm any special view or theory as to the relation of the Lord's day to the Jewish Sabbath. It is easy to excite odium against Sabbatarians. We are all, I trust, prepared with Paul to maintain Christian liberty against Judaizers. But whatever be the precise relation of the Lord's day to the primitive Sabbath, we cannot but see in the Sabbath of the creation and the decalogue, moral as well as positive elements; and all the Christian nations are at one in regarding the first day of the week as possessed of a special religious character and as sacred to the highest ends. Whatever impairs the sanctity of this day in the minds of men, operates against the work and aims of the Christian church and the interests of religion. To irreligious persons this is a matter of no consequence; to those who believe that the highest welfare of our race is bound up with the prevalence of Christianity, it is a consideration of momentous importance. If any one will be at pains to peruse the addresses, letters to the press, and editorials in support of Sunday street-cars, it will be seen, I think, that the advocates of this measure very generally favor the movement to secularize the Lord's day, and to rob it of the characteristics which are its glory. There are exceptions, perhaps many; but I honestly state the impression left on my own mind. It has actually come to this, that some religious men deem it imprudent to say that they defend the day on religious grounds, and prefer to rest its claims purely on its physical and temporal advantages. These certainly are important, but if the Lord's day cannot be vindicated as a religious ordinance, secularism and avarice, in their blind hatred of everything that stands in their way, will disregard its physical and social benefits, and trample it under foot. With-

out God nothing is strong, and evermore the spiritual good and the temporal good are found to be inseparably connected. Herein appears the wisdom of the divine Lawgiver."

So it seems that though they do not know the origin of Sunday, nor the relation it sustains to the ancient Sabbath, this is not important; they are prepared to enforce its observance by stringent laws; while they at the same time raise the cry of "Christian liberty," to excite easy odium against those who do know what they believe and why. There is one great grief that haunts the otherwise peaceful spirit of their dreams. It is that some of those who do not know the exact origin of the Sunday institution, nor its relation to the ancient Sabbath,—some of them, religious men, too, possibly divines, though this last is hardly credible,—some of them will not say that they know, some of them will not declare that it is divine in its origin when they do not know where it came from. Verily this is strange, and sad, too; for unless they can be brought to do this, the institution of Sunday is not strong; for "without God nothing is strong." After such elaborate preparation of the soil, it would seem that a few seeds of truth might be so sown here as to take root in honest hearts. We sincerely ask God's guidance to that end.

Aug. 11.

G. E. FIFIELD.

KENTUCKY.

SALT RIVER.—The work is prospering among the whites in Louisville. Last Sabbath four were baptized in the Ohio River. They preferred to follow the ancient church by being immersed where there was "much water." These are the first native whites of that city who have ever been baptized into Christ under the third angel's message. One more has signed the covenant since my last report, and we are expecting more soon. To God be all the glory. Remember us at a throne of grace.

Aug. 7.

S. OSBORN.

S. DAKOTA.

HILL CITY.—At the close of the camp-meeting at this place, it was though best that the tent remain to follow up the interest that was apparent among the citizens of the town. The result shows that the decision was wise. Our attendance has not been large, but very uniform, numbering from about forty to fifty, and the interest has apparently increased from the first. The people are kind and respectful, and no open opposition has as yet developed. One lady with three children, aged from seven to twelve, has already decided to keep the Sabbath. Her husband, who has not been able to attend the meetings much, on account of being away from home, is convinced and is very favorable.

Aug. 8.

S. B. WHITNEY.

NEW YORK.

COLD SPRING, PUTNAM Co.—We began work at this place July 11, just one month ago. Our interest and attendance have been good, and we have rejoiced to see some who occupy prominent positions in the place, taking an interest in the third angel's message. Often our tent has not been large enough to seat the congregation. People in this part are usually very slow to make changes in religious views, yet some have already taken their stand for the truth.

The field was an entirely new one, so far as our work is concerned, and it has been like clearing up land before we could sow the seed. Scarcely any one had even heard of Seventh-day Adventists, but we are glad to see the interest there is to hear the truth. Our cash donations have been \$34.22. We have sold over seventy-five bound books of various kinds. Our courage is in God, and in his name we have victory.

H. G. AND ALICE THURSTON,
W. W. WHEELER.

MONTANA.

HELENA.—We came here July 21, pitched our tent, and began services the following Friday night. We are now in the midst of the Sabbath question. Our attendance is good, and there is a deep interest. The tent is quite centrally located on 5th Ave. Elder Watt held a short series of meetings in a hall here in the city last winter, and several then took a start with us. We have begun a systematic canvass of the city with tracts, loaning them, then calling again and taking the first, and leaving others.

Helena is the capital of the State, and we hope to see a good church established here. I have located my family here at 737 5th Ave., and expect to confine my labors principally to the city for several months to come. Any of our people passing

through from east to west will be welcomed at our home. Two persons have already begun to keep the Sabbath of the Lord. Elder Watt is with us in conducting the meetings, and the Lord is giving freedom in presenting the word, for which we praise his name.

W. J. STONE.

ILLINOIS.

CHICAGO.—It is some time since I sent a report, but this is not because I have been idle. Since coming here, the first of April, I have generally held from four to six meetings every week, made many family visits, and kept up correspondence with the friends of the cause, both in this country and in Denmark and Norway.

For the last two weeks or more I have held meetings in a tent, which we have put up on the corner of Seymour St. and W. North Ave., the best central place among the Scandinavians on the West Side. We have already held sixteen meetings, and the interest is deepening. The congregation, that numbers from one to two hundred, is increasing.

The prospect is good to do good on these occasions, and I am so anxious that God's help shall be obtained, both by the speakers and the people. Remember us in prayer to God.

Aug. 7.

J. F. HANSEN,
H. STEEN.

IOWA.

BEDFORD.—Meetings were begun at this place, which is the county seat of Taylor Co., July 22, and have continued each evening and Sunday afternoon. The audiences have ranged from seventy-five to one hundred and seventy-five, and have been composed of a thoughtful class of hearers. Brother M. W. Lewis and wife, from Union College, and sister Graham, from Des Moines, assist in singing, Bible work, and other ways. Sisters Graham and Lewis have been holding children's meetings, which have been both interesting and profitable.

Our entire company has engaged in house-to-house visiting, thus becoming acquainted with the people, and personally inviting them to the meetings. We believe this has had an excellent effect. Last night a large audience came out to hear the Sabbath question presented, and many have manifested an interest in that subject.

Our temporal wants have been kindly supplied by liberal donations of provisions, and by other favors; and on Sunday night the cash donation was \$4.78.

For these favors we give thanks to our heavenly Father, and ask him so to direct us that we may rightly divide the word.

Aug. 9.

J. S. HART,
J. O. BEARD.

MINNESOTA.

PINE CITY.—We have been here about four weeks. We found it a town of about seven hundred inhabitants, about two-thirds of whom are Catholic; many of the remainder are avowed infidels, and a good many of the others are infidels in disguise. We never began tent labor under more unpromising prospects. It seemed for awhile that our efforts would be in vain. We cried to the Mighty One for help, and he heard our cry. The meetings deepened in interest, and the Lord gave his servants power in proclaiming the precious truth for this time, and some have decided to obey, among whom is an Indian and his wife. Last Sabbath we had in our meeting Scandinavians, Americans, and Indians, which shows that the message is going to the peoples, tongues, and languages. We are particularly glad to see the interest taken in the truth by the Indians. It is a pleasant sound to us to hear the Chippewa language in our social meetings.

As the truth goes with power, the enemy is stirred to oppose. So last Saturday night some of Satan's children tore our tent down, hoping thus to hinder the work. The next Sunday morning a goodly number of citizens came and helped repitch the tent. The better class of citizens were indignant at the outrage, and it has resulted in advancing the cause of truth. We are seeking for that power that is descending from above, that we may be efficient workers in the cause of God. Pray for us.

Aug. 8.

W. B. HILL,
C. W. PARKER,
J. F. POGUE.

SOUTH CAROLINA.

GREENVILLE.—I wish again to express my thanks to the dear brethren and sisters who have sent me papers and tracts for missionary work. These papers are doing much good. Eternity alone will reveal the far-reaching influence of this reading-matter which is now before the people. Some have kindly sent rolls of Bible reading leaflets; these are

very acceptable, and I would like more. And when I tell you that I went to the farmers' yard yesterday, with two hundred and fifty papers, and handed them out in less than an hour, and then had others ask for more, you will realize something of the extent of the work here, and also our great need of more papers. I could use a thousand papers a month for some time, if I could get them. The country people are poor, and buy very little reading-matter, and they receive with gladness the papers we hand out to them.

I would also like fifty or a hundred more correspondents to send names to. Please notice the remarks by Brother Webster on this subject in the REVIEW of Aug. 1, and always inclose stamp. I have distributed about one hundred thousand pages of I. R. L. tracts, and over one thousand papers, besides selling about fifteen dollars' worth of books and pamphlets. These papers are doing a work, for I have calls from many small country villages, asking me to go and preach for them, and this will call for more papers and more correspondents.

Brethren and sisters, is it not time that we all should take a more active part in this closing work, and do with our *might* what our hands find to do? There are some difficulties and trials to be endured here in the South, but I rejoice that I am accounted worthy to suffer, even a little, for the Master's sake. And as the days go by, I feel like buckling tight the armor, and entering deeper into the battle. "Thanks be unto God, which always causeth us to triumph in Christ."

J. O. JOHNSTON.

P. S.—Brother F. L. Sawyer would like to have health and temperance tracts sent to him post-paid for missionary work. Address 36 Pinkney St., Greenville, S. C.

WISCONSIN.

WAUPUN.—Our work at this city has met with no material change since my last reporting. The interest and attendance are about as they have been for the last few weeks. A few are deeply interested, and show hopeful signs of accepting the message. The clergy are showing pronounced opposition, but in a very still way. It can be truthfully said of them that they are instant in season and out of reason in warning the people against our work. We are enjoying the blessing of God, and trust that the effort in this place shall redound to the advancement of his kingdom.

Aug. 14.

R. J. WHITE,
J. N. ANDERSON.

PORTAGE AND ABLEMAN.—After our good camp-meeting at Portage, we pitched our tent in that city to hold a series of meetings for the Germans. The attendance was very small from the first, but during the progress of the meetings, a few manifested some interest. As the interested ones could not attend regularly, we deemed it wise, after continuing for more than five weeks, to take down the tent, and follow up the work in some other way. We left brother L. D. Mathe to continue the work by visiting, giving Bible readings, distributing tracts, and holding meetings in private houses. We have hope that some will obey.

J. W. Westphal spent last Sabbath with the church at Watertown, and C. J. Hermann was with the church at Baraboo. At both of these places there is some interest. This week we pitched our tent in Ableman, and held our first service last evening, with a small congregation. This is a place of several hundred inhabitants, a large number of whom are Germans. We labor trusting in the Lord for his blessing and for fruit. As brother J. B. Eitel is laboring in this vicinity in the tract work, he will assist us. Remember this work in your prayers.

Aug. 11.

J. W. WESTPHAL,
C. J. HERMANN.

AMONG THE CHURCHES.—This is my first trip in the district to which the Conference assigned me. I have met with our brethren and sisters at Knapp, Downing, Glenwood, River Falls, and Lucas. I have found the same warm hearts as in other parts of Wisconsin. Truly the people of God realize that their light has come, and are rising with the message. I never enjoyed better meetings than some of these have been. At Lucas the Lord came near, and the promise was fulfilled, to "take away the stony hearts, and give hearts of flesh." At the latter place a cloud has hung over some in the past, but last Sabbath the Sun of Righteousness broke through the gloom, enabling us to see ourselves as God sees us. Confessions were made to God and to each other, and new courage came to those who returned to their first love. Several who lately left the world for the heavenly citizenship, expressed a desire to enter the work. We seldom meet with greater zeal and devotion than was manifested by these young, warm hearts.

I visited some isolated souls that had never lis-

tened to a sermon on the truth. However, these had drunk from the same fountain, and like the rest, their souls are full of the love of God.

Last Sunday I visited a United Brethren Sunday school, five miles from Knapp, after which the superintendent and minister invited me to address them. I accepted, and was cordially invited to visit them again. Truly souls are hungering for the bread of life. At Knapp there is a faithful band of workers together with God, and mutual kindness exists between them and others not of the faith of Jesus. This opens the way to the workers.

I found the church at River Falls few in number; apostasy, removal, and death has thinned their ranks. But like Gideon, they have broken their pitchers, and as they hold aloft the light, they raise the cry, "The sword of the Lord."

May God help his remnant people to pass the watch-word along the line, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

J. B. SCOTT.

July 25.

OHIO.

AFTER our State meeting at Yellow Springs, in May, I visited the Kirtland church, which I organized last winter, after a course of lectures at that place. I was glad to find them all growing in grace, and rejoicing in the truth. Five dear souls were united to Christ by baptism at this time.

June 27 I joined brother O. F. Guilford at Coshocton, where the tent had previously been sent. We pitched the tent in a desirable part of the city, and advertised our meeting thoroughly. Began our meeting Friday evening, June 30, with about twenty present. Our congregations continued so small that at the end of the second week we hardly knew whether or not we ought to continue longer. So we sought the Lord earnestly for an evidence of his will, whether we should remain to work for the few, and he gave us the sign we asked, and it was to remain. We then felt assured the Lord had some souls that should hear the truth there. Our interest began to increase, so that our congregations would average about forty, and the last two Sunday nights our tent was nearly full, and people seemingly were becoming more interested.

As a result, nineteen signed the covenant, and many more acknowledged the truth, but are lacking in faith.

I feel to praise God for his recognition of our desire to trust him, and we attribute all our success to his power and mercy. Monday, Aug. 7, we shipped our tent to the camp-meeting at Mt. Vernon.

Aug. 9.

C. P. HASKELL.

VIRGINIA.

AMONG THE CHURCHES.—Since my last report, after leaving Leesburgh, I returned to Winchester, which has been my home for nearly two years. There we held a very interesting quarterly meeting, the Spirit of the Lord came in, and we enjoyed a blessing from the Lord. All seemed full of faith and courage. I then visited tent No. 2, located at Lookout. This tent was run by two young laborers, and the Lord blessed them in bringing souls into the truth. I assisted them two days, leaving them full of hope. Seventeen in all signed the covenant at this place, for which we praise the Lord.

I then visited tent No. 1, at Raphine, where we had bitter opposition, and hence not much was done; yet the people have heard the message. I then visited the Marksville church, going by way of Basic City, where I had to wait for my train about six hours. This time I spent in looking over the city to select a place to locate a tent, which has since then been sent there. I reached Marksville the same evening, and began meetings the next day, which was the Sabbath. Here I labored one week, during which time we had an interesting meeting, and five precious souls united with the church. Four of them were baptized, and I expect to return soon and baptize one more. The brethren felt rejoiced by the blessing of the Lord.

I next visited New Market. Here I labored with the church one week. Considerable interest was manifested, and one who had been waiting some time, was baptized. I believe a good work can be done here, if the proper effort is put forth.

I then went to the camp ground, at Harrisonburgh, and began to prepare for the camp-meeting. Some of our laborers from abroad came early, and we were glad, for they were good camp helpers as well. We got the camp all prepared, and a good share of the committee work done by the second day of the camp-meeting proper. We had a good meeting; the preaching was just what we needed. On the Sabbath, special work was done for all; and the Spirit of the Lord came in, and we all sought the Lord together. The Lord came in

with a great blessing, which all seemed to enjoy, and many were the expressions of gratitude. Some made their first start to serve the Lord.

Sunday was given to the outside interest. On this day we had two excursion trains, which brought about one thousand people, and all day the camp was full of men, women, and children. To them we gave four sermons during the day, and many seemed interested in the things they heard. A tent managed by Elders G. B. Tripp and D. A. C. Neff will follow up the work here. In harmony with the wishes of this Conference, and by the counsel of the visiting brethren, I will remain here for awhile, and help Elder Tripp in getting acquainted with this field and work. When this work is completed, I will go home to see my family, which I have not seen since the General Conference, and then I will go to North Carolina to join Elder Shireman in that field, according to the recommendation of the General Conference.

Address me at Winchester, Va., until further notice.
F. M. ROBERTS.

VERMONT.

TYSON.—We failed to arouse an interest at Ludlow sufficient to warrant us to remain, so we took down our tent, and came to Tyson, a small village situated five miles from Ludlow. We began meetings here July 18.

Our congregations have not been large, but for the size of the place, we have a good attendance. We have not found much opposition so far. We are now about half through with the Sabbath question. Nearly all who have heard us seem to believe we are teaching what is taught in the Scriptures; but many are avowed unbelievers in the Bible, and many others are Spiritualists. Some of these are interested. We hear of one man and his wife who have decided to keep the Sabbath. We hope that others will decide before we take down our tent to go to camp-meeting. We are expected to ship the tent to the camp-meeting at Waterbury, and this may cause us to stop work right in the midst of an interest.

There are other districts near by where work can be done to advantage, and as houses can be secured at this place, and at the neighboring districts also, we hope that whatever interest we have now, or may develop before we take down the tent, can be followed up immediately after the close of the camp-meeting. Our work at Ludlow was not wholly lost, as one brother who had recently decided to keep the Sabbath, was benefited, and his wife joined with him in this obedience. We believe that what work we have done or may do before the camp-meeting, is simply the introduction of a work that must be followed up steadily in the future.

People are quite friendly. We have a number of homes open to us where we are visiting and teaching the truth. We are furnished an organ, a lot for our tent, and lumber for seating, free. An organist has kindly rendered the music for the meetings. Quite a share of our food is given us by those who are attending the meetings. Most of these favors are coming from those who were entire strangers to us three weeks ago. We have been obliged to put a large stove in our tent, and build a fire at least half the evenings that we have held services here. This seems rather novel for July and August, but evenings in the Green Mountains are cool. Our courage is good.

WM. COVERT,
I. E. KIMBALL.

MAINE.

FALMOUTH.—We came to this place and began a series of tent meetings the evening of June 22. The interest has been good from the first, and the attendance quite fair. Falmouth is a small village some five miles from Portland. There are a great many Danish people who live in and around the village, and last winter and spring there was a great interest awakened among them by the earnest labors of sister Jane Iveson—who is now at Battle Creek, taking the Nurses' Training Course—and her brother's family that lives here. I came to North Deering last March, and held some meetings there, and a few at this place, and as the result of our efforts, two Danish families accepted the Sabbath. This of course excited the Danish ministers, and they became very much alarmed, and went to preaching against us, and laboring from house to house, telling the people that we were the false prophets who should come in the last days, that the Old Testament was not for the common people to read, and that Jesus Christ died a Jew, but was raised a Christian, etc., etc. We tried to get a house in which to hold some meetings, but were refused, hence it was thought best to bring a tent here, that we might be enabled to follow up the interest awakened. Nearly all can understand the English language, but notwithstanding this,

the ministers have made it quite hard for us to get at this people. In spite of all their efforts, many have attended our meetings, and have become very much interested; some are deciding to obey, and others, we hope, will soon take their stand with us.

A goodly number of the English people are attending, and many have become deeply interested, and we have good reason to believe that some of these will accept the truth. We have put into the hands of the people thousands of pages of reading-matter, both in Danish and English, and nothing short of eternity will reveal the results. The Lord is working here, for which we praise his holy name. We have received nearly thirty-five dollars in donations, and our temporal wants have been pretty well supplied. We have our tent pitched on brother Andrew Iveson's land, and he and his brother have rendered us great assistance by way of boarding, and furnishing oil for our lamps. Sister Marilla Mawson is with us, and has rendered us valuable help in playing the organ, singing, and visiting. Elder Jayne and family spent a few days with us, also Mrs. Huffman, all of which we appreciated very much. We will remain here until the time when we will have to ship our tents to Bath, at which place the camp-meeting is to be held from Sept. 1-10. We are of good courage in the Lord, and feel thankful for the privilege of having some humble part in the Master's work.

Aug. 7. M. G. HUFFMAN,
C. W. KENISTON.

PENNSYLVANIA.

RAYMOND, POTTER Co.—After our meetings at Port Allegany and Wright's, we came to Raymond, Potter Co. It was near this place that we spent some of the happiest days of our Christian experience. It had been over thirty years since we had been in this part of the county. It was a pleasure to meet some of the pioneers of the cause, with whom we enjoyed some very precious seasons about forty years ago.

Since we came here, six have been baptized who accepted the truth last winter under the labors of brethren Hibbard, Mattson, and Baierle. Seven united with the Raymond church. There are others who we expect will be baptized in the near future. The Lord was present by his Spirit at our quarterly meeting services. The tithe amounted to \$74.00.

It was in this county that the third angel's message was first preached in Pennsylvania over forty years ago. It was first introduced here by brethren J. N. Andrews and Hiram Edson. Afterward, brethren W. S. Ingraham and A. S. Hutchins came into this county to labor, and later still J. N. Loughborough and R. F. Cottrell came here. Elder James White and wife held a tent meeting here about that time. May the members of this church press together, and love each other, as Christ has loved us.

Aug. 11. J. L. BAKER,
CHARLES BAIERLE.

WAYNESBURGH, GREEN Co.—I left Battle Creek, Mich., May 7, after being there thirteen weeks, taking treatment. I gained a rich experience in many things while there. I was treated very kindly by all the nurses, and have many kind remembrances of the Sanitarium. Choosing rather to die with the harness on than off, I have gone into the field again. My first work was at Youngsville, Warren Co., May 12, where I held sixteen meetings in ten days. Four were added to the church during my short stay, and I am hopeful of six more soon.

May 22 I started for Pittsburgh, and held one meeting there. I found the work increasing. From there I went to Midway, to see brother D. T. Bourdeau, who was well and of good courage and hopeful of success. A number of families of Belgian French have taken hold of the truth. I talked to them, and brother Bourdeau interpreted. I found the Spirit of God was doing its work on their hearts. I stayed over the Sabbath at Washington, when I returned to Pittsburgh, and baptized two. I then attended our good camp-meeting at Williamsport.

June 14 I went to Emporium and Rich Valley. Here I held eight meetings, and baptized one. I held several Bible readings, and left four hopeful ones nearly ready to join the little company there. Here are a few faithful workers. May God bless them much, so that their number may soon double. The Lord is leading them.

June 23 I started for Youngsville again to hold quarterly meeting with that church. Here I was joined by brother I. N. Williams. At this good meeting, one more joined the church. Many places around here are calling for help.

June 27 I went to Erie City, Pa., to see brethren O. E. Davis and C. A. Baker, who left Battle Creek as canvassers to labor in Pennsylvania this season, in behalf of health and temperance work. I found them doing a noble work indeed in several

ways. They had sold about seven hundred dollars' worth of books, were holding four Bible readings a week, and had organized a Sabbath-school of eight members.

June 29 I went to Pittsburgh to attend quarterly meeting there. Held six meetings and a number of Bible readings. One was baptized. Then I held quarterly meeting with the Washington church. July 8 I was joined by brother W. H. Walton and wife, who are to be with me this summer in my tent effort. The elder has moved away, and the deacon is canvassing in Williamsport for "Two Republics." This leaves the church weak. The church officers should find work nearer home, so that they could look after the little flock.

We have now pitched our tent in Waynesburgh, Green Co., Pa., and began meetings July 20. Have now held six meetings, with increasing interest and numbers. This town is the county seat, and has over two thousand inhabitants. The Cumberland Presbyterian College is located here. The prejudice is giving away. My health has rapidly improved since I left Battle Creek. More work given, more strength added. To God be all the praise! All my correspondents please address me here. Pray for us.

J. G. SAUNDERS.

INDIANA CAMP-MEETING.

THIS camp-meeting was held from Aug. 8-14, as appointed in the REVIEW, at North Indianapolis, on the same ground as last year. It was preceded by a six days' workers' meeting. Aside from the ministers in the State, brethren Prescott, Farnsworth, Evans, Colcord, and the writer assisted in the labors of the meeting. Brethren Farnsworth and Colcord were there from the first. I arrived upon the grounds the afternoon of the 3d, and found the camp ground quite well prepared, over three hundred being already in camp, and the meetings were well under way. The interest increased, both among those in camp and the outside attendance, to the close of the meetings. The Conference Committee had feared that, owing to the stringency of the money market, and continued drouth, the attendance of our people might be less than last year, but in this they were most happily disappointed; for there were 125 tents upon the ground, whereas there were last year only 103. The number of campers was 829, an increase of over two hundred in the size of the encampment over the previous year.

This camp-meeting differed in many features from former ones, in that more time was taken for giving instruction in various lines—to parents, to church officers, and to ministers and workers. To make the instructions to ministers more effective, we tried to heed literally what is said in "Gospel Workers," pp. 229 and onward, relative to "camp-meeting labor," "giving each something to do, and holding them responsible for that labor," etc. To this end the camp was divided into three parts, with a leader over each. The ministers, licentiates, and Bible workers were also divided into three divisions, one third being placed under each of the leaders. The work assigned them was to find the condition of every camper, and to engage in personal labor for the discouraged, backslidden, and unconverted, old or young. With this, and the revival services, youth and children's meetings, etc., much good resulted. On the 13th, late in the afternoon, as brother Farnsworth and myself were leaving for the Ohio camp ground, eighty candidates for baptism and a congregation of nearly two thousand people, who had just listened with deep interest to a stirring discourse from brother Prescott, upon the Sabbath question, were starting for the river near by.

The business meetings of the Conference, and other associations, held in connection with the camp-meeting, passed off harmoniously. The Conference officers remain the same as last year, except that the name of H. M. Stewart was substituted for that of brother R. B. Craig, who is soon to go to South America. Four churches were received into the Conference. The total membership of these churches is sixty-seven. The Conference voted that brother Luzern Thompson be ordained to the work of the gospel ministry. The report of the standing of the Conference showed that it was composed of 54 churches, with a membership of 1,402. These paid a tithe of \$9,897.99. This was an increase of tithe over the previous year of \$2,065.50. The increase for the year reported at the last Conference was \$666.24.

The report of the Sabbath-school Association showed the present number of schools as 71. Last year there were 51. The present membership of the schools is 1,360, being an increase in members over last year of 259. The schools donated of their offerings, for foreign missions, \$544.83. The Sabbath-school offering on the camp ground was \$63, last year it was \$50. On first-day morning, Aug. 13, the offering to missions collected on the

camp was \$74.52, with pledges to the \$255,000 fund of a little over five hundred dollars. The first-day offerings to missions for the last year were \$524.34. It was also reported that with an average of twenty canvassers, the book sales for the year amounted to \$11,000, which was a little better showing than last year, when thirty sold \$16,000 worth.

As the result of this camp-meeting, thus far apparent, many of our people found peace in believing in the righteousness of Christ. A large portion of those baptized were those who found pardon during the camp-meeting. The cause in Indiana is on the rise. The church in Indianapolis is increasing in numbers. The effect of the camp-meeting just closed there has been to deepen the interest in many minds in that city. May every soul professing the truth rise with the message. It is our heaven-bought privilege thus to do. I am now on the Ohio camp ground. The Lord is here also, in the assembly of his people.

Aug. 14.

J. N. LOUGHBOROUGH.

QUEBEC TRACT SOCIETY PROCEEDINGS.

THE thirteenth annual session of the Quebec Tract Society was held in connection with the camp-meeting, at Ayer's Flat, June 29 to July 3.

FIRST MEETING, THURSDAY, JUNE 29, at 9:45 A. M.—The President, H. E. Rickard, in the chair. Elder Jones opened the meeting with prayer, after which the report of the previous annual session was read and approved.

The President made some remarks concerning the canvassers' institute which has just closed, expressing great confidence in the benefit of such institutes.

The Chair being empowered to appoint the usual committees, named them as follows: On Nominations, G. A. Cushing, F. D. Taylor, H. A. Lewis; on Resolutions, I. D. Van Horn, D. Dingman, Mrs. A. E. Taylor.

Adjourned to call of Chair.

SECOND MEETING, FRIDAY, JUNE 30, AT 5 P. M.—

The Secretary read the report of missionary work according to reports received, for year ending June 30, as follows:—

No. of letters written,	65
“ “ received,	25
“ Bible readings held,	11
“ missionary visits,	113
“ periodicals distributed,	88
“ subscriptions obtained for periodicals,	101
“ pp. books, tracts, and pamphlets sold, loaned, and given away,	8,084
“ pp. subscription books sold,	\$41,972
“ subscription books sold,	1,422
Retail value of subscription books sold,	\$3,109.13.

The province agent gave a report of the canvassing work during the year, of which the following is a summary:—

No. of agent employed,	16
Average no. of canvassers per week,	4
No. of days' work,	683
“ orders taken,	1,476
“ books delivered,	1,222
Retail value of orders,	\$3,270.25; of books delivered,
	\$2,670.25.

Of the 1,476 orders, all were for “Bible Readings,” with the exception of 104 for “Patriarchs and Prophets,” 49 for “Great Controversy,” 51 for “Man, the Masterpiece” and “Ladies' Guide.” The Committee on Resolutions submitted the following report:—

1. *Resolved*, That the Quebec Tract Society adopt the recommendation of the Conference to pay the sum of thirty dollars to the South Stukely church of Seventh-day Adventists for the use of room occupied by said society, the same to be applied toward paying the debt on the building.

2. *Resolved*, That the Quebec Tract Society is willing to enter into an agreement with the Toronto branch of the REVIEW AND HERALD Pub. Co. to take charge of the canvassing work in the territory of this Conference for REVIEW AND HERALD subscription books only, with the provision that two and one-half per cent of the profits accruing therefrom be given to the Quebec Tract Society.

3. *Resolved*, That in view of the short time in which we have to work, and the willingness of many of the people of the world to read, and the earnest longings of honest and humble hearts to know the truth for our time, we arrange for a large and extensive sale, and other means of circulating our books, tracts, and periodicals, not only among our own people, but everywhere in our Conference, and in the world.

The report was accepted by vote. Remarks were made upon the second resolution, showing that the REVIEW Office would employ the province agent, and provide for, and be to the expense of, all institutes.

The Nominating Committee submitted its report, as follows: For President, H. E. Rickard; Vice-President, A. E. Taylor; Secretary and Treasurer, Mrs. A. E. Taylor; Province Agent, A. E. Taylor; Directors: Dist. No. 1, J. H. Hammond; No. 2, C. L. Frost; No. 3, H. A. Lewis; No. 4, J. E. Gobielle.

It was mentioned that the province agent would

hold office only until the arrangement called for in Resolution 2 is made.

The report was adopted, and officers were elected, each name being voted upon separately.

The Treasurer's report is as follows:—

RECEIPTS.	
Cash on hand, July 1, 1892,	\$ 35 41
“ rec'd on sale of subscription books, 1,627 14	
“ “ “ books, tracts, and periodicals,	126 36
“ rec'd on loans,	239 27
“ “ Christmas offerings,	91 24
“ “ first-day “	53 50
“ “ free-will “	28 00
“ “ sundries,	72
Total,	\$2,201 64
DISBURSEMENTS.	
Cash paid to laborers, this year's settlement,	\$ 200 25
“ paid to publishing houses,	1,530 31
“ “ loans,	157 10
“ “ Christmas offerings,	91 24
“ “ first-day “	25 00
“ “ postage and stationery,	31 99
“ “ sundries,	58 63
“ on hand, July 1, 1893,	107 12
Total,	\$2,201 64

Adjourned *sine die*.

H. E. RICKARD, *Pres.*

Mrs. A. E. TAYLOR, *Sec.*

WEST VIRGINIA TRACT SOCIETY.

Report for Six Months, Ending, June 30, 1893.

No. of letters written,	186
“ “ received,	53
“ missionary visits,	7,324
“ Bible readings held,	41
“ persons attending readings,	56
“ subscriptions to periodicals,	32
“ periodicals distributed,	3,026
“ pp. books and tracts distributed,	620,451
Cash received on subscription books, \$1,250.90; on books, tracts, and periodicals, \$221.17; on annual offerings, \$101.43; on first-day offerings, \$141.43; on home missions, \$3.81; on fourth-Sabbath offerings to International Tract Society, \$1.76; on fund to South Lancaster Academy, \$51.	
T. E. BOWEN, <i>Sec.</i>	

VERMONT TRACT SOCIETY.

Report for Quarter Ending June 30, 1893.

No. of reports returned,	67
“ letters written,	98
“ “ received,	30
“ missionary visits made,	142
“ Bible readings held,	85
“ persons attending readings,	70
“ periodicals distributed,	1,542
“ pp. books and tracts sold, loaned, and given away,	58,040
Cash received on books, tracts, and periodicals, \$208.45; on sales of subscription books, \$54.07; on fourth-Sabbath and other donations, \$8.79; on membership and special donations, \$1; on first-day offerings for foreign missions, \$49.67; on donations received from others not members, \$28. Total, \$349.98.	
LIZZIE A. STONE, <i>Sec.</i>	

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending June 30, 1893.

No. of church-members,	1,231
“ reports returned,	296
“ letters written,	489
“ “ received,	239
“ Bible readings held,	228
“ subscriptions obtained for periodicals,	356
“ periodicals distributed,	18,317
“ pp. books, tracts, etc., distributed,	3,430
“ “ “ “ furnished to members by librarians,	13,882
Retail value of books, etc., furnished members by librarian,	\$28.45.
G. M. BROWN, <i>Sec.</i>	

LETTER FROM ELDER CADY.

Our ship stopped at Tahiti about a month. We left brother and sister Chapman there, comfortably settled, and came to Raiatea, bringing brother Read and wife with us. Raiatea is an island about one hundred and thirty miles from Tahiti, and in the same group. It has twenty-four hundred inhabitants. Henry Dean, a brother of Paul Dean, of Tahiti, lives here, and has been keeping the Sabbath with his family for some time.

We found but little interest when we came, but we visited them in their homes, and cared for their sick, while trying to break the bread of life to them, and they soon gained confidence in us and our work. Their pastor did all that he could to destroy our influence, by circulating false reports about us, telling them that our Bibles are different from theirs, and that if they should visit the ship, they must be excommunicated.

After visiting the queen of Raiatea, she called for a counsel of the governors and leading men of her little nation, to decide upon asking one of our

missionaries to remain on their island. After much discussion, it was left with the queen to do as she thought best about it, and she has invited us to remain. The houses here are made mostly of bamboo, with a thatch roof. The queen has invited us to live with her in her house, while one is being built for us.

The ship will go from here to Fiji, calling at some small islands where there are no harbors, on its way, and from there to Norfolk Island, where brother Cole and wife are expected to labor. We now expect that it will return from there to America to get some more missionaries, going by the way of Pitcairn Island.

We heard a few days ago that the people at Rurutu are waiting patiently for a missionary to come and labor for them; that they wanted to keep the true Sabbath, and spoke to their missionary about it, hoping that he would lead out in the matter. But he would not, so they are waiting for a missionary to be sent to them on the “Pitcairn.” We believe that a great amount of good might be done here if we only had the men, and we are made sad when we have to say to them, “You will have to wait till some one can be sent.” May the Lord send forth more laborers into his harvest field. Truly the isles are waiting for God's law. While the people of other islands are calling loudly for help, we felt that we could better afford to let them wait than to put off the people of this island. May the Lord greatly bless in his work here, as well as in other parts of the great harvest field.

Our address will be Raiatea, Society Islands, South Pacific Ocean.

B. J. CADY.

June 18.

IT IS KNOWN BY ITS FRUITS.

I HAVE read and reread with increasing interest, “Steps to Christ,” and it has proved a great blessing to me in my Christian experience, especially the chapter entitled “Growing up into Christ.” In adding my mite in its circulation, in connection with our mission work, I have been cheered during the last few months with the following experiences:—

One of our Bible workers, at the close of a reading, left a copy of “Steps to Christ.” The next week the lady said, almost the first thing, and with enthusiasm, “If we were living in the days of prophets, I should certainly say that ‘Steps to Christ’ was written by inspiration; it is so good.”

After a careful perusal by a young man who had formerly been a Roman Catholic, he said he was forcibly impressed with these thoughts: “The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. ‘Come now, and let us reason together,’ is the Creator's invitation to the beings he has made,” etc.—P. 43.

A lady of education and refinement, but a total stranger to divine grace, while reading the third chapter, on “Confession,” was so impressed that she knelt in prayer (the first time in her life), weeping and confessing her sins. Soon after, she sent for my wife, wanting her to explain this new experience, saying, “What does it mean? I was never so happy in all my life.”

After giving a lengthy reading on the “Gifts of the Spirit,” to a very intelligent Baptist family that had been prejudiced against the Sabbath, we received the following response:—

“Cincinnati, April 25, 1893.

“Dear Brother in Christ:—

“I have just finished one of the books you so kindly loaned me, ‘Steps to Christ.’ It appeared to me, as I read, that every word and line ought to be underscored. I never perused a book with more interest; every word seemed to be filled with inspiration. I want it in my library,—yes, on my desk to take up on every occasion, and partake of the rich fruit that clusters on every page. Will it be asking too much, if I request you to buy me a copy? I will pay you for the same on delivery.”

W. H. SAXBY.

“BEFORE THEY CALL, I WILL ANSWER.”

ISA. 65:24.

AGAIN the life-line has been thrown out from heaven to me. Some of the readers of the REVIEW will recollect that in January, 1891, the instruction of James 5:14, 15 was carried out for me, and I was healed of consumption and heart trouble.

Fifteen months ago, because of my health again failing me (but not the same difficulties, the physician testifying upon special examination when I came, that my heart and lungs were all right now), I had to give up my canvassing work, and finally, as the last resort, about eight months ago I came to the Sanitarium for treatment. I underwent two surgical operations; from these I did not improve as have others. I have been in a worse condition since these operations than I was before I came.

My case I knew was a hopeless one, having before me the prospect of earning my living through pain and sufferings by working at my trade (dress making) lying in bed. He who does not desire to have his children suffer, did not will it thus. After quite a schooling, I was brought to this point: Did I believe all things were possible with God? and I said, "Lord, I will take you at your word for what you are." Then it was impressed upon me that the Lord would be pleased to heal me. While I was confident that if I ever came out of my condition, it would be only by the Lord's power, I questioned whether it would be his will to heal me now, or after I had taken the ten months more of treatment. The answer came, "Plunge in to-day and be made complete." I immediately sent for the elders; but in the purpose of God, there was a delay of several days. The one I had written to, came the fourth day, after I was healed, consequently we could not do as James says; for that is for the sick. I was well, and we could only praise him for what he had done. I have never had to lie down for even one moment since I realized that healing power was bestowed upon me. This was July 25, 1893, at break of day. I am, and have been ever since, perfectly well in every respect. Surely my strength is renewed like the eagle's, my health sprang forth speedily. Eccl. 3: 14 tells who did it. To him be all the praise. No prayer for healing had been offered by me. I expected to do as I did when healed before, let my prayer ascend with those of others, when the anointing was done.

The last clause of the above-mentioned scripture tells why God did it, that men should "fear before him." Brethren, will we do it? My attending physician felt sure that it was my duty to continue to take my treatment to aid nature. I thought I might as well be told to lie in bed after I was healed, as to do this. The second clause of this text made my duty plain upon this point. All the treatment I could then take could not be of benefit, since the work was done. God does not need the help of man, when performing his work, but rather, we must have his help in everything we undertake to do.

Since my last healing, a thought presented itself like this: The physician said he found you in a terrible condition, that he had to perform a most critical operation, and told you how careful you must be for a year after such operations; that you must not ascend stairs, canvass, sew on machine, etc. But I said that this is the Lord's case now, and all things are possible with him. And it is done. I go where duty calls, irrespective of my former condition. I work hard every day, and am just as well in the evening as in the morning. I do not see how I could be any better. Nothing I can do, can take from what God has done for me, unless I sin in over-working, as has always been my way, or in some way violate the laws of nature.

When I was healed, in 1891, I expected never to be sick again. This shows how far our ideas and ways are from God's ways and purposes concerning us. I can now say, in the words of the psalmist: "It is good for me that I have been afflicted," and I would willingly suffer the same again if thereby one doubting Thomas could be brought to see and believe in the power of God to heal now, as when our compassionate Saviour was upon the earth, healing all, and casting out devils. Out of Mary he cast out seven, not all at one time, but at seven different times. (See "Spirit of Prophecy," p. 377.) Twice he has rebuked disease, and given me my freedom from all my afflictions. How many times more he will do it for me, I know not; but this I know, he does not weary with our oft coming. Heaven is full of blessings for us; do we want them? will we take them? We are to have them for the asking, and especially if we will accept them when proffered to us.

Jer. 3: 14 tells us what we are. I have acknowledged it true in my case, and have turned to him. I feel that there has been a wedding, that he has betrothed me to him, as Hosea 2: 19, 20 says. I have been an Adventist twelve years, and am just beginning to get acquainted with my heavenly Father. Verse 20 says we shall know him. Precious promise!

The Saviour said certain signs were to follow those who believe, and that they should do greater miracles than did he. Isn't the time for these things right upon us? Are we where he can use us that his name be exalted, and get glory in whatever way he shall choose? Words fail me to express my gratitude for his word, and for healing again. Soon redemption's song will be sung; then and only then can I praise him enough.

Battle Creek, Mich. L. V. PORTER.

NOTE FROM BROTHER WEEKS.

I wish to offer a tribute of praise to God for deliverance from the power of the enemy. For several years my trials have sometimes seemed greater

than I could bear. The enemy would come in like a flood, and it would seem as though I would be overwhelmed. But, praise God, his Spirit would lift up a standard against the enemy just in time to save me from destruction. But now the cloud is lifted, and the future looks light. Great difficulties are removed by God's grace, and I feel to go free. I would, in gratitude to God, lay all upon the altar of sacrifice for the salvation of souls for whom my Saviour died.

ALBERT WEEKS.

Special Notices.

NOTICE!

ALL students who expect to attend the Battle Creek College during the coming year are requested to forward their names at once, stating the time of entrance. Those who desire rooms at the College Home, and have not already engaged them, should do so without delay. Calendars will be forwarded on application. Address all communications to Battle Creek College, Battle Creek, Mich. W. W. PRESCOTT.

RAILROAD RATES TO THE TRAVERSE CITY, MICH., CAMP-MEETING.

WORD has just been received from the Toledo, Ann Arbor & North Michigan railway, stating that they will make reduced rates at one and one-third fare from stations Mt. Pleasant to Frankfort inclusive, tickets to be sold Aug. 21-28, limited to return Aug. 29. They also have tourists' rates in effect from all points on this road, which are one and one-third fare for the round trip.

A. O. TATT.

ILLINOIS, NOTICE!

We are happy to announce that reduced rates have been granted to persons attending the Northern Illinois camp-meeting, to be held at Streator, Aug. 28 to Sept. 4. The reduction is the usual one and one-third fare, on the certificate plan, over the Santa Fé, Burlington & Quincy, Chicago & Alton, Wabash, Rock Island & Illinois Central railroads, from points within a radius of seventy-five miles from Streator. These rates also cover the time of the workers' meeting, Aug. 21-28.

ILL. CONF. COM.

SOUTH LANCASTER ACADEMY.

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

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

NOTICE TO WASHINGTON.

THERE will be a camp-meeting for the northern part of the North Pacific Conference, at Seattle, Wash., on the same ground used for the purpose last year, Aug. 29 to Sept. 4. There will be general meetings for central and southern Oregon at the following places:—

Eugene,	Sept.	13-18
Coquille,	"	20-25
Grant's Pass,	"	28 to Oct. 3

Tents for the Seattle meeting will be furnished for \$2.50 to \$2.75. As they must be shipped from Portland, orders should be sent at least ten days before the meeting, to the North Pacific Conference, 737 E. Taylor St., Portland, Oregon.

Although the financial depression is severely felt, especially in the northern part of the Conference, we hope that it will only serve as an incentive to the "little flock" to be the more earnest in seeking the kingdom of God and his righteousness. These meetings will be important seasons of refreshing to those who come seeking the blessing of God.

J. E. GRAHAM.

TENTS FOR THE LANSING CAMP-MEETING.

THOSE desiring tents for the Lansing camp-meeting should write immediately to the undersigned, stating the size of the tent that they desire. We have about twenty tents, 16 x 22 ft., and the other tents will be 12 x 16 ft., and perhaps a few smaller. We expect this will be the largest camp-meeting that we have had in Michigan, and it is with considerable difficulty that we are able to secure tents to accommodate all. We have to

rent tents from Grand Rapids, Detroit, Battle Creek, etc., and all who want tents for the Lansing meeting should therefore write immediately, stating size of tent and all the particulars.

We would like to say a word concerning stoves for our Lansing camp-meeting. It is very expensive for us to rent stoves to be used on the grounds, and they cost an individual nearly as much as it would to go and have a sheet-iron stove made to order. Most any tinsmith can make you a good sheet-iron stove two feet long and from 10-12 inches high, with one elbow and four lengths of pipe, for about \$2.50 or \$2.75; this you can pack in a small box and ship to Lansing for twenty-five cents; then you have your stove left, and it will last you for several years. That is much better than to come to camp-meeting expecting to rent stoves; for most of them are very unsatisfactory for you, as well as ourselves. Therefore we request all our brethren who want stoves to get them made. This will save you much expense, and be more satisfactory to you.

We trust that all our brethren in the State will attend this camp-meeting. All who wish to rent stoves and tents at Lansing, should write at once.

I. H. EVANS.

Ovid, Mich.

The Sabbath-School.

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

THE FIRST EPISTLE OF PETER.

LESSON X.—CHRISTIAN STEWARDSHIP.
1 PETER 4. 9-11.

(Sabbath, Sept. 2.)

REVIEW questions:—

- (a) In view of what should we arm ourselves to suffer?
- (b) What is put to death in this suffering?
- (c) How will those who are carnal in heart regard this turning from evil?
- (d) What injunctions are given in view of the end?
- (e) What is the crowning grace of the Christian?

I. Hospitality. Verse 9.

- 1. In what spirit should hospitality be extended?
- 2. Should this be limited to brethren alone? Heb. 13: 1, 2.
- 3. What does Christ say of those who receive or reject even the least of his children? Matt. 25: 40, 45.

II. Spiritual Gifts. Verses 10, 11.

- 1. What has every man received? (See note.)
- 2. From whom does he receive these gifts?
- 3. Through what mighty power?
- 4. Name some of them.
- 5. What are they called by our Lord?
- 6. For how long were they given? For what purpose?
- 7. To how many were they given?
- 8. As every one has received, how should he use?
- 9. Why is God's grace called "manifold"?
- 10. How should he who aims to instruct, speak?
- 11. How should he who serves, minister?
- 12. What will be the effect of this?

NOTE.

THE Revised Version of 1 Peter 4:10 reads: "According as each hath received a gift, ministering it among yourselves as good stewards of the manifold grace of God." God's grace is here said to be manifold, because manifested in so many ways in the church of God, even as the many-angled glass object reflects the light shining upon it and through it. This grace comes through the gracious Spirit of God (Eph. 4:7; 1 Cor. 12:4); these gifts of God's Spirit are given to every one who is Christ's (Rom. 8:9; Eph. 4:7), to profit, or increase (1 Cor. 12:7), divided not according to the will of the man, but the wisdom of the Spirit (1 Cor. 12:11); these gifts were bestowed upon the church when Jesus left this world (Eph. 4:8), for the perfecting of the saints, for the work of the ministry, for the building up of the body, or church of Christ (verse 12); and these gifts will continue according to the measure of faith and consecration of the church till the perfect day, or till Christ comes. 1 Cor. 13:8-10; Eph. 4:13. Some of these gifts are mentioned in Rom. 12:6-8; 1 Cor. 12:8-10, 28; Eph. 4:11.

In Luke 19: 12-17 these gifts are by our Lord called pounds (the highest denomination of Roman money); in Matt. 25: 14-30 they are called talents (the highest denomination in Jewish money), thus showing their great value. These talents and pounds are given by the same one that gave the gifts, to the same ones, at the same time, for the same purpose, to continue the same length of time; they are therefore the same. The solemn importance of this stewardship is given in these parables; they should be studied in connection with this lesson. Does any one think he has no gift? Let him be assured if he is the Master's "own servant," he will be given according to his ability to use. Matt. 25: 14, 15. Ours is the consecration; God is the giver.

"The Lord calls for every talent and ability to be put

to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort; the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom he has sent."—*Mrs. E. G. W., in Conference Bulletin, 1893, p. 420.*

News of the Week.

FOR WEEK ENDING AUGUST 19, 1893.

DOMESTIC.

—Forest fires are reported at Matchwood, Minn., and also near Chippewa Falls, Wis.

—Up to date there have been suspended 6,472 pensions granted under the act of June 27, 1890.

—Lieutenant Peary's polar expedition is reported to be storm-bound at Davis' inlet, North Labrador.

—Secretary-of-State Gresham has offended some very religious people by going to the World's Fair on Sunday.

—The Iowa Republican convention has officially declared that prohibition forms no part of the Republican platform.

—Money is much more plentiful than it was a few weeks since, and the business outlook has been sensibly brightened thereby.

—The Senate hotel in Chicago burned Aug. 14. Seven lives were lost, and sixteen received injuries more or less severe.

—The most disastrous fire in the history of Minneapolis, Minn., occurred in that city, Aug. 13. Property to the value of \$1,600,000 was destroyed.

—The low price of wheat is inducing many farmers in the West to feed it to their hogs. They report it much more profitable than selling at present prices.

—President Cleveland has returned from Washington to his home at Gray Gables, Mass. He goes by the advice of his physicians for rest and recreation.

—The University of Michigan conferred 731 degrees upon graduates at its late commencement, which is said to be the largest number ever conferred at one time by an American college.

—The discussion of the financial condition of the country and the remedy for it, is now on in Washington. Much intensity of feeling is displayed by those taking part in the discussion.

—Two southern universities, those of Tennessee and Alabama, have lately decided to admit women. The faculty of the University of Virginia has recommended that women be admitted to that institution.

—The prolonged drouth throughout the West was broken by general rains from Aug. 10-15. The rain was not very evenly distributed, but on the whole, much good was done, and the outlook for crops is more promising.

—Another East India Prince, Maharajah Sir Waghji Thokore, Sahib of Morvi, accompanied by his son, Prince Lakhdhiya, and Colonel Humphrey, of the British army, arrived in this country last week on his way to the World's Fair.

—The new Methodist Book Concern building at Cincinnati is rapidly approaching completion. It will cost, without the ground, about one hundred thousand dollars, and will be one of the most imposing and substantial business houses in that city.

□—The iron and steel mills at Pittsburgh, Pa., which closed on account of the financial depression, have resumed work again, employing 500 more men than when they shut down. Reports of a similar character are heard from many of the New England States.

—The Congress of Arbitration and Peace assembled in Chicago, Aug. 14. The attendance was not large. Statistics presented before the Congress showed that Germany on a peace footing has one soldier to each ninety inhabitants, and France one to each sixty-eight inhabitants.

—At a silver mass-meeting of two thousand people in Spokane, Wash., on Aug. 2, a resolution was passed demanding that "our Representatives in Congress shall oppose the repeal of the Sherman law, unless a substitute bill is passed for free and unlimited coinage of silver and gold, at the ratio of sixteen to one."

—The commerce destroyer "Minneapolis" was launched in the presence of thousands of spectators at Cramp's shipyard, Aug. 12. It was the fourth launch of a government war vessel within a year, the others being the cruiser "Columbia," and the battleships "Indiana" and "Massachusetts."

—Slight earthquake shocks were felt in San Francisco, Oakland, and Sacramento, Cal., early last week. At San Diego on Tuesday two shocks were experienced,

and at Santa Rosa on Tuesday the severest earthquake since 1868 occurred. Considerable damage was done in the way of falling chimneys, broken windows, etc.

—The judges in the Bering Sea arbitration have rendered their decision. In general the decision is favorable to Great Britain. The decision provides for a closed season which will fully protect the seal fishery, and forbids the use of firearms in the killing of seals. Messrs. Phelps and Candert, United States counsel in the case, declare that the decision grants the United States all they expected to gain. Canadians are not entirely satisfied with the decision.

FOREIGN.

—The whole number of Jewish immigrants arriving at Chicago during July, was 778. Of this number 563 came from Russia.

—The present king of Siam is the ninth son of his father, and he was selected from eighty-four children to fill the throne. The queen is his half sister.

—A cloud-burst in Hungary, Aug. 13, drowned fifty persons and much live stock. One hundred houses were destroyed, and much damage was done to railroads, roads, and crops.

—In Halifax a bar of gold weighing 233 ounces, valued at \$4,500, was taken Thursday morning from the Richardson mine at Isaac's Harbor, being the production of their July crushing.

—Large numbers of Canadian operatives from the New England States continue to arrive in Montreal daily on their way home, as there is no work for them in the States at present.

—The Russian government is closing all schools in the south of Russia, in consequence of the prevalence of cholera. Twenty doctors have gone to the Caucasus, fourteen to Kieff, and ten to Podolia.

—Earthquakes were felt in several districts in North Syria, Austria, Aug. 8. Several buildings in different parts of the affected districts were damaged by the shocks. No loss of life has been reported.

—The cabinet of Spain has authorized Senor Maura, the colonial minister, to negotiate a new loan of \$6,000,000 to be secured by Cuban bonds. The money thus raised will be used to pay the floating debt of Cuba.

—The present expectation is to have the date for the opening of the Cherokee strip set between Sept. 1 and 15. General Miles has been ordered to have in readiness the necessary military force to remove unauthorized persons from the strip.

—Manitoba has this year over one million acres of wheat. The acreage last year was a little less than eight hundred and seventy-six thousand. Thus the year's increase is more than one hundred and twenty-five thousand acres. The total for all crops this year is 1,540,237 acres. In 1892 it was 1,334,199.

—Advices from Antwerp, Belgium, state that four cases of cholera had occurred in that city during last week, one of which was fatal. The disease has broken out among the workmen building a railway on the Galician frontier in Austria, and thirty-five men have already died. Cholera cases are increasing in Rumania and Russia.

—Every remnant of the British army in India has now been rearmed with the new magazine rifles. Forty-four batteries have received new twelve-pounder guns, and new nine-pounders are ready for issue. Twelve Maxim guns are also to be issued shortly. The native cavalry has also been rearmed with Martini-Henry carbines. A Simla report says: "The army, as a whole, is now splendidly equipped for war."

—The Chinese government, replying to Russia's recent demand for an explanation of the massing of Chinese troops on the frontiers of the Pamirs, says that China intends to occupy only the Chinese Pamirs, from which she will not recede an inch. The note adds that China does not intend to interfere with Russia occupying other parts of the Pamirs, but she hopes that Russia will confine her operations to those parts.

—A riot began Aug. 11, at Bombay, India, between the Mohammedans and the Hindus. The followers of Mohammed attempted to take forcible possession of a Hindu temple. They were beaten off after severe fighting. The fighting was resumed Aug. 13, and fifty were killed. More than twelve hundred arrests have been made. The British troops have succeeded in restoring order. Queen Victoria has sent a dispatch to the governor of Bombay, expressing grief on account of the riot.

RELIGIOUS.

—A writer in the *Christian Oracle* advocates as a "practical basis for church unions" that all Christian believers be sprinkled, poured, and immersed. This, he thinks, would do away with the discussion about the "mode of baptism."

—The Southern Methodists, of Nashville, Tenn., are planning for the erection of seven new mission churches.

—In Pomeroy, Iowa, all the churches of the place lost their houses of worship by the destructive cyclone which recently visited that locality. The Presbyterian lost church and manse.

—There are nineteen Moravian missionaries among the Mosquito Indians in Nicaragua. No work is yet opened to over two hundred thousand Spanish-speaking natives in this republic.

—The *Canadian Baptist*, of Toronto, disapproves of the course of the Baptist church of Long Island City, in opening their house for the use of the Catholics and the celebration of the mass.

—Mr. Moody has rented the Empire Theater, Chicago, for a five weeks' campaign against intemperance. He will make an effort to reach the hard drinkers of the city. A gospel temperance meeting will be held every Saturday night.

Appointments.

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

CAMP-MEETINGS FOR 1893.

DISTRICT NUMBER ONE.			
Vermont, Waterbury,	Aug.	24 to Sept. 3	
New York, Potsdam,	"	24 to Sept. 3	
" " Little Valley,	Sept.	14-24	
Maine, Bath,	"	1-10	
New England, West Lynn, Mass.,	Sept.	7-17	
DISTRICT NUMBER TWO.			
*Tennessee, Nashville,	Sept.	5-12	
DISTRICT NUMBER THREE.			
*Michigan (State), Lansing,	Sept.	21 to Oct. 1	
" (northern), Traverse City,	Aug.	21-28	
Illinois (State),	"		
* " (northern), Streator,	"	28 to Sept. 4	
* " (southern), Olney,	Sept.	13-19	
DISTRICT NUMBER FOUR.			
*Nebraska, Seward,	Aug.	22-29	
Wisconsin, Glenwood,	Sept.	12-19	
" (northeastern), New London,	"	25 to Oct. 2	
Iowa, Cedar Falls,	"	5-12	
" Sigourney,	"	3-10	
DISTRICT NUMBER FIVE.			
Arkansas, Clarksville,	Aug.	24 to Sept. 3	
Colorado, Denver,	"	30 to " 10	
" (western), Delta,	Sept.	27 to Oct. 2	
Kansas, Herington,	"	7-17	
" (southeastern),			
Turon, Reno Co.,	Aug.	17-27	
Missouri, Sedalia,	Sept.	13-24	
Oklahoma, Oklahoma City,	"	28 to Oct. 8	
DISTRICT NUMBER SIX.			
Washington, Seattle,	Aug.	29 to Sept. 4	

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

THE tenth annual session of the Colorado Sabbath-school Association will be held in connection with the camp-meeting, at Denver, Aug. 30 to Sept. 10.
MRS. S. B. SHAW, Pres.

No providence preventing, several of the Battle Creek church will meet with the little company in Convis, Mich., next Sabbath, the 26th. Preaching may be expected. The brethren will come in season for the Sabbath-school. The believers in Marshall are especially invited.
CHURCH COM.

THE next annual session of the Kansas Sabbath-school Association will be held in connection with the camp-meeting, to be held at Herington, Kans., Sept. 7-17. Let us have a general rally of the parents and children. (See Joel 2:16, 17.) There will be special instruction for children and youth, and perhaps mothers' meetings also. The current lesson will be used. Sabbath-school supplies will be on the ground.
W. W. STEBBINS, Pres.

FLORIDA will hold a representative State or general meeting at Barberville, Volusia Co., Fla., Sept. 22-25, to consider the various wants of the State, and especially the advisability of State organization. If deemed proper, a State organization will be effected.

While the different churches will send delegates, we hope to see as many others of our people present as possible. The church at Barberville will be dedicated Sunday, Sept. 24. The brethren at Barberville will provide for all who may attend this important gathering. Elders R. M. Kilgore and George I. Butler are expected to be present.
L. H. CRISLER.

BUSINESS NOTICES.

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

FOR SALE.—Ten-room house in good condition. Block and half from the Sanitarium; lot 5 x 12 rods, with trees and shrubs. Square of M. G. Beach, 9 Upton Block, Battle Creek, Mich.

PAPERS WANTED.

I WOULD gladly receive any Seventh-day Adventist literature for missionary work. Send post-paid to Mrs. S. C. Botsford, Box 22, Sunderland, Vt.

I CAN use clean copies of the REVIEW, Signs, Sentinel, and Instructor, in ship missionary work. Late copies especially desired. Send post-paid. Address E. T. Cornell, 309 Poplar St., Seattle, Wash.

I CAN use copies of Signs, Instructor, Little Friend, and tracts, especially on tobacco, to good advantage in missionary work. Send post-paid to Daisy A. Grant, 50 S. State St., second floor, Ann Arbor, Mich.

DISCONTINUE PAPERS.

ELIZA TUCKER, of Goldthwaite, Tex., has all the papers she needs at present.

ADDRESS.

ANY one knowing the whereabouts of Wm. Hart, or any of his children, of Coldwater, Mich., will please inform Mrs. Jane Hart. Address Cooper, Kalamazoo Co., Mich.

WANTED.—A child to care for, for a reasonable sum per month, by a young married woman who has no children. The child would receive the best of care. The lady is an Adventist, and can give satisfactory references, if desired. Would prefer a child under five, but would receive one of any age. Lives near the Sanitarium. The child, if old enough, could attend our school, Sabbath-school, church, etc. Address Mrs. M. E. Littlefield, Battle Creek, Mich.

Obituary Notices.

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

MARSHALL.—Died at his home at Calistoga, Cal., of quick consumption, July 18, 1893, Richard D. Marshall, aged seven teen years. He died in the blessed hope. E. J. CHURCH.

WEST.—Died July 16, 1893, of heart failure, Warren G. West, aged sixty-two years. He and his family embraced the present truth about seventeen years ago. He leaves a wife, three sons, and two daughters. Sermon by the writer, from Heb. 9: 27, 28. I. SANBORN.

LEVENGOOD.—Died July 16, 1893, at Pottstown, Pa., Lottie daughter of sister and Levi Levengood, aged 4 years, 11 months, and 16 days. We have the blessed assurance that she sleeps in Jesus. Words of comfort by Rev. Evans, of the Trinity Reformed Church. JAMES K. RICE.

HARCOURT.—Died at Traver, Cal., July 18, 1893, infant son of Eliza J. and the late Bennie Harcourt. The mother and four remaining children are looking forward to the glad reunion, when the Lord shall come. Words of comfort by the writer, from Jer. 31: 16, 17. D. M. SMITH.

KIEHNHOFF.—Died at Palermo, Kans., July 28, 1893, Earl, infant son of L. and A. M. Klehnhoff, aged six months, 1 week, and 5 days. We look forward to the time when the Life-giver comes to raise the dead in the fulness of immortal bloom. Funeral services conducted by M. C. Morgan. ALICE KIEHNHOFF.

ORN.—Died at Malden Rock, Wis., May 6, 1893, Clarence, son of A. and M. Orn, aged 1 year and 10 months. The father of little Clarence was drowned in Lake Pepin, June 17, 1892. Words of comfort were spoken by the writer to the sorrowing mother and sympathizing friends, from Jer. 31: 16. J. B. SCOTT.

MATTHEWS.—Died July 12, 1893, at her home near Claremont, Va., Rose B., daughter of M. D. and S. Matthews, aged 17 years, 10 months, and 9 days. Only a month before her death, she was baptized, intending to devote her life to the service of the Lord; but he "giveth his beloved sleep." MRS. MARY H. WILLIAMS.

FORIDGE.—Died at Galvez, La., July 5, 1893, of lung trouble, sister Jane Foridge, aged 61 years, 10 months, and 26 days. Sister Foridge died in hope of a part in the first resurrection at the soon coming of our Saviour. Though her illness was of long duration, she did not murmur nor complain. Words of comfort by the writer. SOL. BROUSARD.

WOODS.—Died in Memphis, Macomb Co., Mich., July 30, 1893, brother Tollman Woods, aged seventy-nine years. He had been an honored member of the church in that place many years, and his firm adherence to principles of uprightness had won the esteem of all. He leaves a faithful companion, who, with the church, confidently hope to meet him in the better land. Rev. 14: 9-13 was a text for discourse by the writer. M. E. CORNELL.

SOMERS.—Died at her home near Roonville, Mo., July 19, 1893, of typhoid fever, Mrs. Elizabeth Somers, aged 62 years, 1 month, and 28 days. Sister Somers accepted the faith of Seventh-day Adventists in 1882, under the labors of Elder J. G. Wood. Her life was one of unselfish toil for those who were in need about her. She rests till the Life-giver comes to reward the faithful. Funeral conducted by the writer. Text, 2 Tim. 4: 6-8. W. S. HYATT.

MADDOCK.—Died of epilepsy, near Reynolds, Nebr., July 23, 1893, after more than twenty years of suffering, Florence Elva Maddock, aged 35 years and 8 months. Florence united with the Baptist Church at the age of nine years. She accepted the Sabbath and near coming of Christ during the winter of 1874, under the labors of Elder R. F. Andrews, at Sadorus, Ill. She loved the Bible and talked much of the coming of Jesus. We have laid her away to await his coming. Words of comfort by a Freewill Baptist preacher. J. D. AND S. M. MADDOCK.

MILLER.—Died at Lakeport, Cal., July 18, 1893, sister L. J. Miller. The deceased was born in Nelson county, Ky., Jan. 21, 1834. Through great suffering she endured patiently, and died as she had lived, in the blessed hope of the Christian, that in the morning of the resurrection she will come forth to hear the glad words, "Enter thou into the joys of thy Lord." She leaves a kind and devoted husband, three daughters, one son, three sisters, and two brothers to mourn their loss. They sorrow not as those without hope. E. R. JONES.

PETTIT.—Allen G. Pettit died at his home in Willamina, Yam Hill Co., Oregon, July 27, 1893, aged 66 years, 9 months, and 27 days. His disease was a lung trouble contracted in the army. He united with the Seventh-day Adventist church at Clarissa, Minn., in 1886. Since that time he has been a faithful member of the church. His last few years have been filled with suffering, but he endured it patiently. We take comfort from 1 Thess. 4: 13. He was the father of ten children. A wife and five of the children are still living. Funeral services were conducted by Elder Lambert. ALLEN PETTIT.

YARGER.—Died at Freeport, Barry Co., Mich., of quick consumption, Nellie Yarger, aged 20 years, 5 months, and 21 days. Nellie was taken with a severe attack of bleeding of the lungs some less than three months before her death. It was the fatal stroke, and the morning of May 6, 1893, she fell into sleep that knows no waking till He who has power to "make alive," shall call her forth. She expressed herself as willing to die. In her sickness she accepted what her heart had all along told her was the truth. The mother is one of those who does not mourn as those who have no hope. E. VAN DEUSEN.

HANSON.—Drowned while bathing at Redfield, So. Dak., July 14, 1893, Austin Hanson, aged eighteen years. He was alone; his clothes lay upon the bank of the lake, and his pony was hitched near by. He was a student at Lincoln College, last term, and intended to enter the ministry. His mother, who is a widow, has met with a great bereavement. He was buried from the M. E. church, and a large procession of sympathizing friends followed his body to his last resting-place. The hope of the resurrection at the coming of Christ, is a comfort to the mother and her other son in their affliction. R. STEWARD.

PALMER.—Died of heart disease, Aug. 3, 1893, brother Chas. Washington Palmer, at Wilkins' Run, Licking Co., Ohio, aged eighty-one years. He leaves a wife and two children. Brother Palmer embraced the truths of the third angel's message under the labors of Elder Wm. Cottrel, in 1875. He was a member of the Newark church at the time of his death. He loved to talk of the blessed hope, and during his last days his theme was the resurrection. He said, "I have kept the commandments, and hope to have a part in the first resurrection." Words of comfort were spoken by Rev. E. I. Jones (Congregational). MRS. C. E. IDEN.

STROBECK.—Died of bronchial consumption, in Cortland, N. Y., Aug. 2, 1893, sister Sarah Strobeck, aged seventy-two years. Sister Strobeck embraced the views held by our people when the tent was at Cortland, in 1884, which she rejoiced in till the close of her life. Failing to secure a minister of her faith to attend her funeral (according to her request), Elder Campbell (Methodist), of Cortland, gave a short discourse at her funeral. She was a faithful home missionary worker, and earnestly desired to see her friends and relatives embrace the truths which she held so dear. She fell asleep with a firm hope of having part in the first resurrection. E. S. LANE.

ADAMS.—Died at Frankfort, Mich., July 18, 1893, of nervous prostration, caused by long continued rheumatism, Goodwin Adams, aged fifty years. Brother Adams embraced present truth about twenty years ago, from reading the REVIEW AND HERALD. He united with the Almira (Mich.) church about seven years ago. About two years ago he removed his membership to Frankfort, in which church he continued a faithful member to the time of his death. He leaves a wife and five children to mourn their loss. A large congregation assembled in the Frankfort church to listen to words of comfort, from 1 Thess. 4: 13-18. JOHN W. COVERT.

LARSON.—Died at Chicago, Ill., April 12, 1893, of chronic peritonitis, after an illness of twelve weeks, Bertha Larson, in the twenty-eighth year of her age. Sister Bertha was born in Norway. When but a child, she came to this country with her parents, sisters, and a brother. At the age of sixteen, she gave her heart to Jesus, was baptized, and united with the church at Ruthven, Iowa. She has since been an earnest and devoted Christian. During her sickness, her hope in Christ was bright. The remains were brought to Ruthven for burial. Services were conducted by the writer. The family mourn the loss of their loved one, but are comforted by the blessed assurance that she sleeps in Jesus, and will come forth in the resurrection morning. E. G. OLSEN.

CORY.—Died of tumorous cancer, July 8, 1893, at the home of his sister in St. Charles, Mich., William C. Cory, aged sixty-two years. He has been a believer in the third angel's message since 1856, and was baptized by Elder Joseph Bates, in 1859. His life has been one of much affliction, having been a cripple from birth. Last fall he attended the camp-meeting at Lansing, where he got much light, and during the good meetings of last winter, he came out clear, and was greatly blessed. During his illness he gave many evidences of his acceptance with God and the comforting presence of the Spirit. His last words were, "I do love God. O yes, I love him with all my heart." Funeral services were conducted by Elder C. Stoddard, who spoke words of comfort from Prov. 16: 31. MRS. C. M. RATHBUN.

WADE.—Died of a complication of diseases, July 15, 1893, at her home at Keenville, Ill., Georgia B. Wade, aged 41 years, 3 months, and 2 days. Sister Wade was converted at an early age. She accepted the views held by Seventh-day Adventists in 1886, under the labors of Elder D. H. Oberholzer, during a series of meetings held in Poseyville, Ind. During her protracted illness, she exhibited much Christian fortitude and resignation. Her chief anxiety seemed to be that the name of the Lord might be honored and glorified, and his cause advanced. Her faith was strong; and many times in answer to prayer, the Lord would grant immediate relief from her sufferings. She leaves a husband and seven children, and many friends to mourn their loss. She sleeps in Jesus, and rests under the benediction of Rev. 14: 13. A. K. ATTEBERRY.

Travelers' Guide. MICHIGAN CENTRAL "The Niagara Falls Route." Corrected Aug. 13, 1893. EAST. WEST. Table with columns for STATIONS, Day Express, N. Shore Limited, N. Y. Express, Night Express, All'nl'd & Buffalo Special, N. Falls Special, and N. Y. Express. Includes text for O. W. RUGGLES, General Pass. & Ticket Agent, Chicago, and GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect June 5, 1893. GOING EAST. GOING WEST. Table with columns for STATIONS, Day Express, N. Y. Express, N. Falls Special, and N. Y. Express. Includes text for TRAINS No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, 23 daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 22, 1893.

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CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

By private letter from brother Haskell we learn that a brother in China has secured a translator for our literature into the Japanese language. He seems moved with a great desire to place before the people of that nationality the privilege of reading on the principal points of our faith; and doubtless before this time a beginning has been made in that direction.

That well-known National Reformer and congressman, W. C. P. Breckinridge, of Kentucky, author of the "Breckinridge Sunday bill," is in trouble. He is charged with seduction and breach of promise by a young woman, who claims that he agreed to marry her when his wife should die. He married another woman instead, and now she sues for \$50,000 damages.

QUERY: Do National Reformers need reforming?

The calendar for the General Conference Bible school is now out. It gives a full history of the origin of this school, the object which it is desired should be accomplished by it, the studies that will be pursued, tuition, board, etc. It is earnestly desired that there may be a full attendance at the start. The school will begin Oct. 12, 1893, and continue twenty-four weeks. Catalogues will be sent free on application to Elder L. T. Nicola, REVIEW AND HERALD, Battle Creek, Mich.

The *Northwestern Christian Advocate*, speaking of a late open Sunday at the World's Fair, says: "The very statuary on and about the magnificent buildings had no doubts that last Sunday was the Sabbath." Very likely! But there are thousands of people who have very great doubts of it, and there are also many thousands who know that Sunday is not the Sabbath. The *Advocate* might have gone further, and have stated that the statuary was in perfect harmony with the Scriptures upon the point of Sunday being the Sabbath, since both the statuary and the Scriptures are silent upon the subject!

Brother P. T. Magan spoke in the Tabernacle, Sabbath, Aug. 19, from Acts 1:4. The point was made that the disciples were not waiting there in Jerusalem those ten days between the as-

cension of Christ and the Pentecost, to be filled with the Holy Ghost, but to be emptied of self; and just as soon as that point is attained, and the room is prepared, the Holy Ghost will fill it. It does not take the Lord ten days, or one day, or one hour to fill a person with the Holy Spirit, when he is ready for such a blessing; but it will be as on the day of Pentecost when "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

This is the condition now to be attained unto by the church, to be emptied of self; to heed the counsel of the faithful and true Witness. Rev. 3:14-20. In no other way is the closing Pentecostal blessing upon the church to be received. But the Lord is just as willing and able now, as ever, to bestow his grace upon his church; and those who are really waiting for it will receive it, while those whose time and attention are engrossed by other things, will be left out. The important question now is, said the speaker, "In what condition are we to-day? Are we waiting?"

THE GENERAL CONFERENCE "BULLETIN."

TOWARD the close of the last General Conference session it became painfully evident that very many who wished to obtain the *Bulletin* had neglected to heed the oft-repeated requests and exhortations and importunities even to send in their orders in season, and when the supply was exhausted, there was still a great demand for them. In view of this state of things, the Conference voted to republish the Bible Lessons and some other portions of the proceedings which would not get into the year-book, and yet were desired by the people, in convenient form for distribution. The action was taken in good faith, and no doubt many have been waiting for a long time to see the announcement of the work as ready.

But the facts in the case are, that the project of republication has been abandoned. It is not necessary to go into an extended explanation of the reasons for this action. Suffice it to say that there was necessarily some delay in the preparation of the copy. For it is evident that extempore speaking is one thing, and then putting the same language into permanent book form to be preserved for future reference, is, with many persons (we may say, with most speakers), another thing. Those who took part in the institute, and whose productions would appear in the proposed book, almost unanimously desired the privilege of going before the world and on record with their productions more carefully worded and prepared than in the off-hand style of the public address; and all will see the reasonableness of this desire.

Consequently it was mutually agreed that it would be better not to republish the matter in the form proposed, but to take more time and pains in its revision, and allow the different authors an opportunity to bring out their thoughts at the time and in the manner that would be satisfactory to themselves and more profitable to the cause at large.

O. A. O.

NOTICE TO STATE CONFERENCE SECRETARIES.

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

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

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

TO SAIL.

THE following-named persons are booked to sail for Liverpool on the steamship "Teutonic," leaving New York at 8:30 A. M., Aug. 30: A. P. Guy-

ton, Mrs. A. P. Guyton, Frank Partridge, M. Frank Partridge, W. F. Williams, Mrs. W. F. Williams, David McClelland, O. P. Hammond.

These parties will receive mail, etc., addressed them at this office, 43 Bond St., New York City it arrives before they embark.

T. A. KILGORE

THE SUNDAY AGITATION.

THE agitation on the Sunday question continues to increase on every hand. We are receiving letters at our Office almost every day from various quarters of the world, showing that the enforcement by law of the observance of Sunday, is the leading theme everywhere. Especially is this a live issue just now in Toronto, Ontario. The subject is at fever heat there over the question of whether or no the street-cars shall be allowed to run on Sunday. A correspondent from that field tells us that the city papers are taking the question up and discussing it from almost every standpoint, and that much truth in regard to the Sabbath question is being brought out. And while this discussion is thus going on so sharply in Toronto, as well as in almost every other part of the country, we will not forget that a half dozen of our brethren are indicted in Maryland for Sunday labor, and that they are to have their trials in October. The decision of the higher court in regard to their cases will be looked for with a good deal of anxiety. If the case is decided against us, we must expect to see persecution almost run wild in that State. But whichever way it may go, we will know that the Lord's hand is in it, and guiding the work. The brethren in that field are doing all that they can to circulate our religious liberty literature, so that the minds of the people may be enlightened before this crisis is reached. We are sending thousands of pages there for free distribution, and no doubt many other thousands will still be needed. The brethren in that field are working some on the envelope plan of circulating our literature, but much of it has to be given away outright. This will cost quite a sum of money, and we are thankful that our brethren and sisters throughout the field are remembering us at this important time, and that many donations are being received for this purpose. The annual dues of the members of the Religious Liberty Association are coming in very satisfactorily, but still there are many members who have not paid their dues as yet. We trust that they will remember us at this important time, and that they may not only be able to send their dues, but with this, also, to send us either a donation, or the names and membership fees of some new members.

Certainly it is a great privilege to have a part in this work in such a time as this. Not only are there calls for literature in Maryland, but all through the South our brethren are working energetically, and much of our literature is being called for. The brethren in the southern field are but few in number, and many of them are poor in this world's goods, and so we are sending them literature for free distribution. We believe that this literature is being judiciously distributed, and the reports that come to us of the influence that it is having upon the people are truly gratifying. It is no uncommon thing for our agents in the southern field to be accosted on the street by leading lawyers and others, to let them have copies of the *Sentinel* and our religious liberty tracts and pamphlets. Many of them who have been staunch National Reformers in the past are, through the influence of this literature, being led to acknowledge the truth of the principles of religious liberty.

Let the good work go on, and let us help it with both our time and means in every possible way. We are constantly praying that God will give us wisdom to use the money that is being entrusted to us, as judiciously as possible, and we hope that there may be no lack of means when such issues are before the world as at the present time.

A. O. TAFT.

TENNESSEE RIVER CAMP-MEETING.

THOSE paying full fare to camp-meeting at Nashville will receive receipt from agent, and be returned at one-third fare. We hope for same on L. & N. Price of family tent, \$1.50 to \$3, pitched. Order of W. D. Dortch, 1,009 Shelby Ave., Nashville, Tenn. Camp near terminus of Lische Ave. car line. Bring checks to camp. At depot, take any car going in. Transfer to Lische Ave. car.

C. L. BOYD.