

The Advent REVIEW AND HERALD And Sabbath

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

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THE MASTER HIMSELF.

The Master's voice is sweet, so sweet;
It gently calleth yet:

"Ye sons of men, O why will ye
Your Saviour thus forget?"

The Master's love is deep, so deep!
(No narrow streamlet thread,
But like a river broad it flows
From God, the Fountain-head.)

The Master's arms are strong, so strong!
They draw us to his breast;
They shelter us in sorrow's hour,
And give us perfect rest.

The Master's will is good, so good!
May we as children dear
Submit to it in calm content,
Though strange it oft appear.

The Master's word is true, so true!
It leadeth none astray,
Unshaken it will still remain
When earth has passed away.

The Master's heart is kind, so kind!
It feels for all our care,
And poureth out in very deed
Its treasures everywhere.

The Master's power is strong, so strong!
But still he sheathes the sword,
That Mercy may her gracious work
Fulfil at home, abroad.

The Master's eyes are keen, so keen!
He searcheth for the lost,
And seeks to bring it back again,
Though terrible the cost.

The Master's tears fall fast, so fast,
O'er hearts inclosed in sin,
That will not open, though he stands
And pleads to be let in.

The Master's wounds are deep, so deep!
Those wounds for us endured;
Those wounds which Heaven's justice gave,
Which peace for us secured.

The Master's brow is scarred, so scarred
With marks of cruel thorn,—
That brow which might by royal right
A kingly crown adorn.

The Master's wealth is much, so much
That he a price could give
That bought for us the privilege
Within his home to live.

The Master's home is pure, so pure,
So holy, bright, and fair,
That only those whom he hath cleansed
May seek to enter there.

The Master's throne is high, so high
That none can it overthrow,—
No prince of hell, no subtle fiend,
No legion from below.

The Master's call is free, so free!
"Without price come and buy!"
O foolish, foolish wanderers,
Why will ye, will ye, die?

The Master's friends are dear, so dear
To his great loving heart,
That naught can break the golden bond
Nor cause that they should part.
—Charlotte Murray.

Our Contributors.

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

THE RESURRECTION OF THE WICKED.

BY T. R. WILLIAMSON.
(Tallmadge, Ohio.)

I HAVE read the article in the REVIEW of July 4, answering a question as to the purpose of God in raising the wicked dead; and I think the reasons there given,—that sin must be punished, that just retribution brought upon the heads of transgressors is not merely spiteful retaliation,—are all right. I agree with every word there; but I would like to give what seems to me a further good reason for raising the wicked dead to life.

In the first place, there is nothing at all wrong in the idea of retaliation. The man who inflicts injury upon the person or property of another should be made to feel in his own person or property the full extent of the injury he has inflicted. This is in accordance with a principle deeply imbedded in human nature, whether saint or sinner. It was in response to this deep-set principle that the *lex talionis* of Moses was given by inspiration of God, "Whoso sheddeth man's blood, by man shall his blood be shed," "And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

Anything less than this could never satisfy the strict sense of justice which God has given us all. For no matter how much we may cry out against retaliation in the abstract, when the wrong done does not immediately touch us, let some bitter and deadly injury be done to us, to wife or daughter, for instance, outrage, maiming, murder, and how quickly every fiber of our aggrieved nature calls out for retaliatory punishment upon the offender. We would have the one who has injured our loved one, injured in some way so as to be made to feel the pain, the trouble, the anguish, which that deeply injured one has suffered, and which the injury has caused us to suffer.

We cannot endure, naturally, the thought that a Duke of Alva, a Torquemada, a Nero, should walk the earth quietly and comfortably, while torture, spoliation, outrage, and murder of innocent people, cry out against them. And this is right; it is a principle in God's nature. "The voice of thy brother's blood crieth unto me from the ground." It is the principle which is embodied in every protective law.

But we are withheld from inflicting the punishment, first, because our hasty judgment is likely to push matters a great deal too far, so courts and juries are instituted, that can dispassionately and coolly try the case, and inflict what is right. We might, in our unreasoning

rage, take life sometimes for a slight injury; secondly, we might in our haste punish the wrong man (see the lynching of the man Miller in Kentucky lately); thirdly, we are not always strong enough to visit retribution upon the offender; we must have some one to act for us who has the power to bring the strongest to justice; fourthly, sometimes God sees that if punishment is delayed, the criminal may repent and be converted, then we ourselves, if Christians, would want the punishment remitted; the very fact that a Saviour was necessary to die in our place, proves that retaliatory punishment is a part of the great system of jurisprudence that governs the universe.

But there is another good reason, it seems to me, for the resurrection of the wicked. It is this: God would not only satisfy his own sense of justice, but he would satisfy every intelligent being that lives, or that ever has lived, in the whole universe; and this can never be done in any other way than by getting the wicked all together in one place, at one time, under their chosen king and leader, that they may show to all just what an empire governed by Satan amounts to.

Many have died upon the earth who have been looked upon as good people, or as so little out of the way that burning to death would seem much too harsh a sentence to be visited upon them. Friends have been lost whom it would be bitter anguish to think of as being subjects for the day of fire. Many of the wicked have gone into their graves doubting the justice of God as visited upon themselves or their friends. This state of affairs cannot be allowed to remain. God must show to all that he is just, that he does nothing without a very good reason; and when the assembled millions of wicked men are gathered at once, and in that vast anarchistic throng,—for anarchy and the rule of the strongest only is sure to be the law where God's Spirit is not at work, and of course that holy influence will not be felt in that concourse made up exclusively of God's enemies,—when there is seen in all that throng the same spirit of hatred, with no love except of self; when it is seen that even in the eye of the mildest one there, there gleams only hatred and malice; that the best individuals in those ranks would not hesitate to destroy God and Christ and the holy inhabitants of the glorious city, if they could thereby get rid of the impending penalty and seize the possessions of the saints; when even the wicked see that no motive which has moved them hitherto,—the love of wealth, pride, patriotism, secret society bands, social attractions, or any other tie which they have admitted as the governing force of their lives,—is capable of giving permanence to the governmental fabric which they have reared; that that fabric itself is a desperate tyranny, that there could be no happiness and no kindness and no order in the social arrangements which they have brought about,—when this is all seen, then God's justice will be fully vindicated, and all will see that utter destruction of the wicked is the only measure adequate to the relief of the universe from the presence of sin and sinners. Then this great conglomerated multitude of many nations and peoples and languages, discordant in everything, hateful and

hating one another, will be destroyed. Peoples that have looked upon each other as natural enemies, as the Romans and the Carthaginians, the blacks and the whites, Romanists and Protestants, oppressive tyrants and those whom they have oppressed, each with only his own hatred to guide him, with no love of God to temper the mutual animosity and take it away,—these will all be there, and what could be done with the incongruous mass but to destroy them?

All the universe will see this and will join in saying, "Just and true are thy ways, thou King of ages." Rev. 15: 3, margin. And all the universe will remember this dread and awful scene forevermore; and as a child who has once put his hand upon a red-hot iron, can never be brought willingly to do the like again, so after all this, no one in the universe of God can ever by any means be brought to sin again. These are some of the reasons for the resurrection of the wicked.

THE REMNANT CHURCH NOT BABYLON.

BY MRS. E. G. WHITE.

(Continued.)

In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's command-keeping people. At the same time, Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. Kings, and rulers, and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints,—with those who keep the commandments of God, and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.

"God has a controversy with the world. When the judgment shall sit, and the books shall be opened, he has an awful account to settle, which would now make the world fear and tremble, were men not blinded and bewitched by Satanic delusions and deceptions. God will call the world to account for the death of his only-begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame in the persecution of his people. The world has rejected Christ in the person of his saints, has refused his messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been co-laborers with Christ, and for this they will have to render an account.

Satan stands at the head of all the accusers of the brethren; but when he presents the sins of the people of God, what does the Lord answer? He says, "The Lord rebuke [not Joshua, who is a representative of the tried and chosen people of God, but] thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Satan had represented the chosen and loyal people of God as being full of defilement and sin. He could depict the particular sins of which they had been guilty. Had he not set the whole confederacy of evil at work to lead them, through his seductive arts, into these very sins? But they had repented, they had accepted the righteousness of Christ. They were therefore standing before God clothed with the garments of Christ's righteousness, and "he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." Every sin of which they had been guilty was forgiven, and they stood before God as chosen and true, as innocent, as perfect, as though they had never sinned.

"And I said, Let them set a fair miter upon his head. So they [the angels of God] set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by [Jesus their Redeemer]. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." I wish that all who claim to believe present truth, would think seriously of the wonderful things presented in this chapter. However weak and compassed with infirmity the people of God may be, those who turn from disloyalty to God in this wicked and perverse generation, and come back to their allegiance, standing to vindicate the holy law of God, making up the breach made by the man of sin under the direction of Satan, will be accounted the children of God, and through the righteousness of Christ will stand perfect before God. Truth will not always lie in the dust to be trampled under foot of men. It will be magnified and made honorable; it will yet arise and shine forth in all its natural luster, and will stand fast forever and ever.

God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul. When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him God-speed; for God has not spoken by him, neither has he given a message to him, but he has run before he was sent. The message contained in the pamphlet called the "Loud Cry," is a deception. Such messages will come, and it will be claimed for them that they are sent of God, but the claim will be false; for they are not filled with light, but with darkness. There will be messages of accusation against the people of God, similar to the work done by Satan in accusing God's people, and these messages will be sounding at the very time when God is saying to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the Testimonies as the message of God, will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God

night and day. By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the frame-work of truth.

Those who advocate error, will say, "The Lord saith, when the Lord hath not spoken." They testify to falsehood, and not to truth. If those who have been proclaiming the message that the church is Babylon, had used the money expended in publishing and circulating this error, in building up, instead of tearing down, they would have made it evident that they were with the people whom God is leading. There is a great work to be done in the world, a great work to be done in foreign lands. Schools must be established in order that youth, children, and those of more mature age may be educated as rapidly as possible to enter the missionary field. There is need not only of ministers for foreign fields, but of wise, judicious laborers of all kinds. The Macedonian cry is sounding from all parts of the world, "Come over and help us." With all the responsibility upon us to go and preach the gospel to every creature, there is great need of men and means, and Satan is at work in every conceivable way to tie up means, and to hinder men from engaging in the very work that they should be doing. The money that should be used in doing the good work of building houses of worship, of establishing schools for the purpose of educating laborers for the missionary field, of drilling young men and women so that they may go forth and labor patiently, intelligently, and with all perseverance, that they may be agents through whom a people may be prepared to stand in the great day of God, is diverted from a channel of usefulness and blessing, into a channel of evil and cursing. The great day of God is upon us, and hasteth greatly, and there is a great work to be done, and it must be done speedily. But we find that amid the work that is to be done, there are those professing to believe the present truth, who know not how to expend the means intrusted to them, and because of a lack of meekness and lowliness of heart, they do not see how great is the work to be done. All those who learn of Jesus, will be laborers together with God. But those who go forth to proclaim error, expending time and money in a vain work, lay upon the true workers in new fields increased burden; for instead of devoting their time to advocating truth, they are obliged to counteract the work of those who are proclaiming falsehood, and claiming that they have the message from heaven. If those who have done this kind of work, had felt the necessity of answering the prayer of Christ that he offered to his Father just previous to his crucifixion,—that the disciples of Christ might be one as he was one with the Father,—they would not be wasting the means intrusted to them, and so greatly needed to advance the truth. They would not be wasting precious time and ability in disseminating error, and thus necessitate the devoting of the laborer's time to counteracting and quenching its influence. A work of this character is inspired not from above, but from beneath.

"Who is he among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." The message that has been borne by those who have proclaimed the church to be Babylon, has made the impression that God has no church upon earth.

Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the

wheat. Jesus said, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

(To be continued.)

WEIGHED IN THE BALANCE.

BY ASA H. ANTISDALE.
(Olean, N. Y.)

OUR Saviour, when here upon earth, promulgated two great principles, which he enjoined upon his disciples as the most important in the universe,—supreme love to God, and to love our neighbor as ourselves.

These principles form the constitution of heaven. They are the balances in which God weighs mankind, and then renders an impartial decision. Upon these two precepts, the Saviour declared, hang all the law and the prophets.

We know that a pair of balances that will give accurate weight must be constructed very carefully. They must be made perfect. And if after being made perfect, they are tampered with, or changed in the least, they are rendered imperfect. God's balances were made perfect. We have the testimony of the psalmist to that effect: "The law of the Lord is perfect." Ps. 19:7.

God cannot make an imperfect law. To say that he could, would be to ascribe imperfection to him. His laws are all perfect for the purpose for which they were created. If man tampers with those laws,—the balances which God has set in the world to weigh men's thoughts and deeds,—then, assuredly, they will be rendered imperfect.

God has a moral law by which he weighs moral character. But that which is moral is of perpetual obligation. There is just as much need now that man should render absolute, unquestioning loyalty to his Creator, as there was before Jesus Christ died on the cross, and that each person should show a spirit of love and kindness toward every other person, is just as imperative now as it was in the days of the patriarchs, or at any period in the past. Therefore so far from altering or abolishing the constitution of heaven, on which it was declared hung all the law,—every one of the ten commandments,—Christ died that he might vindicate the absolute goodness, purity, and holiness of that law. "Wherefore," says the apostle, "the law is holy, and the commandment holy, and just, and good." Rom. 7:12-14. And as Belshazzar of old was interrupted in his midnight revelry by the handwriting on the wall, and too late learned his terrible fate for disregarding the law of heaven, so will all who spurn God's holy law, or any part thereof, in order that they may enter into an unholy alliance with the world and its dangerous enjoyments, find, when it is too late, that the Lord has used the very balances they have cast aside as worthless, in which to weigh their characters; and they, too, have been found wanting.

Reader, are you getting yourself into full harmony with God's law, that you may stand the test of the judgment, when you shall be weighed in the balances of the great eternal? Remember that all who enter the pearly gates, must have on the wedding garments of Christ's righteousness. Ask him who rendered perfect obedience to the law, to help you so that when the final test comes, you will not be found wanting.

THE LORD OUR REFUGE.

BY WILLIAM BRICKEY.
(Kimball, Minn.)

My helpless soul is clinging, Lord, to thee;
Dear Saviour, cast me not away;
Thou Son of God, whose blood was shed for me,
O hear me while I humbly pray.

When sickness, pain, and sorrow overtake,
My fainting soul in anguish sighs;
When neighbors, friends, and brethren all forsake,
My Lord, then hear my humble cries.

Be thou my covert in the raging storm,
Strong tower, in which I may retreat;
In furnace of affliction be thy form
My refuge from the fiery heat.

When floods of persecution round me rage,
And deluge me with grief and fear,
O let my weakness then thy powers engage
To keep the angels hovering near.

If bonds and prisons hold me in embrace,
Or chain-gangs shall my portion be,
O manifest to me thy saving grace,
That I may ever trust in thee.

THE MINISTRATION OF DEATH.

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

(Continued.)

"For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." 2. Cor. 3:10.

The reader will observe that the theme discussed in verse 9 continues to be debated in verse 10. It is still the glory in the face of Moses which is under consideration. The apostle, as in the other portions of this chapter, is contrasting the Mosaic priesthood and the gospel ministry. Now, reasons he, it is true that the Mosaic priesthood was a glorious priesthood, as typified by the dazzling effulgence which shone in the countenance of Moses, when he delivered the law; but when the glory of the ministry of Moses is contrasted with that of the Christian ministry, that of the latter is so much greater than that of the former, that the first seems to have no glory at all. If you would feel the full force of the apostle's remark, consider the two great luminaries of the sky. At midnight the moon rides high above our heads, full-orbed, and shining with what we call a glorious luster. Such it is, too; but when in the morning the king of day arises above the horizon, and pours the full flood of his golden pencils athwart the earth, the moon, pale and sickly, is just discernible in the distant west. She shines with just as much power as she did at midnight, but the presence of a light so much stronger than her own, makes the latter appear dim in the extreme. Just so the ministry of Moses, though glorious in fact, seems to lose that glory when contrasted with the ministry of the gospel age. It was indeed a glorious thing to be the instrument in the hands of God in bearing to the people the tablets on which were inscribed the perfect rule of heaven; but it was a far more glorious thing to bring to the people, as did the Christian ministry, the good news of a Saviour crucified for our sins, and risen for our justification. Rom. 4:25. It was necessary that the moral law should enter in order to condemn sin, even though in so doing those who refused to obey its terms should be subjected to the penalty of death; but it was infinitely more important that the Saviour of the world should be preached as the one through whom life, immortality, and the forgiveness of sin was to be obtained.

"For if that which is done away was glorious, much more that which remaineth is glorious." Verse 11.

Verse 11 is but an expansion of the thought in verse 10. That which was done away was the ministry of Moses; it was done away at the cross, because its mission was finished at that point. The gospel ministry succeeded it. Paul was a member of that ministry. He magnified his office. He did so, not by traducing the work and character of Moses; far from it. While ac-

knowledging to the fullest extent the glory of the Mosaic priesthood, he simply expressed the truth when he said that the office of a Christian minister which remained, was much more glorious than that of the Levitical priesthood, which had been done away.

"Seeing then that we have such hope, we use great plainness of speech." Verse 12.

In the preceding verse the apostle had contrasted the ministration of Moses, which was done away, with that of the gospel ministry, which remained, declaring that the glory of the ministration which remained was much greater than that of the ministration which was done away. In verse 12 he simply adds that in view of the greatness of the hope secured to believers in the gospel, he used great plainness of speech; i. e., he kept back nothing, misrepresented nothing, declared the facts relating to his ministry, and asserted its superiority over that of Moses in the plainest and most direct manner possible.

"And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." Verse 13.

In the verse just quoted Paul would seem to contrast the plainness and directness of his own teaching with the course pursued by Moses in the matter of placing a vail over his face, in order to obscure the exceeding great glory of his countenance. It would appear that the vail which Moses employed had both a practical and a typical significance. Practically, it enabled the Israelites to gaze steadfastly at the face of Moses. Typically, it hid from their view the evanescent character of the ministration of the Levitical priesthood. While the vail covered the face of the great lawgiver, it so obscured its effulgent glory that they were not dazzled by the view. At the same time, when that glory gradually faded away, as it did, thus indicating that the ministration of him who wore the vail was finally to give way to something better, they were unable to discern that fact, and as a consequence, failed to discover the moral of the lesson taught.

"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ." Verse 14.

In failing to apprehend the true significance of the fact that it was only temporarily that the face of Moses was glorified, the Hebrew people made the great mistake of concluding that the Levitical priesthood was to be of perpetual duration. That mistake still bore fruit in the days of the apostle. Even down to that time when reading the Old Testament they could not divest themselves of the idea that the priesthood of Moses was to stand forever. The only remedy for the difficulty was to be found in an acceptance of Christ. This done, they would readily discover that the Levitical priesthood and the rites and ceremonies of the Jewish polity were temporary arrangements; shadows, the substance which cast them, being Christ. Col. 2:14-17.

"But even unto this day, when Moses is read, the vail is upon their heart." Verse 15.

Had Paul lived in the nineteenth century, instead of the first century, he would find the statement of the foregoing verse as true now as it was when he gave it expression. The Jewish people still cling to the Mosaic polity as something the obligation of which has not yet ceased, and the teachings of which cannot be harmonized with the gospel. Would that the vail might be lifted from their hearts, and all the light and glory of the gospel dispensation enter there to give them new life and hope, and vindicate the claim of the Mosaic system to a divine origin.

"Nevertheless, when it shall turn to the Lord, the vail shall be taken away." Verse 16.

The promise of this passage has been fulfilled to every Hebrew who has accepted Christ. The moment that he discovered the typical nature of the Mosaic priesthood, and recognized in Christ the antitype of the Levitical sacrifices and services, he has been able to understand clearly

that the destruction of the temple and the discontinuance of offerings 1800 years ago, instead of reflecting upon the faith of his fathers, furnished the strongest confirmation of that faith possible.

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." Verse 17.

In this verse there is a manifest reference to the spiritual bondage of Israel. Darkness filled their hearts, and oppressed their spirits. Evidently God had left them to themselves, and when they called upon him in their distress, he did not hear them. This bondage furnished indubitable proof that the Spirit of God had been withdrawn from them; for where that Spirit is, there is liberty. Their spiritual bondage, therefore, should serve to convince them that something was wrong somewhere, and by careful and prayerful examination they would find that their difficulty lay in the rejection of the gospel, and the retention of the defunct system of Jewish rites, ceremonies, and services.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Verse 18.

How wide the contrast between the sad and dejected condition of the Jews who had been cast off from, and the Christians who rejoiced in, the fulness of God's favor. The former in their best estate could only look upon the face of Moses when it was obscured by a veil. The latter could look upon the face of Christ, the antitype of Moses, with no intervening substance to dim its glory. The heart of the Jew was growing heavier and darker every day, while that of the Christian grew lighter and happier each hour. Not only so, but the disciple of Christ was gradually taking on the glory which he saw in the face of his great high priest, and in process of time the transforming power of the Spirit of God would change him until he should become the very image of his divine Lord. Rom. 8:23.

With the foregoing passage, the examination, verse by verse, of 2 Corinthians 3 is completed. As this extended and somewhat critical survey of the chapter has been accomplished with the view of demonstrating that verses 7-10 inclusive do not, as is sometimes claimed, prove the abolition of the moral law, it is fitting that at this point a paraphrase of those verses should be presented. The explanatory words will be inserted in brackets, and the changes made will be only such as are obviously justifiable in the light of the exegesis already given. "But if the ministration [office of a minister] of death, written and engraven in stones [*i. e.*, on the tablets of the law], was glorious, so that the children of Israel could not steadfastly behold the face of Moses [when he delivered those tablets] for the glory of his [Moses's] countenance; which glory [*i. e.*, that in the face of Moses] was to be done away; how shall not the ministration [office of a minister] of the Spirit [*i. e.*, a Christian minister] be rather glorious? For if the ministration [office of a minister] of condemnation [as was that of Moses] be glory, much more doth the ministration [office of a minister] of righteousness [secured in Christ] exceed in glory. For even that which was made glorious [*i. e.*, the Mosaic ministry] had no glory in this respect, by reason of the glory [of the Christian ministry] that excelleth [it]."

(Concluded next week.)

"LOVE NOT THE WORLD!" 1 JOHN 2:15-17.

BY MRS. M. D. COUNSELMAN.
(College, Battle Creek.)

So far as the writer is aware, nothing is ever said these days on the question of our attire. Within the too often closed lids of the Testimonies, however, there are some very plain statements on this subject. How deplorable the fact that these messages from the Lord are so neglected! We as a people should ponder well the words contained in these volumes; for one is

easily persuaded that unless our sisters realize their present situation, and turn to the Lord with all the heart, Satan will accomplish their ruin through love of dress. Pride and selfishness are plainly manifested in the appearance; and we have surely reached the time when 1 Peter 3:3-5, should apply to all those who long to be "holy women," awaiting the coming of their Lord. Let us study the too much neglected instruction of the Testimonies, praying earnestly to know our individual condition before God.

"I was shown the conformity of some professed Sabbath-keepers to the world. O, I saw that it is a disgrace to their profession, a disgrace to the cause of God. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation and actions, that there is no distinction." "I saw that the words, the dress and actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them, that they have been with Jesus. Unbelievers will see that the truth we profess has a holy influence, and that faith in Christ's coming affects the character of the man or woman. If any wish to have their influence tell in favor of the truth, let them live it out, and thus imitate the humble Pattern."—"Testimonies for the Church," Vol. I., pp. 131, 132.

The writer had a personal experience in this matter, as the instrument whom the Lord used to reveal to her the third angel's message, was simplicity itself, revealing a power *above self*, that the world had not. The impression received was a deep and lasting one, that *self* can be hidden in Christ and he *only*, appear.

"I saw the dreadful fact that God's people were conformed to the world, with no distinction, except in name! . . . While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may in a few days be food for worms. And while you adorn it to your taste, to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whited sepulcher, full of corruption and uncleanness within." "O, the pride that was shown me of God's professed people! It has increased every year, until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them. I saw that this pride must be torn out of our families." "Our Master's sacred head was decorated" with "a crown of thorns." "The outside appearance is an index to the heart." "Unless such persons are cleansed from their corruption, they can never see God." "God will have a people separate and distinct from the world."—*Id.*, pp. 133-137.

"Many dress like the world, to have an influence. But here they make a sad and fatal mistake."—*Id.*, p. 132. (See chapter on "Perilous Times," Vol. I.)

"Your appearance, your good looks, your dress, will not bring you into favor with God. It is *moral worth* that the great I AM notices. There is no real beauty of person or of character out of Christ." "The love of the world has so occupied our thoughts that our eyes are not turned upward, but downward to the earth."—*Id.*, Vol. II., pp. 174, 195.

"Extravagance in dress is continually increasing."—*Id.*, p. 630. "Those among Sabbath-keepers who have yielded to the influence of the world, are to be tested."—*Id.*, p. 633. "Those who cling to the ornaments forbidden in God's word, cherish pride and vanity in the heart. They desire to attract attention. Their dress says, Look at me; admire me. . . . The love of dress endangers the morals, and makes woman the opposite of the Christian lady, characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer, and awakens base passions in the heart of the beholder. God sees that the ruin of the character is frequently preceded by the indulgence of pride and vanity in dress." "The more means persons expend in dress, the less they have to feed the hungry and clothe the naked."—*Id.*, p. 645. "Christ is ashamed of his professed followers!" "The main cause of your backsliding is your love of dress."—*Id.*, p. 647. "We are," says the inspired apostle, "made a spectacle unto the world, and to angels, and to men." All heaven is marking the daily influence which the professed followers of Christ exert upon the world. My sisters, your dress is telling, either in favor of Christ and the sacred truth, or in favor of the world. Which is it? Remember, we must all answer to God for the influence we exert."—*Id.*, p. 641.

These are certainly plain and solemn words, and none can fail to realize their true import unless "dead in trespasses and sins." With the incoming "spring fashions," one is shocked at the bold and conspicuous styles, which, by the way, are identical with those in vogue at the time preceding the French Revolution, in 1789; and it really seems as if the "testing time" was surely here. Shall we run after the world's fashions in trained skirts, hoops, immense sleeves (see Ezek. 13:18; Isa. 3:16-24), bretelles, ruffles, triple capes, etc., etc.; to say nothing of elaborate hats and bonnets? Or, are we going to "come up to the help of the Lord against the mighty," and use *our* influence against Satan's host? We all ought to know that the fashions originate among the demi-monde of Paris. Vol. I., p. 270, speaks especially of hoops, but it should be understood the fashion is an agency for evil, one of Satan's schemes for destroying souls.

We are told by the spirit of prophecy, in the Testimonies, that the reform dress was removed

to show women the pride in their hearts; and the very ones who were willing to dress plainly if only *that* was removed, have gone straight into the arms of fashion as it is to-day.

The trouble of it all is, we never know where to stop, when once we join the world. We should not, however, depreciate true womanliness in attire; for we are told to be neat and cleanly, and avoid criticism as to our untidy, slovenly appearance. Our dresses should fit neatly, allowing opportunity to breathe freely, and the material selected with taste being, as given in the chapter on "Simplicity in Dress," Vol. IV., p. 640, "free from large plaids and figures, and plain in color." We should *always*, whether in calico or cashmere, be scrupulously neat and tidy, giving none occasion to comment unfavorably against the truth we profess, or the Lord we claim to represent.

"While the man of business is absorbed in the pursuit of gain; while the pleasure-lover is seeking indulgence; while the daughter of fashion is arranging her adornments, it may be, in that hour, the Judge of all the earth shall pronounce the sentence, 'Thou art weighed in the balances, and art found wanting!'"

Already unbelievers express doubts as to our genuine faith in the soon-coming of our Lord, because we "*do n't act like it.*" How many of our daughters are growing more and more anxious for stylish clothes, chafing under caution or restraint? Why is it? *The last perilous times are upon us!* Who will stand firmly for the right, and not bring reproach on the cause of God? Those who do, will be the recipients of the Holy Spirit, "holy women" now, accepted of God. He will pour out his Spirit soon, and on such *only*. All who do not delay, but will put away pride and self, may answer to the call given in Isa. 60:1, 2.

"I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world."—"Early Writings," p. 61. "Time cannot last but very little longer." "*Live and act wholly in reference to the coming of the Son of man.*"—*Id.*, p. 49.

DIFFICULT SCRIPTURES.

BY ELDER WM. COVERT.
(Burlington, Vt.)

ONE of the most useless things that a person can do, is to worry over texts of Scripture which do not readily open to the understanding. It is not only useless, but it is positively hurtful. It is a much better way to fill the heart and mind just as full of that which is plain to the understanding, as possible. The person who does this, will never fret about hard texts of Scripture.

These portions of God's word which seem difficult to understand, will become plain to the mind in due time, if there is faithfulness in the life, and a corresponding application in Bible study. It is often the case that many plain texts of Scripture combine in opening up one text to the understanding. He who hunts for puzzling texts will make slow progress in the knowledge of Christ. In his Bible study he is like a boy, who in the study of arithmetic turns over to the last part of the book to try to solve the difficult problems first. To such a pupil, mathematics is a very hard study. But the student who begins at the proper place, and masters the principles as he goes along, will most likely make satisfactory progress.

The most essential thing in the study of the Bible, is to have the aid of the Spirit of God. The mind of the Spirit, in the mind of the Bible student, gives life and light to the Scriptures. Without this, the Bible will only be to the reader a book of history, interspersed with rigid rules, and impractical theories. But to the one who has the mind of Him who gave it, the Bible is a living teacher, a loving friend, a life companion, and a tender comforter. That mind will lead him beside the still waters to feed upon the rich and verdant pastures of truth. But it will never lead him to stumble over those Scriptures which seem difficult to understand.

The Home.

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

HE LEADETH ME.

BY W. R. PATTERSON.
(Unita, Tex.)

"AND He calleth his own sheep by name, and leadeth them." John 10:3.

I ASK not *where* He leads me;
'Tis right where'er he speeds me,
O'er all life's rugged ways,
And through its weary days,
His tender care for me he proves
By wondrous acts of matchless love.

I ask not *how* he leads me;
His ways are veiled in mystery,
And oft the darkest hours
Are buds of precious flowers,
Which, watered by the bitterest tears,
Will cheer our paths in after years.

I ask not *why* he leads me;
Why he in mercy heeds me;
For oft his gentle love
Sent kindly from above
I've spurned and slighted day by day,
And chose my own—my selfish way.

But now I let him lead me,
From his own pastures feed me.
He whispers, Do not fear;
For I am always near,
My grace and strength I will impart
To every trembling, trusting heart.

EVENING MEDITATIONS.

ANOTHER day has passed away, and the records of its doings are made by faithful recording angels. Has every act and word of the day been such as we shall wish to meet in the great judgment-day, when all will be revealed? Has the whole day been filled up with deeds that tell that I am a child of God? Or does Satan exult in having overcome me, and causing me to forget that I am a child of God, and that the personal presence of God is continually with me to strengthen and uphold me? Yes, not only is the record made up of my deeds and words, but the thoughts and intents of the heart are also known. My meditations have drawn me near to God, and I have enjoyed sweet communion and peace, with joy in the Holy Ghost, or in my meditations I have been careless and thoughtless of his watch-care over me.

How it must grieve the good angels, if I permit Satan to control my thoughts, and fill my mind with doubtings, or of envy, evil surmisings, malice, or hatred toward my brethren.

What possibilities were before me at the beginning of this day for holiness and communion with God! But the day is past, and God in the richness of his grace and mercy forgives my weaknesses wherein I have failed to trust him, because I desire him to do so. Surely if the Lord is so ready to forgive me because I desire it, I ought to be of the same spirit. And to the glory of his name, I can say to-night, the blessed Lord has enabled me to forgive all, even as he has forgiven me. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Shall the day that I now enter on be holiness to the Lord during all its hours? Shall it be holiness to the Lord by faith which is in Christ Jesus? I know that in Christ I have all spiritual blessings. How wonderful indeed! All the spiritual blessings that heaven has for any one I have now in Christ, by permitting him to dwell in my heart by faith.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." "I will sing unto the Lord, because he hath dealt bountifully with me." As the evening shades draw on, and all becomes enveloped in darkness, I have the assurance that one of "his angels that excel in

strength, that do his commandments, hearkening unto the voice of his word," is near me, and that he will care for me as will be to the glory of God. "O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord." OSCAR HILL.

OPPORTUNITIES.

IMPROVED opportunities are attended with rich blessings. How often in prayer do we ask God to help us cultivate all the Christian graces, that we may develop a character for those heavenly mansions which Jesus has gone to prepare for all who love and serve him.

While perusing the contents of the *Sabbath-school Worker*, the following incident therein impressed my mind: "A city missionary implored God to send his angel to care for two orphan children, whom he had found in a cold, fireless hovel, starving and naked, beside the dead body of their mother. Instantly a voice spoke to him in his conscience, 'Thou art mine angel; for this purpose did I send thee.'" I was led to query if the Lord did not speak these very words to many of his disciples at the present time.

The good Shepherd says, "My sheep hear my voice, and I know them, and they follow me." If we, his followers, listen to his voice, we will hear him say, "Devote a few moments now in studying my word, or learn some precious promise; write a cheering letter to some isolated sister, brother, or other friend; make a personal visit to the sick and afflicted; speak a kind word to the weary, sad heart; give attention to the destitute, and see that they are supplied with food and raiment, or any of the necessities of life they may need for their comfort and happiness. Manifest love and sympathy to the loved ones in our own family circle; we know not how long we may have them with us. Then if any are removed from us, we will not have cause of regret, by any neglect on our part. In "Testimony for the Church," Vol. III., p. 527, I find the following: "There are many in our world who are starving for the love and sympathy which should be given them." It is not weakness to give our friends of the family circle expressions of tenderness and sympathy in words and acts, as well as to those outside the family. From "Steps to Christ" I gather these words: "We need not go to heathen lands or even leave the narrow circle of the home, if it is there our duty lies, in order to work for Christ." Furthermore, shall we pass by those who seem to be slighted, who are not apt to win many friends? Not long since a writer said of these, "They are the purchase of the blood of Christ." We know not but they are precious jewels in his sight. In conclusion, we should not forget the instruction of Paul in Romans 16. I like to read that chapter. Paul shows such love and tenderness of spirit toward every one he mentions, greeting different members in the church, in the household, kinsmen; there is not even a hint that a disciple of Christ is excused if he wishes to pass another as a stranger; for he mentions "all the saints." Indeed, there are a thousand ways of "scattering seeds of kindness," if we watch for opportunities, and bend a listening ear to that still, small voice that whispers, "Follow me."

We are told to cultivate benevolence. Says one of our most able physicians whose heart is drawn out toward the needy, "Doing these acts of benevolence is one of the means of bringing men nearer to God." "Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of our fellow-beings, given or done with an eye single to the glory of God, will result in blessings to the giver."—E. G. W. "Inasmuch as ye have done it unto one of the

least of these my brethren, ye have done it unto me."

I read again: "How often is Christ disappointed in those who profess to be his children. Our Saviour is grieved and wounded by our indifference to the woes and needs of others. Any neglect of duty to the needy and afflicted is a neglect of duty to Christ in the person of his saints. What if our efforts for others do seem to be disregarded; 'tis no excuse for us to do nothing. Those who do nothing for Christ are simply trying to live by eating without working."

Thus slighted opportunities will not increase our faith, nor strengthen our hope and courage, and we cannot go the daily rounds of life's duties with a clear conscience; no, neglected privileges bring weakness, indifference, coldness, selfishness, no growth in spiritual grace, and, finally, when the Chief Shepherd appears, if he finds no fruit,—only leaves,—those fearful words that are heard, "I know you not," will cause utter despair and entire banishment from his presence, and we will be forever debarred from an entrance into those bright and beautiful mansions.

Who will not decide at once that the surest and safest way is to imitate the great Exemplar when upon earth; he sought not his own ease, comfort, or pleasure, but lived and toiled for the benefit of suffering humanity. "Herein is my Father glorified, that ye bear much fruit." "Love to Jesus will be manifested in a desire to work as he worked, for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care.—"Steps to Christ." "He in whom Christ is abiding has within him a never-failing fountain of grace and strength. Jesus cheers the life, and brightens the path of all who truly seek him. His love received into the heart, will spring up in good works unto eternal life. And not only does it bless the soul in which it springs, but the living stream will flow out in words and deeds of righteousness, to refresh the thirsting around him." A worthy Quaker thus wrote: "I expect to pass through this world but once. If, therefore, there is any kindness I can bestow, or any good thing I can do to my fellow-beings, let me do it now; for I shall not pass this way again."

Our kind Master still in his mercy grants us golden opportunities; shall we not improve them to the best of our ability in doing all the good we can, in as many ways as we can? Then when he comes to gather his chosen, we may hear the welcome plaudit: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

In the words of another,—

"Take me, Lord, I'm poor and helpless,
Knowing naught as I should know;
Thou art strong, and thou art mighty,
Guide me, Lord, where'er I go."

H. E. SAWYER.

SERVILE LABOR.

IN the course of an address at the Metropolitan Tabernacle, Dr. A. T. Pierson said: "I knew a good woman once who had to do all her own work, and who especially disliked washing dishes, and most of all the smudged pots and kettles. That always made her chafe and complain at her lot. One Sunday I had preached on that text about abiding in our calling with God; and as she cleared away the dinner that day, she began to say to herself, 'O, it's the same old drudgery.' Just then the Spirit of the Lord brought to her mind the text of the morning: 'Let every man abide in the same calling wherein he is called.' And, standing right there by that kitchen table, she lifted her heart to Jesus, and asked him to come into her humble kitchen, abide with her, and help her to do those menial duties. And from that day she ceased fretting, and grew fast in grace and knowledge."—*Selected.*

The Mission Field.

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

THE YEAR'S PROGRESS IN NEW SOUTH WALES, AUSTRALIA.

NEW SOUTH WALES, with its temperate climate, its lofty mountains, and its sunny skies, is a land of many blessings. In its cities and towns, its forest-settlements, and mountain-lodges, there dwell more than one million one hundred thousand inhabitants. The past year of its history has been, both financially and politically, marked by failure; but in connection with the message there are many evidences of progress.

A little more than a year ago the writer moved to this colony to assist in the work carried on there by Elder Steed in Sydney. A location for tent work was obtained in Paramatta, a town about fourteen miles from Sydney, with eight thousand inhabitants, and meetings began under favorable circumstances. They continued for seventeen weeks, with an average attendance of from two to three hundred. Forty-six pounds were donated during that time. At the close of these meetings a church of twenty members was organized by Elder Starr. The meetings were then moved to the Masonic Hall, where services were to be continued until the proposed church building should be erected. The interest continued, and the attendance increased, till on the first of November, 1892, the foundation of the Paramatta Tabernacle was laid. Some difficulty had been experienced in obtaining land for a building site, but when this was accomplished, the brethren set to work heartily, and a comfortable building 28 x 48 ft. was erected, at a cost of £450. It was dedicated on Sabbath, Dec. 10, 1892.

Three baptismal services had been held during this time, resulting in the immersion of forty-eight candidates. Before the end of December the church at Paramatta numbered fifty, and on the return of its delegates from the Conference, held at Melbourne, in January, the officers were duly ordained by Elder White. The tabernacle at Paramatta was the first building erected by Seventh-day Adventists in Australia. The work was undertaken and carried out free of cost, except for the material; for the "people had a mind to work."

Early in the present year the tent was moved by Elder Steed and the writer to Kellyville, a country district about ten miles north of Paramatta. Kellyville is a beautiful place, and its houses are scattered over the hills and along the valleys, surrounded by orange groves and vineyards. The meetings began Feb. 27, and have since continued with a good attendance. At present about twenty are walking in the light. On May 28 a baptismal service was held in a grove of forest-trees not far from the tent. A clear stream rippled under the shadows of their dark foliage, and in this stream thirteen were buried with the Lord by baptism. Others are preparing to follow.

After much thought and consultation with the brethren, it was decided to erect a meeting-house at Kellyville also, as there is no hall of any kind available for meetings. Brother Firth kindly gave a piece of land, and the building, now nearing completion, is to be dedicated on Sabbath, June 24. It is a neat, substantial building 18 x 24 ft. It is beautifully situated among the orange groves and passion vines. The cost will be about £100.

Early in March, Elder W. C. White, Mrs. E. G. White, and Elder and Mrs. Starr, visited Paramatta, stopping at New Zealand on their way. Important meetings were held during the seven days of their stay. On Sunday night sister White spoke to about five hundred people in the town hall.

According to plans made at Conference, Elder Daniells was to visit New South Wales in the

interests of the work. This he did in April, and, shortly after, began a series of meetings in connection with the Paramatta and Sydney churches. In this work he was joined by brother Hickox, who arrived at the end of May on his way to Queensland. Sister Ingels also arrived at the same time, to connect with the tract society in Australasia.

During the progress of these meetings, a general gathering was called for June 4, to be held in the tabernacle at Paramatta. This proved to be a blessing indeed. The brethren from Sydney, Barwood, Kellyville, and Paramatta gathered to the number of about two hundred and fifty. In the morning meeting Elder Daniells discoursed upon "God's plans concerning the church." Immediately after this service, the whole congregation adjourned to the public baths, and there joined in a solemn baptismal service. Eight candidates were immersed by Elder Hare. The Spirit of the Lord was present in blessing, and deep impressions were made upon many of those who watched the service.

The afternoon meeting was a time of special interest. Five ministers were present, including Elders Hickox and White, who had just returned from New Zealand. Many bore glad testimony to the power that there is in the truth. This was the first meeting of this kind ever held in this colony. We are sure it will not be the last. About six months ago it was decided to make Sydney the headquarters of the tract society and the ship mission work.

In looking over this field, we thank God and take courage for the blessing of progress; but we cannot help reading the signs that tell of the nearness of the coming struggle. The dragon spirit is at work. The laws by which it can persecute are already in existence, and only need to be brought into operation. Societies are being formed, and are working for a better observance of what they call the "Lord's day." Religion is reaching out in all its lines to obtain control in political matters. May God bless in the message, and send more laborers into his harvest field.

R. HARE.

CENTRAL EUROPE.

WHILE our country has been more than usually agitated by drouth and the Army bill, the work of the third angel's message has not been at a standstill. About the same time that the first tent meetings of Germany were begun in Silesia, the first tent meetings of Switzerland were opened at Zürich, while a third tent was pitched in southern France, near the Mediterranean.

The tent meetings in Zürich went hard from the beginning. The greatest obstacle was indifference, due to the infidelity of the city, and the diligent warnings of pastors. After continuing six weeks, with a light attendance, the meetings were closed; but not wholly without fruit, some five having accepted the truth. Zürich, the metropolis of Switzerland, and the leading center of education, has been bountifully supplied with our literature, and besides, several series of meetings have been held in halls, each time with a light attendance. It was hoped that the tent would draw, but in this we were disappointed. However, the few gained will add strength to our small church at this place, and there is hope for others. It is designed to make another trial with the tent in German Switzerland at the first opportunity.

The tent meetings in France opened favorably, the tent being filled at the first meeting, and a number on the outside. It is pitched at Mus, a village near Nîmes, near where tent meetings were held last year. As in America, tent meetings seem less difficult in smaller places than in the large cities. It is our hope, however, that soon the message will go with such power as to stir the large cities.

To the present, the French tent has continued its work with a fair interest and attendance. In this vicinity, brethren Tieche and Roth have for

some time been engaged in health work, which they still carry on, while aiding brother Comte in the tent work. They find plenty to do in their line, and have experienced that such work does much to break down prejudice, and gain the ears and hearts of the people.

July 17 brother Tieche writes:—

"The doctor of Vergeze ridiculed us because we gave sponge baths to children with the measles; but a little later he was glad to use the same for his children, and now he recommends them to others. . . ."

"On July 14 [the French Fourth], as there are bull-fights in nearly all the villages, there was one at Mus. A certain man conceived the idea of letting one of the bulls loose, and directing him toward our tent, if possible; but the bull went directly into that man's vineyard, and spoiled it. People here are crazy for bull-fights; even the smallest village has a fight of six bulls. Last Friday there were no less than twenty-five thousand people in the arena at Nîmes. There they have fights every Sunday. Last Sunday they killed four, and in one of the next fights they expect to kill ten. . . ."

"As to our meetings here in Mus, the interest is good. We are encouraged, and hope with the help of the Lord to accomplish some good. The interest in the meetings on health are good; and everybody seems to appreciate what is said. This is a good means to get acquainted with the people. . . ."

The arena at Nîmes, above referred to, is one from Roman times, and is built in the same style of the colosseum at Rome. As fights of the gladiators with wild beasts "to glut the savage eyes of Rome's proud populace," was the chief delight fifteen centuries ago, so to-day, bull-fights are the principal Sunday amusement in certain districts. Man's nature does not improve much. There has already been some effort made to stop Sunday excursion trains to the bull-fights; but failing here, we would not be surprised if the Sunday agitators soon turned their zeal upon those who keep the commandments.

Since my visit to Italy, brother Geymet has crossed the Alps from the Waldensian valleys into France, and is now doing colportage in Savoy, where he has circulated considerable reading-matter, besides holding a number of Bible readings. In some villages they had not had religious services for some time.

Soon we expect to have Elders Olsen and Haskell with us in our camp-meeting. All are looking forward to this time with great interest, and expect a feast of the good things of the Lord's provision. At this time all our workers and one or two laborers from Germany will be assembled. May the Lord add his rich blessing, and baptize us anew with life and power from on high!

H. P. HOLSER.

DROUTH ON PITCAIRN ISLAND.

THE captain of a British bark reports to the United States hydrographer that during his voyage from Tacoma to Queenstown, he called, on March 14 last, at Pitcairn Island, and found it suffering from a disastrous drouth. The inhabitants stated that they had had no rain for a long time, and that all fruit and vegetables were getting burned up. Since Dec. 16, 1892, no ship had called at this South Pacific island, famous as having been the refuge of the mutineers of the ship "Bounty," who formed a colony there in the latter part of the eighteenth century.—*New York Herald*.

—Christian England laughed when Sydney Smith sneered at William Carey as a "consecrated cobbler," going out on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his death-bed by the bishop of India, the head of the Church of England in that land, who bowed his head, and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival in Bengal; but when he died, the government dropped all its flags to half-mast, in honor of a man who had done more for India than any of their generals. The universities of England, Germany, and America paid tribute to his learning, and to-day Protestant Christianity honors him as one of its noblest pioneers.—*Selected*.

Special Mention.

"THEREFORE HATH THE CURSE DEVOUR-
ED THE EARTH."

THESE words came into my mind with a great deal of force a few days ago. In this part of the field, Cheyenne county, Nebr., the drouth has exceeded all former experiences, and many families are in more than ordinary anxiety, as in many places there are no crops. What the drouth has not destroyed, the grasshoppers have taken; and such privation, both present and prospective, I have never before seen.

There had been a little relief of mind to most of the people on the table-lands, that on the river bottoms irrigation was in operation, and most of the crops in a small area were looking well; but even this hope in a great measure has proved illusory; for a week ago the army-worm attacked the fields of grain, and in some cases the corn, and in a few short hours had swept away the finest prospect.

I visited a fine field of oats of a hundred acres, and the earth was literally covered with the destroyers. Every individual worm seemed to be in the greatest hurry to accomplish a mission. They turned neither to the right nor left, but when coming to a stalk of oats, they went to the very top, cutting off every blade in their progress, and finally the head, and then hurried to another stalk, as though this was their business; and it was. They would leave the heads of wheat, but fully trim the stem; they did the same with barley. As both wheat and barley were in the milk, it would naturally cause a great shrinkage in the kernel, and so men's hopes are blighted.

A few days before, terrific hailstorms had passed over some portions of this country, doing great damage to crops, and in some cases killing stock; in one case the stones were fully as large as my two fists. One stone was brought into Redington by a Mr. Bliss, a gentleman whom I saw personally, and after bringing the stone three miles, it then weighed nearly a pound.

The army-worms, as they are called here, are, when full sized, about an inch and a half long, of uniform color, a dark brown, looking much like caterpillars. Some of them, however, had perfectly white heads. They seemed to spring out of the ground, they came so suddenly, not having been observed at all till they had done great damage. The whole Sidney divide is covered with them, so that in the roads they are crushed by thousands. I saw many small ones, and they were just as intent on mischief as the larger ones.

I confess I was filled with wonder, astonishment, and awe. They sprung up on the south bank of the North Platte River, a stream which they could not cross, moving southward. I thought of Moses, and the dust he smote, and the ashes he sprinkled toward heaven in the air. I thought again of this poor world, which is soon to know in all its terribleness, the fulness of the wrath of God, which is without mixture. "So are the sons of men snared in an evil time, when it falleth suddenly upon them."

Once more I thought, If God's messengers of mercy to a perishing world could give such undivided and unremitting attention to their work in hand, as these messengers of wrath do to theirs, it would soon be said, "Well done, thou good and faithful servant." D. H. LAMSON.

A SENATORIAL PRAYER.

THE comedy of prayer was played in the United States Senate a few days ago in such a startling way as to excite the interest and attention of the senators themselves, although as a rule they are armor-clad against the potency of prayer. The Senate has a praying machine of its own, in the form of a chaplain, whose duty it is to give the senators a good character in all petitions to the throne of grace, and for the performance of this duty he is paid, not by the senators themselves, but out of the public treasury. The present chaplain is new to the Senate, although he was for many years chaplain to the House of Representa-

tives, where he had the habit of making some very good stump speeches in the form of invocations to the Almighty. As the proceedings begin with prayer, and the chaplain has the first word every morning, he has precedence over all the members, and can get in a few remarks on public affairs before anybody else has a chance. He availed himself of this privilege on the second morning of the extra session, in a way that astonished the senators, and actually straightened them out of their devotional attitude. The newspaper account of it reads like this: "At the sound of the gavel every senator was upon his feet, with clasped hands and bowed head, to listen to the customary invocation. It was the blind chaplain's second attempt to appeal for spiritual grace in the Senate. To the surprise of everybody he started in on a eulogy of the late Senator Leland Stanford." In the usual tombstone style he pleaded the virtues of the dead Senator, and, "as the eulogy proceeded, the senators gradually lifted their chins and lost their air of devoutness." This proves the eloquence of the prayer, for hitherto nothing but a drink has had the power to make a senator "lift his chin." The Rev. Mr. Milburn has wisely taken this early opportunity to convince the senators that they now have a chaplain who will give them absolution and a certificate of good character for seats in the celestial senate when they die. They need such an advocate very much, but it looks like spiritual petit larceny to pay him out of the public taxes instead of their own money.—*Open Court.*

THE LORD'S CHARGES.

THE following stirring words are from Bishop Taylor, of African mission fame. It was at one of those summer gatherings that have become so popular of late years. At the close of one of the morning social meetings, the leader said, "Before we go, I want Bishop Taylor to say a few words," which he did as follows:—

"There are two classes of offerings, legal and free-will. The legal offerings are one seventh of our time and one tenth of our income. The Lord charges up one tenth of all we raise as rent for the privilege of digging in his earth, and we can't withhold it without cheating. He requires this even of sinners. Those who do not pay it rob God. 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.'"

"Because of this he sends a curse upon the nation—the palmer-worm, the canker-worm, the locust, the potato-bug, and the cyclone. Christians are supposed to give, not only these legal offerings, but as a free-will offering, all they have—themselves. But when we talk to some Christians about giving a tenth, they say: 'O, I don't need to give a tenth. All I have is the Lord's,' and the result is they don't give much, if anything. I know a man who used to say: 'All I have is on the altar,' and we could not by any means get twenty-five cents out of him for missions. Christians wonder why they are not prospered. 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'"—*Epsworth Herald.*

AMERICAN BOYS AND AMERICAN LABOR.

THE important series of editorial articles in the *Century*, on Cheap Money, is to be followed by a series in the same department on the Decline of the American Mechanic and its Causes. In introducing them the editor says: "Shall American boys be permitted to learn trades, and, having learned them, shall they be permitted to work at them? These are apparently simple questions, and the answering of them is an apparently simple matter. Most persons thus interrogated would reply at once, 'Certainly they should. Why do you ask such unnecessary questions?' We ask them because under the present conditions of trade, instruction, and employment in this country, the American boy has no rights which organized labor is bound to respect. He is denied instruction as an apprentice, and if he be taught his trade in a trade school, he is refused admission to nearly all the trades-unions, and is boycotted if he attempts to work, as a non-union man. The questions of his character and skill enter into the matter only to discriminate against him. All the trades-unions of the country are controlled by foreigners, who comprise the great majority of their members. While they refuse admission to the trained American boy, they admit all foreign applicants with little or no regard to their training or skill. In fact, the

doors of organized labor in America, which are closed and barred against American boys, swing open, wide and free, to all foreign comers. Labor in free America is free to all save the sons of Americans.

"These are neither idle nor exaggerated statements. They are sober, solemn truths, expressed with studied moderation. So-called American labor to-day is a complete misnomer, as far as the trades are concerned. How has it come about that the United States, alone among the nations of the earth, has not merely surrendered possession of her field of mechanical labor to foreigners, but acquiesces when the foreign possessors exclude from that field her own sons?"—*Literary Digest.*

AN HONEST MAN.

"LET us walk honestly, as in the day." Rom. 13:13.

The New York *Herald* preaches a short discourse in the editorial department every Sunday. The following on an honest man, appeared recently:—

A life of honesty is the best illustration of religion. That religion is to be preferred which is capable of producing an upright life, for the proof of the truth of religion is to be found in the way it works, not in the way it talks.

A man may have forty creeds like so many suits of clothes, but unless he leads a clean life, he will have a very unpleasant time in the future. You may pray all day Sunday, but if you sand your sugar on Monday, the sanded sugar and not the prayers, will settle your fate.

When religion gets such strong hold of a man that it makes him honest in a horse trade, or in selling goods by sample, and insures the delivery of goods that are something like the sample, you need not stop to inquire whether the Athanasian or the Nicene creed is behind it; for you want it for yourself, and you want it at the earliest possible moment.

A bad life enveloped in a sound orthodox creed is a good deal like a tottering ruin covered with ivy and honeysuckle. It looks well from the outside, and you can get a fine impression so long as you fail to investigate; but the moment you cross the thresh' old, and get on the inside, you see what a wretched humbug it is. It is that sort of honeysuckle living which disgusts the common sense of the populace, and originates half of the severe criticisms against religion.

FOUR THOUSAND MILLIONAIRES.

THE New York *Tribune* has collected in a pamphlet the results of recent investigations into the number of millionaires in the United States. It finds the total to be 4,047. New York City alone contains 1,103 men, owning from one to one hundred and fifty millions each. Nearly all the millionaires are in the North, there being but 185 in all the seceding States, Texas having fifty-seven of them. It appears also that the real estate in New York City alone is worth more than all the land between the Potomac and the Rio Grande. The *Tribune* states that the 1,103 millionaires of New York City alone, could, if they chose, buy up the whole real estate of the entire southern States, and evict the population by due process of law.—*Selected.*

—Rabbi Pereira Mendes desires to raise in New York City a striking memorial in the name of Judaism. He proposes to have cut upon a great stone tablet the ten commandments, and many prominent Hebrews throughout the country have signified their willingness to contribute the few thousands necessary to put the project in execution. The New York *Sun*, which has a small pulpit of its own from which it enjoys preaching quite orthodox and effective sermonettes now and then, evokes one from this theme:—

"Let the memorial be established. The ten commandments which Moses brought down from the mount, upon two tables of stone, ought to be ever before us. They are applicable forever to all the world. They are as righteous as they are immutable. That nation which obeys them is strong; that which disobeys them is outcast. The man who heeds them shall be rewarded; he who transgresses them will surely be punished. Israel was made the guardian of the law, but kept it not. Let Israel now hold it up before all the world, even as Moses held it up. It is for Christendom not less than for Jewry."—*Christian Herald.*

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CHRIST THE SYMPATHIZER.

A Study of the Book of Hebrews.

CHAPTER 4, verse 12: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The "word" here spoken of is not the divine word called the *Logos*, referring to Christ, who was with the Father in the beginning (John 1:1), but the word which God has caused to be spoken and written for the revelation of himself to the people, and their guidance in the way of truth. The Scriptures are, in this sense, the word of God; and this word is quick and powerful. The word "quick" is an old obsolete Saxon word, which means "living," as in 2 Tim. 4:1, which says that Christ shall judge the quick (living) and dead at his appearing and kingdom. God's word is not a dead, inert thing, but is alive and full of energy. It is sharper, or more efficient in its work, than a sword that is brought to a keen edge on both its sides, and cuts whichever way it is moved. Such a sword divides asunder soul and spirit, or takes the life, and divides the joints and marrow, or completely dismembers the body. Just so the word of God works in our spiritual nature. It is a discerner of the thoughts. It lays bare a man's character, and shows him just what he is. And it does more than this, it pierces even to the intents or motives of the heart. It is thus master of the innermost recesses of man's nature. It is this very characteristic of the word of God that proves it divine; for only he who made man, and knows what is in man, could thus have spoken of him and to him. Dr. Dodds has this good thought on this passage: "The word of God penetrates deeper into a man than any sword. It enters into the soul and spirit, into all our sensations, passions, appetites, nay, to our very thoughts, and sits as the judge of the most secret intentions, contrivances, and sentiments of the heart." It is this property of God's word that makes it a living and powerful word, to convict and slay the sinner.

Verse 13: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

The omniscience of God and our relation to him, are here most impressively stated. There is not a created thing that is not constantly under his eye. The word "opened" is from a word used to denote the ancient custom of bending back the head of the one on trial, compelling him to look the judges squarely in the face, that they and the witnesses might be able to identify him, and also to the practice of bending back the head of the victim, to expose the neck perfectly to the sacrificial knife. Thus we stand before Him "with whom we have to do," or, literally, "with whom is our account." Let no one flatter himself, therefore, that he can falsify his account, or make his case any different from what it is in the unerring sight of the divine Judge. He sees everything in its true light, hence the necessity of heeding the admonition of verse 11, lest we "fall after the same example of unbelief," or, as the margin reads, "disobedience," which is involved in this kind of unbelief.

Verse 14: "Seeing then that we have such a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

More comforting and consoling words to one who feels his need of divine help, it would be hard to frame. The one who is our great high priest is a being of sufficient station to mediate for us; for he is "the Son of God." He occupies a position sufficiently exalted to help us; for he has "passed

into the heavens." He can have compassion upon our infirmities; for he has borne them for us; and upon our temptations; for in all points "he has felt the same." And, finally, he appears on a throne of grace, holding out the golden scepter of the marvelous invitation to come boldly to it for all timely and necessary help. A throne is the symbol of power and authority, and this throne is here represented as having been erected for the very purpose of bestowing grace or favor, for it is called "the throne of grace;" and by implication he who reigns upon it is there for the very purpose of granting favor to those who will come unto him. Have we not, therefore, every reason to come with confidence, or assurance, as the word "boldly" means, for help, when our hearts are penitent and contrite in his sight?

The word rendered "in time of need," means such as is just "adapted to our circumstances" and our wants.

Chapter 5, verse 1: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. 2. Who can have compassion on the ignorant, and on them that are out of the way: for that he himself also is compassed with infirmity. 3. And by reason hereof he ought as for the people, so also for himself, to offer for sins. 4. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. 5. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. 6. As he saith also in another place, Thou art a priest forever after the order of Melchisedec."

Reference is here made to the institution of the priesthood in the Mosaic economy. The best that could be done for that dispensation in establishing an order of priesthood was to take men who were subject to infirmities, and who for that reason were obliged to make offerings for themselves as well as for the people. Yet even under these circumstances and limitations, it was a high and honorable office, and no man could take it upon himself, of his own free will, but must be called to it, as was Aaron. So likewise Christ did not take this office upon himself to glorify himself, but it was to glorify him who had said unto him, Thou art my Son, this day have I begotten thee. This fact qualified him for the office of priest for all the world. God could accept no one less exalted than his own Son, to act as priest between himself and fallen man. The word, "forever," in verse 6, does not signify that Christ is to be a priest to all eternity, but only that he is to have no successor in the priestly office. He is the only priest, so long as the office of priest is to be exercised in carrying out the plan of redemption. Those, therefore, who now claim to be priests upon the earth, are only frauds and impostors.

Verse 7: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8; Though he were a Son, yet learned he obedience by the things which he suffered; 9; And being made perfect, he became the author of eternal salvation unto all them that obey him; 10; Called of God a high priest after the order of Melchisedec."

A feeling not altogether unnatural, perhaps, arises on reading these verses, that if we attribute the experiences here named to Christ, literally, it would detract from that degree of divinity which other scriptures ascribe to him. But the apostle sufficiently guards the statement by carefully specifying that this was "in the days of his flesh." While here in our nature, he was subject to the tribulations and distresses of humanity. Christ could have had no fear of death in the sense in which men experience it from forebodings of what may await them beyond the grave; but he was the expiatory victim for a lost race; the salvation of a world hung upon his shoulders; and in his condition of human nature, it must have pressed him to an almost intolerable degree of solicitude and anxiety. But he "was heard in that he feared," or in that in reference to which he feared; that is, the successful accomplishment of that which he had undertaken to perform. He was doubtless assured of help and strength for the great ordeal, and the scene described in Luke 22:43, where we are told that an angel came from heaven to strengthen him, may have been a part of the answer to that prayer.

The language of verse 8 will be better comprehended if we remember that Christ was acting in a representative capacity; he represented all humanity, and was acting in behalf of humanity. As in his baptism, so here, he was acting, not so much

with reference to himself, as to those whom he had come to redeem; as he walked, they are to walk; the results attained by him they are to attain, in the same way. So, apparently, in his human experience, obedience came by suffering, because we, too, are to learn obedience in that way. So in verse 7, in the words, "save him from death," read "save *them* from death," that is, the human beings whom he represented. Viewed from this standpoint, all these passages become very clear and impressive. On the words, "being made perfect," see chapter 2:10. He became absolutely adapted and qualified for the work of redemption by the experiences through which he passed here in our nature. And thus he became the author of eternal salvation to all who will obey him. Remarks on Melchisedec will be deferred to chapter 7.

Verse 11: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. 14. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

"Of whom," or "concerning whom," verse 11, refers doubtless to Melchisedec. The apostle would have been glad to enter at once upon a full treatment of the bearing of the priesthood of Melchisedec upon that of Christ; but they to whom he was primarily writing, had not schooled themselves in the study of this Christian science, and were not ready for the truth. They had not studied God's word so as to understand the plan of redemption to discern the place of Christ therein. They were mere babes, not strong men, as they should have been. Upon how many at the present time would this reproach of the apostle severely fall? Above all, let us in this important era of the world's history, be ready for all truth, and so exercise ourselves in the word of God, by studying carefully and prayerfully its pages, that we may not be mere babes therein, when we should be strong men.

A LESSON FROM THE EXPERIENCE OF THE APOSTLE PETER.

"AND Peter took him, and began to rebuke him. Mark 8:32. Poor, misguided Peter! He had heard the voice of Jesus down by the sea-shore, saying to him and to others, 'Follow me, and I will make you fishers of men.' His heart was undoubtedly moved by the divine call, and he with his brother Andrew left their nets and followed Jesus. But it is apparent from the record of the years that followed, that Peter had a very poor conception of what it meant to be a follower of Jesus. Jesus, to his idea, was to be the king of Israel, and, indeed, of the whole world. Beneath his power the Romans were to be subdued. Jerusalem and not Rome was to be the mistress of the world. In that earthly kingdom Peter wanted a high place. He wished to rule over the Romans as he had seen the Romans rule over the Jews. This was the mental picture he was carrying in his mind during those years while Jesus was associating with him, and preaching the gospel of the kingdom. With this idea, the root of which was selfishness, deeply implanted in his mind, the teaching of Jesus during those memorable days could not affect his heart as it otherwise would have done. One whose chief hope and ambition was to rule, and by force subdue the enemies of Israel, could not appreciate the lessons of humility, tenderness toward those in darkness and error, love, mercy, and forgiveness that fell from Jesus' lips and were illustrated in his life. He may have had a vague idea that the world was to be regenerated by Christ, but his conduct shows that he was looking to the power of force rather than to the power of love to accomplish the work. No doubt this idea which Peter held, clouded his mind so that he did not get the full meaning of many precious lessons that fell from the Master's lips. The truth that Christ must be humiliated to save the world, was very difficult for Peter and for all the apostles to understand. They thought that it could not be, and they were afraid to ask him. Perhaps they were afraid he would repeat his hard saying which they did not wish to believe.

Finally, Jesus told them so plainly of the suffering and humiliation before him, that they could not fail to understand, if they did refuse to believe. "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." Mark 8: 31. This was too much for Peter. To thus dash in pieces at one blow his fond hopes and long cherished faith in the work of the Messiah, was more than he had grace to bear. He was not satisfied with disbelieving and keeping his unbelief to himself; he declared that it was not so. He rebuked his Lord and Master. Jesus then had an opportunity to show Peter just what was the true condition of his heart. "Thou savorest not the things that be of God, but the things that be of men." To desire to be great, to rule, to exercise lordship and dominion,—this was the spirit of man. It was of the earth, earthy. It was not of God. There was none of the pitying love of God that sent his only begotten Son into the world to save lost men. There was none of the spirit of humbling of self that others might be exalted. Jesus had been with them for several years, but they had not appreciated him and had not admitted him into their hearts. They did not have the spirit of Jesus, nor did they yet comprehend it.

That they might understand this spirit, and that exaltation lay only in the denial of self, Jesus then taught them this precious lesson: "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8: 34-38.

Was there ever a better lesson timed to meet a special necessity than this? They had been ashamed of his words,—so ashamed that Peter publicly rebuked him. It was not according to Peter's views; it cut across Peter's plans; it touched his self; for in the humiliation of Christ foreshadowed in Christ's words, Peter thought he saw his own degradation. He did not want to be Jesus' disciple in that way. But Jesus tells him that the first thing he is to do in following him, is to deny himself. They were coming into trying times, and Peter and all the disciples would need to be fortified, or they would not be able to stand,—needed to know that to be cast out as evil, to be falsely accused, to be spit upon, to be scourged, and even to be put to death was not the worst thing that might befall them, that the Master must so suffer to save a perishing world, and that if they would be his disciples, working with him for the salvation of the race of man, they must be willing to deny themselves, take up the crosses, the burdens, the sacrifices, the labors, toils, and privations for other's good, and follow their divine Master in all things. If they had received this lesson, if they had believed Jesus in these things that they could not then fully understand, they would have been better prepared for the great trial of their faith, when that which Jesus told them came to pass. In their sorrow at what soon transpired, and in their darkness they said: "But we trusted that it had been he which should have redeemed Israel." Luke 24: 21. Yet the same thing over which they stumbled, was the very means of redemption, and Jesus had sought in every way to prepare their minds for it.

What is the lesson for us? We should believe what Jesus tells us. No matter if we cannot understand it; if we cannot see just how it is. Let us remember that we are finite. Jesus is infinite. As he himself is the truth, what he says must be the truth. To follow Jesus means self-denial. He denied himself, so must we. It must be done of our own free will. "Whosoever will come after me, let him deny himself." He asks us to do it. It is ours to yield to his sweet entreaties, and follow him. It was a cross for the disciples to see Jesus

crucified, but the crucifixion of self that they might be his true disciples was harder to bear than the sight of their dying Master. This crucifixion, this dying to self is for us as well as for his first followers. We also must die to self; we must walk as he walked. Finally, they had none too much time to learn the lesson before the ordeal that would so severely try their faith would be upon them. We are in the same place. Trying scenes are before us. We shall soon have, like Peter, the opportunity to say, "Lord, I am ready to go with thee, both into prison, and to death" (Luke 22: 33), and we shall also have the opportunity to deny him, and say, "I do not know the man." Matt. 26: 72. Peter's saying was truthful in one respect. He did not know Jesus. If he had, he would not have denied him. Do we know him? Is he to us a daily presence? Is it our chief desire to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death"? If so, this promise, as well as all his other words to us, is sure. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27.

M. E. K.

OUR SAVIOUR THE DIVINE LOGOS. 17

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." John 1: 1-4. With these grand declarations John the beloved disciple begins the gospel of the Son of God. Christ is the divine Word (the *Logos*, Greek term from which "word" is translated). The *Logos* dates from the "beginning," "the beginning of the creation of God (Rev. 3: 14), and he was the one who began that vast work. He commenced it, performed it, completed it every whit. Without him was not anything made that was ever created. The Father who begat him from his own substance, made him a fountain of life like himself. He is the Lifegiver in every sense, creating from nothing myriads of worlds, bringing all living beings into existence, and restoring, when it pleases him, the dead to life; and this *Logos* is our divine Redeemer.

But why does John use this term, the *Logos*, or Word? We may search the Bible through, and I think we shall find no other writer using it in a single instance, in just that sense. The Greek word is used in many forms, and with a great variety of meanings. But John personifies it in these and other instances, as meaning that Being—the only begotten Son of God,—whom the Father ordained to be his active agent in all the work of creation. According to the learned men who have ransacked the writings of the Jews of ancient times, it was dimly comprehended by some of them, that the eternal God did not manifest himself personally, in his work as creator, and in his dealings with his creatures, but through an interpreter. Some think that Philo, a learned Jew of Alexandria, living in the first century of our era, who discourses of the *Logos*, had some conception of the same doctrine that John teaches. But this is very doubtful. There are passages in the Old Testament which seem at least to border on such a personification of the word, especially in Solomon's writings of wisdom. David says, "By the word of the Lord were the heavens made." Ps. 33: 6. "The word of the Lord" is constantly used as an expression of a potential energy, a source of divine power, an agent in performing work in God's great scheme. Yet in none of these instances have we that clear revelation of the divine pre-existent Son of God, who became incarnated for our salvation, as St. John gives us in the scripture at the beginning of this article.

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1: 14. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us)." 1 John 1: 1, 2. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head

were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God." Rev. 19: 11-13.

Why the Spirit of God speaking through John should select this title, "The Word of God," as a designation of the Son of God, is worthy of careful thought. We may be sure there is a good reason for it.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "Not that any man hath seen the Father, save he which is of God, he hath seen the Father." John 1: 18; 6: 46. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11: 27. He is the "invisible God" "whom no man hath seen or can see."

In his infinite wisdom, "the King eternal, immortal, and invisible," chooses thus to dwell in the glory unapproachable. But he wishes his creatures to know of him; and to enable them to do this, he has also chosen to reveal himself to them by the divine *Logos*, The Word. The latter is a perfect representation of the former. He is "the brightness of his glory, and the express image of his person." "In him dwelleth all the fulness of the godhead bodily." They are of the same nature, the same substance, the same character, the same appearance, have the same attributes. They are perfectly alike every way. The Son constantly dwells in the immediate presence of the Father. Their counsels are perfectly united. The counsel of peace is between them both. The thought is clothed by the word, and by the word the thought is made known. "The word is thought expressed." *Logos* in the Greek is masculine, and has the double meaning of *thought* and *speech*. (See Schaff-Herzog Cyclopedia, art. *Logos*.) We cannot speak without reason, or think without words. So "the Christ *Logos* is the revealer and interpreter of the hidden being of God." It is Christ who dwells in the bosom of the Father, who declares him, interprets him, reveals him to his creatures, while the Father chooses not thus to manifest himself. The Son reveals him in creation, as all that has been made was created by him and for him. The infinite love of the Father is comprehended through the creative acts of the Son, who is the Almighty God with us, representing to us the omnipotency of both. His love is shown in creation by bringing into existence countless myriads of other beings, all creatures of his, to live and enjoy life, and the bounties he has created for their happiness.

The love of the Father is specially shown in the glories of redemption. The Son is his revealer, his interpreter, the divine *Logos*, in redemption as well as creation. As they are one in everything but in person, all the love, tenderness, mercy, benignity, and willingness to suffer, even for the good of others, shown by the Son of God, was shared in all its fulness by the Father, who saw all the indignities which Satan and his agents heaped upon the Son of his love. An affectionate earthly father or companion shares the sufferings of a beloved child or wife, if ill-treated or made to suffer as really as the one abused. He who said, "This is my beloved Son, in whom I am well pleased," surely felt most keenly his wicked rejection by those who professed to be his people, the blows, the hatred, the derision, the smiting and spitting upon, as well as did his Son. He felt the cruel nails, he shared the agony of the cross. In these very acts and experiences Christ revealed and interpreted his Father's love to us. He alone knows the Father sufficiently well to "declare him." He who knows the Son, therefore, knoweth the Father.

The Bible is a revelation of Jesus Christ, given by his Spirit. It was his Spirit which was in the prophets, enabling them to reveal the Son of God. 1 Peter 1: 11. The work of creation, we have seen, was his act. He spoke, and it was done. He commanded, and it stood fast. He wrought on those six days, creating the heavens and the earth and all things in them. Our beloved Saviour rested the seventh day from all his work. The seventh-day Sabbath, therefore, was made to commemorate Christ's work of creation. What an added force this fact gives to our Saviour's words to the

Jews, when they falsely accused him of breaking the Sabbath,—he being the very being who made the Sabbath,—and how forcible the words, “The Son of man is Lord also of the Sabbath day!” Their impertinence in accusing the Creator of the Sabbath breaking of the very institution he made himself, is most apparent. Thus the Sabbath day is truly the Lord’s day, Jesus Christ’s day. In all this Christ was the acting agent for the Father, his revealer to the world. He it was who talked with our first parents familiarly in the garden, who made the simple test to demonstrate their loyalty, who confronted them after their sin, who pronounced the sentence upon the deceiver and the deceived. He it was who foretold his own future incarnation as the seed of the woman who should bruise the head of that old serpent, the Devil, and Satan, who deceives the whole world. He it was who accepted Abel’s offering of the meek, uncomplaining lamb, which typified his own final offering upon the cross, an offering of true faith in the seed that was to come. Yea, and all those appearances of a divine being recorded in Holy Writ, were the appearances of the Son of God, the interpreter and revealer of the eternal God.

Christ could not reveal and interpret the Father to his creatures adequately unless he possessed the wisdom and power of God himself. If he was inferior in these respects, that inferiority would be manifested, and a portion of that excellency and majesty inherent in the Father, would fail to be properly represented. But he says himself, “All power is given unto me in heaven and in earth.” Matt. 28:18. Christ is the personification of wisdom, as Solomon teaches in the first chapters of Proverbs. These attributes are not those held independent of the Father, but they were conferred in their fulness by him, at his own pleasure and choice. So there is no rivalry. “For it pleased the Father that in him should all fulness dwell.” That fulness embraces every excellency possessed by the Father. How, then, can Christ’s words, “My Father is greater than I,” be true?—Because the one who confers is greater than the one who receives. The Father must be in a sense superior to the Son, though he has chosen to impart an equality in all his own fulness. O the greatness, the glory, the excellency, preciousness, and worthiness of the Lamb slain for our sins and salvation! Who can comprehend his ineffable majesty! Who can grasp his wonderful exaltation, his infinite love! To love, to submit to, ever to serve and adore Him who is the chiefest among ten thousand, and altogether lovely, to study our Interpreter, the divine Word, and explore and discern all the excellences our poor human minds can grasp of the fulness contained in him, is surely enough,—our highest privilege in this world and that which is to come. May our Saviour who died for us, ever be our most precious theme; for in this way we comprehend more and more of God the Father, who chose to make him his great interpreter. G. I. B.

THE RUSSIAN MISSION FIELD.

SINCE the last report from this field, the work has been steadily onward amid many difficulties. Brother Laubhan, though in poor health, has been able to visit the different companies on the Volga, and has since the new year baptized six persons. As cholera is more or less severe in this section, it makes it still more difficult to move about in this large field, where most of the traveling has to be done by team. Brother J. Klein’s labors in the South have been during the same time greatly blessed, and his report shows thirty-six persons baptized, and these, with nine others added to the membership, about fill up the gap made by so many removing to America. We are indeed glad that a better sentiment is prevailing; and as the message is being more understood, and our people begin to see that the time is at hand when we have to face persecution wherever we go, they begin to feel their responsibility to stay and let their light shine amid the gross darkness. In several places where our people moved away so rashly for fear of persecution, the prejudice only runs higher, and those remaining have to drink the bitter cup alone, and brother Klein could only visit them at night. Of our largest church, which

numbered sixty-seven, only nineteen are remaining; and after the Lutheran pastor succeeded in scaring our leading brethren away, he prevailed, especially in the divided families, in getting hold of the children and sprinkling them. Some of our people had great difficulty in getting land to rent, but one of the Sabbath-keeping Russians, “Subbotniki,” has offered them a tract of land, where they can farm according to their faith. We find quite a number of “Subbotniki” in the Caucasus, and we hope that by means of our literature, they can be reached, so as to see the glorious light of salvation in Jesus Christ, a point the most of them lack. Brother Klein is now in Germany, and after attending the Swiss camp-meeting and the Hamburg institute, he expects to return again with brother J. Loeb sack, who has also come from there lately, and brother G. Oblander. Our canvassers lost nearly two days by being stopped by the police, but one now hopes to get the legal permission in at least one district, and has taken the necessary steps.

As to our native brethren, they are especially experiencing what it is to suffer for Christ’s sake; still they rejoice in Him who bids us to be of good courage. Our church at Sarighiol rejoiced last winter when a deacon could be ordained for them, and yet in view of all the difficulties, they feared they would not keep him long. Shortly after, he was imprisoned, and March 20 he had his trial. For leaving the State Church and proselyting, he and his wife were convicted to be sent to Siberia, but in July he was still in prison, waiting to be sent any day.

One of our sisters describes the experience as follows:—

“God strengthened him wonderfully, as he stood before the court. Several of the officers declared that there was no justice in condemning such a man. For weeks he sat in prison without even having a hearing, his case being put off continually. It was indeed a trying time for our church. Only once I was allowed to see him and converse with him. We were rejoiced when we saw him on the day of his trial full of courage in the Lord; and as the sentence was passed, he took it with a quiet, submissive spirit.”

He is banished to the government Tomsk, Siberia. Lately the sister of one of our brethren, who had followed her husband to the place of banishment near the Persian border, has returned, and states that it is terrible in what a miserable and pitiful condition she found all the exiles there. She could call the place but the pit of perdition. No letters now can reach our brethren, and according to the last news, they are to be forwarded right close to the Persian border to cut off all possible communication.

Of late three more families have been exiled from the city of Charkov. One of our brethren visited them several years ago, and they have obeyed the truth ever since. According to the latest news, they are at Moscow, on their way to Siberia. Yet amid all these trials, the truth is onward. The last quarterly report of our church at Sarighiol states that three souls have been added, and that twenty-four participated in the ordinances.

Our annual report shows sixteen churches, with 430 members and fifty scattered Sabbath-keepers. The tithe has risen to \$720 in spite of hard times, an increase of about \$100, while the total amount of contributions comes to about \$1,000. This shows good will, at least, when we remember that famine, cholera, persecution, and emigration have all done their share to hinder the work. We are grateful to the Lord that we can say that the work here stands on a better basis than ever, and as the number and the experience of our laborers increase, we have reason to be hopeful. But above all, our faith rests on the sure promises of God, and though the battle is a hard one, and our brethren ought surely to be remembered in our prayers, we glory in the thought that soon a glorious victory awaits them, when all shall be gathered from the most distant corners of Siberia as easily and as quickly as from the very centers of the world. L. R. C.

—The best way to give people an appetite for the table of God is to show them what is on it.

—Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Ps. 31:24.

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.

GOD’S PATIENCE.

BY S. O. JAMES.
(Milford, Iowa.)

THERE’S a beauty in God’s patience
Like the beauty of the sky,
Spreading out so far above us,
Seeming near, and yet so high;
’Tis a grace that is surprising
To the pardoned sinner’s mind,
Like the love that heals the leper,
Or the poor unhappy blind.

Here is courage for the laggard
Who has tarried by the way,
Till the shadows of the evening
Now proclaim the close of day;
Let him haste to meet the Father
Who has waited, O so long;
Let him join his faithful children
In the glad redemption song.

Then will patience be rewarded
In that happy resting-place,
When the pure of all the ages
Shall behold the Father’s face.
O the love of our Redeemer!
O the patience of our God
Waiting to embrace the millions
Sleeping ’neath the old earth’s sod.
Sin’s long night was long and tiresome,
But each grace in each was tried;
Jesus’ love has solved the problem,
’T was for this that Jesus died.

CANADA.

GEORGEVILLE AND BOYNTON.—We closed our meetings at Georgeville, July 30. One brother, a minister, took a decided stand for the law of God in our last meeting, and others were convinced of the truth. We held a few meetings about four miles from where the tent was pitched, in a school-house, and although it was in the midst of haying, we had a good hearing. We pitched our tent at Boynton, Aug. 9, and began meetings with a fair attendance. The interest has gradually increased. In God we trust, and in his word there is power to give us victory. Pray for us and the work here.

J. B. GOODRICH,
H. E. RICKARD.

LOUISIANA.

We pitched our tent in the city of Lake Charles, in May, and began meetings. The attendance was not large at any time, but some were interested, and as the result, nine have decided to obey the Lord.

The work in Louisiana is moving on, and while it moves slowly, yet nevertheless it moves; for which we praise the Lord. Good reports are coming in from all parts of the State, which show a steady progress as the days roll on. Our courage is good, and our hope is in the Lord. We will not try to use the tent any more in Louisiana until after the rainy season.

H. S. SHAW,
Aug. 15. B. L. DIFFENBACHER.

MAINE.

THE writer is in receipt of several letters within a few weeks since from Rangeley, Franklin Co., Me., telling the good news that a number there are deeply interested in the truths of the third angel’s message. Nine have already begun the observance of the Sabbath, and are calling for ministerial labor.

I labored in the towns of Rangeley and Dallas six weeks last winter, until the snow so blocked the roads that those interested could not get out to the meetings. Labor was postponed for a time. Brother and sister Hoar, of California, came here to visit friends last September, and they have done missionary work by visiting friends in several towns and plantations. They have held many Bible readings, and scattered much reading-matter. There are calls for labor from four or five towns and plantations in this immediate vicinity, and we hope they may be supplied with help after our camp-meeting closes. It cheers my heart to know that the message is finding its way here among the mountains and lakes.

In conclusion I will say that at Presque Isle a few have begun to obey as a result of our tent effort, and we hope for others who are interested.

Our interest here has been somewhat scattering. The people here in this village seem to be closely wedded to their churches, and do not care to hear the truth. There are, however, a few exceptions. Pray for the work here.

Aug. 16.

GEORGE W. HOWARD.

GEORGIA.

GAINESVILLE.—The work in this place is still onward. We are having a good attendance at the tent, which is now pitched three miles from the city. The Gainesville church is now fully organized, and the officers duly appointed. The present membership is twenty, and others are expected to join soon. On Sunday, Aug. 6, we repaired to the Chattahoochee River, where a large concourse of people assembled to witness the burial of ten willing souls in baptism.

Our need of a church building in this place is clearly manifest every Sabbath, as our Sabbath-school of over forty members gather in the rooms of our own hired house. Funds for this purpose are being raised for the church. The brethren here are not wealthy, but they are willing to do what they can in contributing means and labor. Assistance is coming in from our brethren in other parts of the State, who are interested in the advancement of the work here, and their help is greatly appreciated. Brother Whitford is still with us, and renders valuable assistance in singing.

W. A. McCUTCHEEN,
R. S. OWEN.

WASHINGTON.

LYNDEN, SNOHOMISH, AND LA CONNER.—Since our Portland camp-meeting I have labored in the above-named places. I spent a few days in Lynden, completing work begun there last winter. Eleven were received into the church, seven of whom I had the happy privilege of baptizing. Two others are now ready to join our people here.

June 23 brother S. W. Nellis and myself began a series of meetings in the tent at Snohomish. We had a poor attendance there, but the Lord blessed the word spoken to the few, and six took their stand on the message. One of these is a lady seventy-three years of age, who heard the preaching of Wm. Miller. She now sees the harmony of the truth, and rejoices in it. Another sister there, who has been a Methodist for years, said, the night she took her stand publicly for the truth, "I have been a Methodist and have loved the people of that church, but God has shown me more light, and I cheerfully take my stand with the people of God." We organized a Sabbath-school there.

At this place, La Conner, our attendance is excellent, and some are becoming interested. The truth seems precious to us, and it is our earnest desire to see souls embrace that which will make them happy now and forever.

J. E. FULTON.

Aug. 15.

OKLAHOMA TERRITORY.

GUTHRIE.—Thinking the brethren might be interested in the progress of the cause in this new field, I send a brief report. I began meetings in the west part of this city May 24, and remained there until July 5. I then moved to the east side, and pitched the tent on the corner of Harrison Ave. and Elm St., where I remained until Aug. 9.

On the morning of Aug. 7, eleven followed their Lord in baptism, and were buried in the waters of Cottonwood River. It was a most solemn and impressive scene. About 100 were present, and scarcely a word was spoken, except by the singers and administrator. Those who have long been living near the river, and had witnessed many like services, were much impressed by the occasion. Five of the candidates were colored, and it was an impressive sight to see representatives of the two races unitedly following in the footsteps of the precious Master.

Following the baptismal service, a church was organized with a membership of twenty-five. Officers were also elected. I expect the membership soon to number more than thirty, as there are others who will soon unite with the church, who are in harmony with all branches of our work. I praise the Lord for all his goodness.

Aug. 15.

E. T. RUSSELL.

WISCONSIN.

PARDEEVILLE.—We pitched our tent in a beautiful oak grove, on the public square of the village of Pardeeville, June 23, and have held meetings uninterruptedly each evening, and one or two each Sabbath and Sunday, till the present time. The audiences have varied, both as to numbers and individuals; and while at no time could it be said we had a deep interest, we have not felt justified in

relaxing our efforts, and therefore continued to work while waiting for the manifestation of divine power in the saving of souls.

There are six resident ministers in the village, none having deemed it prudent to defend their position publicly; but they have used the stay-away argument with much effect. There has also been talk of sending for outside help, by members of the Disciple church, one man saying he would give \$25 toward expenses, and even wrote to a preacher of that faith, calling upon him to champion his cause; but thus far God has kindly managed affairs for us, and we continue till now.

Last Sabbath we had the satisfaction of counting three courageous souls who turned their feet into God's testimonies, and we confidently expect more next Sabbath. There is more real interest now than at any time in the past.

The tent and the work here will now be left in the care of brother B. G. Wilkinson, while the other members of the tent company go to Milton to pitch and care for the large tent, during the General Conference of the Seventh-day Baptists at that place.

WM. SANDERS,

B. G. WILKINSON.

Aug. 16.

KANSAS.

CHETOPIA, VALEDA, GRAND SUMMIT, SEELY, GARDEN PLAIN, AND COATS.—I enjoyed the privilege of laboring the first part of the season with brethren Woodruff and Morey in a tent. July 20 I left them at Toronto with a growing interest, and visited the above-named places. The Lord has blessed in the meetings, and I have greatly enjoyed the privilege of presenting the word of life to those who were hungering and thirsting after righteousness.

Some desired baptism at Chetopia, but on account of sickness they were obliged to postpone it.

The brethren at Valeda took new courage in the Lord, and we trust that all of them will obtain such an experience at the camp-meetings this fall as the Lord would have his people now enjoy. At Grand Summit, although in the middle of the week, the brethren manifested commendable zeal in attending the meetings and subscribing for a club of the *Signs of the Times* for missionary work.

At Seely where brother Morey labored last winter, and some accepted the Sabbath, but few attended the meeting. But of those who did attend, three went forward in baptism.

Brethren Fortner and Thorn have been located at Garden Plain, with a tent this summer. Brother Fortner was present and assisted in the meetings. Here, two were baptized, and a church of eleven members was organized. Others expect to unite with this church soon.

Brother Field met me at Coats, and remained with me two days, assisting in the meetings. I remained here ten days, visiting and holding meetings. Three willing souls followed their Lord in baptism.

I now go to the Turon camp-meeting rejoicing in the Lord, and grateful to him for the privilege of laboring in his glorious cause.

Aug. 20.

OSCAR HILL.

KENTUCKY.

UTICA.—After Elder R. G. Garrett was shut out of the Methodist chapel at Sutherland, as stated in his last report, he came to this place and began meetings in the school-house. The meetings have been held evenings during the week, also in the daytime, Sabbath and Sunday. The congregations have been good, frequently more being present than could be seated. Night after the Sabbath, Aug. 5, one of the ministers of this place preached against us, and another on Monday night following; both of whom he reviewed before a large audience Tuesday night. One of them, an old debater, had boasted great things, but both of them made so many contradictory and absurd statements against the commandments and the Sabbath, that it was an easy matter to show their inconsistencies.

The positions taken by them were that there was neither Sabbath nor law until the exodus of Israel out of Egypt, that they were only given to the Jews for the Jews; that the Sabbath was given to commemorate the exodus; that the ten commandments were the old covenant; that they were abolished at the cross; that nine of them were re-enacted on and after the day of Pentecost; that God did not write the ten commandments on the tables restored; and other positions equally untrue. One of them spoke one and a half, and the other two, hours. Brother Garret occupied one hour in reviewing them, one of them frequently interrupting, and trying to confuse him; yet he remained calm throughout, having earnestly sought the Lord, and committed himself to him before going into the stand. The Lord gave a glorious victory to his truth, the people making many remarks about the manifest difference in the spirit of

the two parties. After the congregation was dismissed, the opposing minister stepped in front of the stand, and called for the attention of the people, stating that the congregation was his, the house free, and if the people would stay, he would reply to Elder G. again; but the people began with one accord to move toward the door. He then came to where brother G. was, and when he offered him his hand, he drew back and said, "I do not want you to come about me any more," and that he should have no more congregations; to which brother G. replied, "Thank you, sir." The increasing interest and attendance on the part of the people, testify to how well his predictions have been fulfilled, the house being inadequate to seat those who came.

The subject of our discourse, Sunday, Aug. 13, was the third angel's message, there being a full house of attentive listeners. After the close of the service, a good brother who has been deeply interested from the first, having attended nearly every meeting, came forward and gave us his hand, saying that he would keep the Sabbath of the Lord.

Brother Harry James, late of Arkansas, and who was one of the number that suffered persecution there a few years ago, has been with brother G. part of the time at this place, preaching several times, and otherwise rendering valuable help in the meetings. Brother Garret will continue here this week, preaching and visiting with those interested as the way may open. May the Lord convert souls, and give victory to his truth, is our prayer.

Aug. 13.

J. B. THAYER.

NEBRASKA.

SINCE the camp-meeting at Crawford, I have held meetings at the following places: Brownville, Wymore, Red Cloud, Beaver City, Edison, Minden, Grand Island, and Shelton. July 22 and 23 we held the church quarterly meeting at Brownville. It was a pleasure to unite once more in the ordinances of the Lord's house.

July 26 I met the company at Wymore. We held our meeting in a private house. There are a few keeping God's Sabbath at this place. They have Sabbath-school, but have to meet in a private house, a few of their neighbors meeting with them. We had a good meeting. I regret I had not longer to stay with them. My next stop was at Red Cloud, where brethren Harr and Hyatt were engaged in a series of tent meetings. We had one day for counsel and prayer, and I spoke in the evening to a small but attentive congregation. In this last call of mercy how important that "the trumpet give a certain sound."

In company with Elder White I went to Beaver City to dedicate their new house of worship. Several families of Sabbath-keepers have lived here for some years, and with those who have lately moved there they have united in building them a comfortable and sufficiently large house for worship, five miles south of town, on the Sippy River. Sabbath, July 29, was a good day for this church. After an impressive sermon and an earnest appeal, eighteen of the youth and children came forward to seek the Lord. Most of these fully gave themselves to God, and were converted. Our opinion was strengthened by this meeting that it is not necessary to spend years in sin in order to have a Christian experience. On Sunday, July 30, the dedicatory services were held. A large congregation from the town and country assembled, and the house built by the free-will offerings of his people was dedicated to the worship of God. The people of this community seem to be free from prejudice, and anxious to hear the present truth. Could a series of meetings be held here in the near future, we believe it would result in great good.

The following Monday and Tuesday I spent with the scattered believers near Edison. Some have lately embraced the truth here through reading. It was a pleasure to spend a short time with them in Bible reading and prayer. In the evening I spoke at the Disciple church on the third angel's message of Revelation 14. Although the notice was very short, quite a number came out to hear. We had a good meeting, and the people were glad to get the tracts I distributed at the close. Wednesday, Aug. 2, I met with the company at Minden, and Thursday, Aug. 3, I spoke at the Seventh-day Adventist chapel at Grand Island. We were glad to meet some who had lately embraced the truth, and those who have been holding on from the first of the work here.

Friday, Aug. 4, I met Elder White, and together we went to Shelton to dedicate another house to the worship of God. For some time there have been several of our people, most all sisters, living here. They were shut out of the other churches, with no place to meet but their homes, and under trying circumstances they have kept up their Sabbath-schools and regular worship. A few weeks since they determined they could build a house for

God, and four weeks from the time the work was begun the house was completed, paid for, and dedicated to God's worship. And now another monument, built by loving and willing hands, stands to proclaim the gospel of the kingdom. It is a neat and commodious building, and is an honor to the cause. Sunday, Aug. 6, the house was dedicated. This was a glad day for God's people at this place. We left the brethren of good courage, and we were impressed with Neh. 4:6: "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."

Aug. 14.

DANIEL NETTLETON.

IN THE SOUTH.

ON my way to attend the Texas camp-meeting, I called at New Orleans, on Elder C. M. Kinney, and others in that city who are following on to know the Lord.

At Welsh, La., I remained over Sabbath and Sunday, Aug. 5 and 6, holding meetings with the church. According to the instructions of the General Conference Committee, we had the opportunity of ordaining brother H. S. Shaw, setting him apart to the sacred work of the ministry. The Lord was present, sealing the work. This action was imperative, as we had no ordained minister in the State for more than a year. The opportunity is now afforded those desiring baptism to go forward in that ordinance.

Once more I find myself on the Texas camp ground, surrounded by many who seem very dear to me. It is good to look on their faces once more, to behold their children, now grown and acting their part in the cause of Christ; and the still greater number of new brethren and sisters enlisted and laboring to advance the cause of the third angel's message.

At our opening meeting last night, there were 500 present, who camped on the ground. This number it is thought, will be doubled before the meeting closes. The Lord is present, and we expect great things at the hands of the Lord during this meeting. Elders A. T. Jones and A. J. Breed arrived this morning full of faith and courage in the Lord. God is working, and we say in our hearts, we will let him.

R. M. KILGORE.

CANVASSING IN ARKANSAS.

BROTHER MORGAN and the writer now have half of Jackson county canvassed for "Bible Readings," and sister M. has canvassed the city of Newport. We have taken between 700 and 800 orders, mostly for delivering in the fall, as money is scarce at this time of the year in the South. Having to wait so long before we get any money out of our books, makes it hard for us; but we aim to be faithful, and to trust Him who has promised that our bread and water shall be sure.

We have been renting rooms in the city, but sister M. and her daughter being ill, we have lately been camping in a beautiful walnut grove, where the birds sing all the day, and the clear canopy of the sky spread out before us, reminds us of God's care over all his children. Some families here are interested in the truth. We wish a faithful minister could come here to labor. We are about to start for the camp-meeting. Pray for the work here.

E. W. C.

WESTERN IOWA CAMP-MEETING.

THIS meeting was held at Castana, Aug. 8-15. There were forty-three tents pitched in a pleasant park about one-half mile from the village. There were about 250 of our people encamped on the ground. The brethren nearly all came in time to attend the first meeting, and remained until the meetings closed. The Lord was present by his Spirit, and led all in the investigation of his word.

Several who came to the camp, not of our faith, were baptized, and returned to their homes rejoicing in the light. There were fourteen souls who made a full consecration to the Lord, and were buried in baptism.

The different branches of the work were considered, and instruction given to aid the churches in carrying on the work when they returned to their homes. About \$350 were raised on the different enterprises which were presented.

Elders E. G. Olsen, J. M. Willoughby, and the writer did the preaching, and each had the evidence that the message was onward, and that the loud cry had begun.

The State canvassing agent, and the tract society and Conference secretaries were present, and gave instruction in their respective lines of work.

The general expression at the close of the meeting was that this was the best meeting they had yet attended, and all went to their homes rejoicing in the Lord, and expecting great victories.

Professor Loughhead was with us one day, and found some who were preparing to attend Union College the coming term. There are a few who expect to take the medical missionary course.

J. H. DURLAND.

OHIO CAMP-MEETING.

THIS meeting was held on the fair ground at Mt. Vernon, at the time appointed, Aug. 11-21. The camp is only separated by a fence from the grounds of the Mt. Vernon Academy, which is to open with its first term in September. In fact, it was in the interests of the school that it was decided to locate the camp this year at this place. The site for the meeting was a beautiful one, and the water perfectly pure; this, with strictly hygienic food scientifically prepared by a trained cook, and the free use of the buildings on the fair ground, seemed to be about all requisite in our temporal surroundings to insure a good meeting.

The brethren and sisters came early in goodly number to the camp, and the meeting opened with a fair attendance. The services were conducted by the Ohio ministers, with the assistance of brother W. A. Colcord, until Elder E. W. Farnsworth and myself arrived, on the morning of the 14th. The manifest presence of the Spirit and power of God in the very first meeting continued throughout, only increasing in intensity as the work advanced. Elders Prescott and Tait were present during the last four days of the meeting, and took an active part in the services. The same organization of labor as in Indiana was instituted; every minister, licentiate, and Bible worker was given employment in personal and spiritual labor. The effect of this was seen both upon themselves and the section of the camp assigned to them.

Youth's meetings, children's meetings, including kindergarten, were held by a full corps of workers. In the children's meetings a line of instruction upon the gospel and the different points of our faith was followed in a manner adapted to their understanding. There were several meetings held with parents, giving advice not only on instructing and caring for their children, but also relative to the conduct of parents toward each other. A meeting was also held with the mothers, to encourage them in following up at their homes the good work begun in their children while in camp. The question of how to engage at home in the new lines of missionary work,—visiting the needy, sick, and hungry,—received a share of attention, as also the needs of the cause in foreign lands. Taking it all in all, the meeting was declared by our people to be the best camp-meeting ever yet held by Seventh-day Adventists in Ohio.

Why should we not expect to see much of the Spirit and power of God? Our people are swinging into line of the Lord's direction through the testimony relative to the mission work and church building in Cleveland; they are now turning the Sanitarium at Mt. Vernon into a place for the education of our youth and children in the State, that they may devote their talents to God; and why should we not see the blessing of God resting upon the enterprise? Happy will those be who do all in their power, and, ever trusting in God, plan to do even beyond what they now think, for the furtherance of these enterprises, and who take hold with their substance to push the loud cry of the third angel's message to the ends of the earth.

Our camp in Mt. Vernon consisted of 130 tents, and rooms occupied, and 720 campers. Some items of interest were developed in the business, which I will report here. The report of the standing of the Conference, up to June 30, showed fifty-seven churches, with a membership of 1,431, being an increase of 170 members in the year. These paid a tithe of \$12,984.07, being an increase of \$1,313.91 over the previous year. Five churches were voted into the Conference, adding seventy-nine members.

One brother, W. L. Iles, was ordained at the closing Sabbath service, the 19th. The present number of ordained ministers in the State is eleven. Two new ones received license, the present number of licentiates being six, with seven licensed Bible missionaries. The report of the Sabbath-school associations showed the present number of Sabbath-schools in the State to be 109, an increase of twenty-six schools over last year. The membership of these schools is 1,634, an increase of 244 over last year. The offerings to the foreign mission work from the schools were \$949.70, an increase of \$82.16 over the previous year. The offerings for India, by the camp Sabbath-school for the two Sabbaths were \$83.34. The first-day offerings for the \$255,000 fund, collected on the camp first-day morning, the 20th, were \$230.51 cash, a gold watch, and more or less jewelry. Pledges were also placed in the hat, amounting to \$224 more. In addition to what had been previously done for the Cleveland mission church and

mission building, and to make the needful change in the academy building at Mt. Vernon, \$3,211 were pledged during the camp-meeting.

It was reported by the State canvassing agent that with an average of twenty-two canvassers the book sales in the State for the past year had amounted to \$16,466.60, being an increase of \$1,676.91 more than was sold by thirty-one canvassers the previous year. These canvassers have gone out with the idea of representing Christ and his truth in their department, whether they make sales or not. The Lord bless this line of our missionary workers, should be our constant prayer.

On Sabbath, Aug. 19, fifty-three persons were baptized in the pool on the Academy grounds, and on first-day twenty-nine more were baptized, making eighty-two that were immersed. Besides these there were about twelve more candidates who were to be baptized at their home churches. These persons were mostly those who had lately accepted the truth, or who were converted during the camp-meeting. To God be all the praise for this heavenly feast of fat things at Mt. Vernon.

As I write, I am detained at Grand Rapids, Mich., waiting for a train to Traverse City to attend the meeting there. I traveled last night en route, and must complete the journey to-night. Thank God for the strength he gives, and for the pleasant labor in these camp-meetings.

Aug. 21.

J. N. LOUGHBOROUGH.

VIRGINIA TRACT SOCIETY PROCEEDINGS.

THE tenth annual session of the Virginia Tract and Missionary Society convened at Harrisonburg, Va., Aug. 4, at 5 p. m. Elder F. M. Roberts occupied the chair. Prayer by Elder I. D. Van Horn.

Committee on Resolutions submitted the following:—

Whereas, The rich blessings of God have attended the work during the past year, and those engaged in the work have been blessed both temporally and spiritually; therefore,—

1. *Resolved*, That we express our thanks to God for his guiding care, and that we consecrate ourselves anew to his service.

Whereas, Canvassers' schools have proved a successful means of educating workers in the Conferences in which they have been held; therefore,—

2. *Resolved*, That such a school be held in this Conference beginning about Jan. 10, 1894, and continuing as long as thought advisable.

Whereas, The missionary work has been somewhat neglected; therefore,—

3. *Resolved*, That we urge upon all the importance of doing personal work in their families, among their neighbors, and by correspondence.

Whereas, The agitation of the question of a union of religion and the State continues throughout the land, and the people are in great need of education on this subject; therefore,—

4. *Resolved*, That we gladly adopt the package plan for the distribution of Religious Liberty literature in towns and cities as far as practical.

Whereas, The work of the Tract and Missionary Society is greatly embarrassed by its present indebtedness; therefore,—

5. *Resolved*, That those who are owing the society, pledge to pay at least five per cent a quarter, and as much greater per cent as possible.

Whereas, Canvassers who do not continue permanently in the work often have books left on their hands; therefore,—

6. *Resolved*, That the society allow them to return all undamaged books by paying double transportation from the place they ship the books to destination.

RECOMMENDATIONS.

1. *We recommend*, That brother and sister Hutchinson go to Richmond, Va., to engage in the work there.

2. *We Recommend*, That the workers dispose of as much of the old stock now in the depository as possible.

Resolution 1 was amended by substituting workers' institute for canvassers' school.

All the resolutions called out many remarks, especially Resolution 3. This resolution tests our religion if anything does. If we want to be co-laborers together with God, we must work among our neighbors, our children, and wherever we can. We must shine as lights to the world; and the first place to shine is at home.

The first four resolutions were considered and adopted. Recommendation 1 was referred to the Conference Committee. Recommendation 2 was considered and adopted.

Committee on Nominations reported officers for the ensuing year as follows: For President, G. B. Tripp; Vice-President, A. C. Neff; Secretary, Mrs. L. D. Marshall; State Agent, A. M. Neff; Directors, Dist. No. 1, A. C. Neff; No. 2, G. A. Stillwell; No. 3, R. T. Fultz; No. 6, W. A. Lewis.

The Treasurer gives the following report:—

RESOURCES.	
Inventory,	\$593 94
Property,	90 05
Bills receivable,	274 17
Due soc. on acc'ts,	952 93
“ “ “ reserve fund,	177 32
“ “ “ from districts,	144 56
“ “ “ canvassers' fund,	32 00
Cash on hand,	471 28
Total,	\$2,736 25

LIABILITIES.	
ADVENT REVIEW AND HERALD,	\$531 22
" I. R. L. Ass'n,	3 00
" So. Lancaster fund,	8 50
" Sentinel fund,	13 24
" local societies,	4 03
" Pacific Press,	28 22
" Good Health,	19 79
" individuals,	5 34
" New York office,	1,553 93
Total,	\$2,162 27
Present Worth, 1893,	573 98
" " 1892,	520 60
Net gain,	\$53 38

Adjourned *sine die*.

F. M. ROBERTS, Pres.

AMY A. NEFF, Sec.

THE SUNDAY LAW OF CAPE COLONY.

As the boat arrives each week, bringing us papers from America, we read with almost breathless interest the progress of affairs in the United States in reference to Church and State, and the steps taken in persecuting "for righteousness' sake" those who worship God contrary to the dictates of the majority.

But we are painfully conscious of the fact that the same spirit of persecution is present here as in America. This is anything but the land of freedom. Unfortunately the statute books of this colony are disgraced with about as savage a Sunday law as any enacted by "the mother of harlots," during the Dark Ages. The present law was enacted in A. D., 1838, and reads as follows:—

"2. Be it enacted that from and after the passing of this ordinance, it shall not be lawful for any person to sell or offer for sale any goods, merchandise, cattle, or other live stock, or to trade or deal or keep open any shop, store, or other place for the purpose of trade or dealing; or to cut or carry any fuel, or to engage in any field labor, except for the preservation of the fruits of the earth in case of urgent necessity; or (except upon some lawful occasion) to discharge any gun or other firearm on the Lord's day. And any person who should sell, or offer for sale any goods, merchandise, cattle, or other live stock, or shall trade or deal or keep open any shop, store, or other place for the purpose of trade or dealing, or shall cut or carry any fuel, or shall engage in any field of labor except as aforesaid, or shall discharge any gun or other firearm, except as aforesaid, on the Lord's day, shall for each offense incur and be liable to a fine not exceeding three pounds, nor less than five shillings, or to imprisonment for any period not exceeding fourteen days. And it shall be lawful for any constable or police officer to seize any such goods, merchandise, cattle, or other live stock, or any fuel or firearm as aforesaid; and the same shall on the conviction of the offender become forfeited to Her Majesty."

All can see at once that those who accept the Sabbath, and open their places of business, are not only liable to fine or imprisonment, but on conviction, to the confiscation of all their goods to the State. No exception of any kind is made for those who observe another day. Some provisions are made concerning the furnishing of supplies for the army and ships, and also that druggists, eating-house keepers, butchers, bakers, dairy men, and fishmongers may do business before 9 A. M., and after 4 P. M.

The law also further provides that any one who shall lodge information against any person doing work on Sunday, may receive part of the fine, which is an inducement for the minions of the law and others to sneak around, and invade the privacy of the house to ascertain if work is being done. In other words, it establishes the Inquisition. How soon the spirit of religious bigotry will arouse and start the inquisitorial mill to grinding, we know not. But we know it will not be long. Only a little time is left in which to finish the work. The word to us now is this:—

"Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, shall unite with the papacy in forcing the conscience of men to honor the false sabbath, the people of every country on the globe will be led to follow her example."

Although the dark clouds are all about us, and the tempest in all its fury will soon break upon us, our hope and refuge is in God who is "excellent in power." "Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee."

July 26.

GEO. B. THOMPSON.

Special Notices.

KANSAS STATE CAMP-MEETING.

Additional Information.

SINCE our former notice was sent to the REVIEW we have visited Le Roy, one of the junction points named. The crossing of the M. K. & T. and Mo. P. is at Moody, three miles south of Le Roy. The Mo. Pacific has no agent at Moody, so make Le Roy the junction

point. Those who prefer to come this way, should purchase tickets to Le Roy, but change at Moody. On returning, those going south stop off at Moody, take north-bound train on Mo. Pacific to Le Roy, then take the night train south, as the day trains do not connect. The south-bound Mo. Pacific train passes Moody first. We think those from Wilson and Montgomery counties will do better to go by the way of Chanute, or Moline and Emporia, as better connections are made both ways. Also no connection is made at Le Roy junction. Those on line from Pleasanton to Le Roy will do better to go by the way of Blue Mound, going and returning by Mo. Pacific all the way. Though asked to do so, the Mo. Pacific will make no change in this point, so we will have to do the best we can.

The M. K. & T. check all baggage to Council Grove. When you arrive at the Grove from the south, have your baggage taken off at the Mo. Pacific depot. You will need to call for your baggage, or it will be carried to the north depot, a half mile further north.

WM. H. MILLS.

MINNESOTA CAMP-MEETINGS.

It has been decided to hold two camp-meetings in our Conference this fall, one at Wadena, for the northern part of the State, Sept. 19-25, and at Owatonna, the southern part, Oct. 3-10. These meetings will afford brethren opportunities to attend such meetings, who were deprived of the privilege of attending the general meeting. We trust our brethren will begin to plan to attend them.

We expect efficient help from other Conferences, and these meetings will afford precious privileges of gaining a more thorough acquaintance with the advancing light of the message, and a deeper experience in Christian life. *The time of test is just upon us*, and each of us needs a personal knowledge of the Saviour, and to be thoroughly established in the principles of the truth of God. Some recent occurrences in our State have clearly shown the necessity of *knowing* the truth, that we may discern error in disguise. How important, then, to improve each opportunity that is provided for us in the providence of the Lord. It will aid us much if those intending to come, will write immediately for tents, stating size desired, as we wish to ship a sufficient number, and no more. Address M. H. Ellis, Box 989, Minneapolis, Minn. Those coming with teams should be sure to state that also, that provision may be made to care for them. Again we entreat all to come who can, and bring their children and friends, and let us earnestly seek the way of the Lord.

N. W. ALLEE, Pres. Minn. Conf.

REDUCED RATES TO THE NEW ENGLAND CAMP-MEETING.

We have succeeded in securing the following rates to the New England camp-meeting. Two cents per mile each way from points within twenty-five miles of Raddin, with a minimum rate of twenty-five cents. One dollar for the round trip from points twenty-five to thirty-three miles from Raddin. One and one-half cents per mile each way from points more than thirty-three miles from Raddin.

These rates are granted on all New England roads that reach Boston. Round-trip tickets will be placed on sale in all places where there is a prospect of a few attending the meeting from that place. In order to secure the benefit of this reduction, it will be necessary that you notify us at once of the number that will probably attend the meeting from your place, if you have not already done so. These tickets will be good going from Sept. 6-17, and returning from Sept. 7-18. On account of the tickets not being good going until the 6th, the workers that were requested to come the 5th to assist in preparing the ground, will please come the morning of the 6th.

Canvass cots can be secured at sixty cents apiece. If any desire them, it will be necessary to order them at once of H. B. Tucker, So. Lancaster, Mass. They are good, single cots. Those using them would not need straw to fill ticks, so the expense would be no more than for bedsteads and straw. You will need more quilts with cots. We are unable to rent bedsteads. They can be made of lumber if necessary. Tents 10 x 12 ft., with fly, will rent for \$3. 12 x 15 ft., with fly, \$3.50. Do not forget to order at once.

NEW ENG. CONF. COM.

THE CAMP-MEETING IN OKLAHOMA AND INDIAN TERRITORIES.

DEAR BRETHREN AND SISTERS IN THE TERRITORIES: By the time you read this notice the time for our camp-meeting will be drawing very near. How many of you are now planning to attend this meeting, and to bring your children and neighbors with you? Some may think that they cannot afford to lose the time; but, dear brethren, can you afford to lose the meeting? The time has come when we must assemble ourselves together. The importance of the times demand it. Our own condition, spiritually, demands it. I tell you, brethren,

when the Lord speaks to Seventh-day Adventists as he did to Capernaum, their condition certainly must be a fearful one. When I read that in the REVIEW of Aug. 1, 1893, my feelings were similar to those of the prophet Habakkuk when he exclaimed, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3:2.

Is it not "high time that we awake out of sleep"? The General Conference realizes that we need the camp-meeting, and has made arrangements to send us efficient help. Now let us, one and all, avail ourselves of this great privilege which we can enjoy but once a year, and remember that soon all these privileges will be in the past. Come, and let us seek the Lord together. Come at the beginning of the meeting, Sept. 28, and remain until the close. All who can possibly bring tents with you, do so.

If any one wishes to rent tents at the meeting, let me know at once, and I will make arrangements to accommodate you. Come, if you have to camp in your covered wagons. The camp will be near the city of Oklahoma, on the west side. Horse feed will be furnished as cheap as possible on the camp-ground. I will also secure a pasture, if I can. We will do all we can to make expenses light.

R. H. BROCK.

TENNESSEE RIVER CAMP-MEETING.

THE L. and N. and the N. C. & St. L. railroads have kindly granted return fare at one-third rates to those paying full fare to this meeting. Take certificate of ticket agent, to be countersigned by Conference secretary on camp ground. Camp ground near terminus Litchey Ave., street-car line.

CHAS. L. BOYD.

OHIO, NOTICE!

In view of the close times in money matters, it is impossible to use New York exchange or checks at the banks to any advantage. In sending the tithes, please send by registered letter, post-office order, or express order until times get better. Make post-office orders payable at Galion, Ohio.

D. K. MITCHELL, Treas. Ohio Conf.

Corsica, Morrow Co.

NOTICE!

EARLY in July a man by the name of G. N. Brown came to this church, attended our quarterly meeting, and seemed to manifest a sincere desire to learn more of the truth. He was received into this church, but has developed himself unworthy the fellowship of Seventh-day Adventists, and has, therefore, been disfellowshipped. He is a man of medium size and weight, walks erectly, and wears long hair. He travels, calling himself a "traveling missionary." He decided while here to go to Battle Creek, and wanted a letter of commendation. This was given him, but is hereby made void.

T. E. BOWEN.

Newburgh, W. Va.

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

We are glad to be able to announce that a rate of one and one-half cents per mile in each direction has been secured on the railroads in Michigan Passenger Association, for those who desire to attend the camp-meeting to be held at Lansing, Mich., Sept. 21 to Oct. 1. A workers' meeting, beginning Sept. 14, will precede the camp-meeting. Tickets will be on sale going, Sept. 12, 13, 19, 20, 27, and 28. They will be good returning until Oct. 4. This arrangement will afford our people every opportunity they could ask, as far as the railroads are concerned, in attending this meeting. Next week we will give fuller particulars in regard to the roads included in the Michigan Passenger Association, and other instruction that we hope to have from the railroads by that time.

A. O. TAIT.

CORRESPONDENTS WANTED.

I NOW have the names of about fifty persons who are waiting, and have been for some time, to receive Seventh-day Adventists papers and other literature. When I took their names, I promised that I would have papers sent them as soon as I possibly could. I made this promise on the supposition that I could get our brethren to use these names in sending their papers to. Now is your time to work, brethren and sisters. Some of these persons have waited too long now for the papers, and should get them soon. I am constantly getting more names, and can supply correspondents with names for missionary work at almost any time. In writing for names, please state what papers you can use, and how many. Always send stamp for reply. Very often people stop us on the street and ask for our papers; so if any have clean copies of our periodicals that they can send us post-paid, we will put them to a good use. My address is Box 171, Spartanburg, S. C.

E. W. WEBSTER.

THE LANSING WORKERS' MEETING.

THERE will be a workers' meeting preceding the camp-meeting at Lansing, beginning Sept. 14 at six o'clock in the morning, and we would like about sixty men who are willing and ready to work, to attend this workers' meeting, to help prepare the grounds and erect the tents, and get everything in readiness for the meeting.

We hope that each church will send a man to attend this meeting. All should come prepared to take care of themselves as far as possible. Those who are coming should lay their plans immediately, so that we can have help there to get ready for the meeting proper. There will be religious instruction throughout the workers' meeting, and those who come will doubtless enjoy the workers' meeting as well as the camp-meeting proper. All who come to this meeting will, of course, be expected to take hold and help prepare the grounds, and put in real hard service.

Tents, 12 x 16 ft., and smaller, will be \$3, and larger sizes will be \$4. All who want tents should order them at once.

I. H. EVANS, Pres.

Ovid, Mich.

WISCONSIN CAMP-MEETINGS.

WE wish to say to our brethren with reference to the Glenwood and New London camp-meetings, the first to be held Sept. 12-19, the latter Sept. 25 to Oct. 2, that these will be very important gatherings for our brethren in their respective localities. We earnestly desire to see as full an attendance of all our brethren within a radius of seventy-five to eighty miles, as possible.

There will be so few of our brethren who will come by rail to the Glenwood meeting, that it will be impossible to secure any further reduction in fare. We already have secured one and one-third rates over the Green Bay & Winona R. R. to the New London meeting, and hope to secure the same over the Chicago, Milwaukee & Western R. R. If this can be done, we will give notice later.

Please notice carefully the instructions with reference to securing certificates of agents over the Green Bay R. R., also what is said in reference to reaching New London.

Persons on the Green Bay R. R. en route to the camp-meeting, will pay full fare coming, taking a receipt from the agent for fare paid. The certificate, when signed by our secretary, will be honored by the agent at New London for return tickets to points on this line at one third of regular rates.

Those coming from the west on the G. B. & W. R. R., living on the line of the Stevens' Point and Portage branch of the Wis. Central R. R., will go north to Plover, then change cars for G. B. train to New London, staying over night at Plover. Those living north or south of Ft. Howard, will take the Mil. & Northern R. R. to Ft. Howard, then change cars for G. B. train to New London. Those living north of Stiles Junction will change there, taking the Mil., Lake Shore & Western R. R., to New London. Those living in the vicinity of Tustin, will take the boat for Oshkosh, then the Lake Shore train for New London. The early morning train on the Mil. & Northern R. R., makes close connections with trains at Ft. Howard and Stiles Junction going to New London.

The boat leaves Tustin at 5:30 A. M., arriving at Oshkosh at 9:30 A. M.; train leaves for New London at 3:50 P. M. There will be no dining tent at either meeting, but Sanitarium food and other provisions will be on the ground. If those who come by rail to Glenwood will write to J. B. Scott at Glenwood, a few days in advance of their coming, stating which train they will come on, he will make arrangements to have some one meet them at the depot.

Those coming by rail to the New London meeting, either over the G. B., or M. L. S. & W. railroads, should *all* ticket through, with baggage to New London Junction, and *not* stop at the regular station, as all trains stop at the junction for dinner, etc. Chas. Carey will meet all trains at this junction, and will transfer each passenger, with his baggage, to and from the grounds for twenty-five cents each. Parties should pay fifteen cents for their transfer, with baggage, to the grounds, and will be returned for ten cents. The camp will be about one mile from the junction.

We expect good help at both meetings. At Glenwood there will be daily meetings in both the English and the Scandinavian languages. At New London there will be meetings in English and German.

The State agent and the president of the Wisconsin Sabbath-school Association will be at both meetings, to give instruction in their lines of work. As there will be no business meetings, the time will be given wholly to spiritual instruction and seeking the Lord. We expect a good time at these meetings, so all come and bring your children and friends with you.

R. A. UNDERWOOD.

KANSAS ANNUAL CAMP-MEETING.

MUCH might be said with reference to the importance of all of our people attending this meeting, but I wish to call attention to one or two points,

which seem to me all must see are of the most vital importance.

First, let me say, it is no idle tale that God is pouring out his Spirit in rich showers of the "latter rain" on his people, and we confidently expect this will be so in a marked manner at the camp-meeting if his people come together with one accord into one place, and see to it that they are in accord with each other at home before they come, and with those whom necessity requires to stay at home. O let each one see to this carefully, then come, expecting a rich shower of God's Holy Spirit, and you will receive it, maybe not just in the way you desire it, but in the Lord's way.

Another point of great importance is that Elder A. T. Jones will be with us, and the Lord has given him some truths which are of such value to every one who will receive them, that we feel that all must have them in some way. Then how needful it is for every one who can possibly do so to attend this meeting. No worldly consideration should prevent,—nothing but sickness or death. The time has come when every soul should be at work for the Lord in some way. Plans for work must and will be laid, and you want a part in the work, and we want you present to assist in counsel.

Preparations will be made for the accommodation of 1,000 people. And, brethren, beware, do not let the Devil take you off to the Cherokee Strip about that time. A home in God's everlasting kingdom is of more value than what you can get by making the race for a piece of land in the Strip. "And take heed to yourselves lest at any time your hearts be overcharged with . . . the cares of this life, and so that day come upon you unawares."

Come, brethren and sisters, bring your children and youth, and let them be converted, for the message is going to the world, which is turning the hearts of the fathers to the children, and the hearts of the children to the fathers. O let us see our children saved from the coming storm. Decide to come, plan for it, and the Lord will help you in the execution of the plans.

As noticed in the REVIEW two weeks ago, all the railroads give us the round trip for one and one-third regular fare. Be sure to take a receipt at each place where you buy a ticket, and get a ticket at each point where you change roads. Note carefully the designated junction points, and change at these points on the roads you come over. The junction points are named in the REVIEW of Aug. 8. With care on these points, no mistakes need to be made.

C. McREYNOLDS.

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.

The Sabbath-School.

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

THE FIRST EPISTLE OF PETER.

LESSON XI.—SUFFERING WITH CHRIST.

1 PETER 4. 12-19.

(Sabbath, Sept. 9.)

REVIEW questions:—

- How should hospitality be extended to our brethren?
- What gracious gifts has God bestowed upon us?
- What does the apostle call these gifts?
- How are they to be used?
- Whom are they to glorify?

I. The Fiery Trial. Verses 12-16.

- What are we exhorted to do? (See note.)
- In what trials may we rejoice? Why?
- For what did the apostle long? Phil. 3:10.
- How should we regard reproach for the name of Christ?
- What spirit rests upon us?
- How is Christ affected by this persecution and suffering?
- Against what are we warned?
- How shall we regard it when we suffer as a Christian?
- What does this give us the privilege of doing?

II. In the Judgment Hour. Verses 17-19.

- To what solemn hour does this lesson apply?

- What contrast is expressed regarding the righteous and the wicked?
- Who alone can keep us in such a time?
- What should be our attitude toward God?

NOTE.

THE FIERY TRIAL.—Our Common Version makes the "fiery trial" future, but the Revised Version makes it present. When the end is at hand (verse 7), when the time is come for judgment to begin at the house of God (verse 17), then, "Beloved, think it not strange concerning the fiery trial *among you*, which cometh upon you to prove you, as though a strange thing happened unto you." These are a part of our heritage; for "here unto were ye called." Chap. 2:21. The last days will be days of especial peril (2 Tim. 3:1); every wind of doctrine will be blowing (Eph. 4:11); men will put darkness for light and light for darkness (Isa. 5:20); false prophets will do great signs and wonders, to deceive if possible the elect of God (Mark 13:22); Satan himself will appear as an angel of light and his ministers as ministers of righteousness (2 Cor. 11:14, 15); persecution will break forth upon those who honor God's law in the gospel of Christ (Rev. 12:17; 13:11-12); Satan will work with all power and signs and lying wonders (2 Thess. 2:9-12); in short, every delusion of the past, every device of the Devil adapted for the present, a very flood of iniquity and persecution, will roll in upon the world and the people of God in these days of peril (Isa. 59:19), culminating in the hour of temptation such as the world has never before seen. Rev. 3:10. These are the perils.

On the other hand, the Lord Jesus Christ, who conquered Satan, has promised, "Lo, I am with you always, even unto the end of the world." He has given his precious truth to meet all the wiles of the adversary (2 Thess. 2:10-12); he has promised that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him (Isa. 59:19); God will keep his people in the hour of temptation which is coming on all the world to try those who dwell on the earth. Rev. 3:10.

News of the Week.

FOR WEEK ENDING AUGUST 26, 1893.

DOMESTIC.

—There is a small-pox scare in Muncie, Ind. Several have died, and thousands are being vaccinated.

—President Cleveland by proclamation has fixed the time for the opening and settlement of the Cherokee Strip on Sept. 16.

—The attendance at the World's Fair is now nearly 150,000 daily. Aug. 24, which was "Illinois day," there was an attendance of 240,909.

—Lack of employment has driven many men into the United States army, which at present is nearer its maximum limit of 25,000 than at any time since the war.

—Dr. Carl Peters, the African explorer, arrived in New York, Aug. 18. He firmly believes that Emin Pasha is still alive, having heard from him less than a month ago.

—Over 2,000 people from Battle Creek have attended the World's Fair up to date. Figuring that each one spent \$20, which is a small estimate, it makes a total of \$40,000 from this city.

—A convention of colored lawyers is called to meet in Chattanooga, Tenn., Oct. 10, for the purpose of taking into consideration the question of better protection for the negroes in the South.

—Several incendiary attempts have lately been made to burn the city of Buffalo, N. Y. It is believed to be the work of workmen who are out of employment, and who think that the city should give them work.

—Orders have been issued from the Treasury Department to have all the life-saving stations manned Sept. 1, and to continue manned until April 30, 1894. To man the 181 life-saving stations on our coast will require 1,260 men.

—South Chicago was visited by a disastrous fire, Aug. 24. Nearly 150 houses were destroyed, several lives were lost, many were injured, and thousands of homeless people are on the streets. The loss is estimated at \$560,000.

—The city of St. Louis is raising objections to the action of Chicago in digging a canal by which to deposit her sewerage in the Mississippi River. St. Louis fears contamination of her water supply, and her health commissioners declare that they will test the matter in the United States courts.

—The Northern Pacific railway has gone into the hands of three receivers. The road is burdened with a great debt and is not paying its way. During the year ending June 30, 1892, the earnings were \$31,299,896, and the expenses \$30,465,000, leaving a balance of

\$84,896; but during the year just ended there was a deficit of \$540,066.

Grasshoppers are devastating some parts of western New York. In Niagara county the farmers complain that the grasshoppers not only eat the grain, but strip the leaves off the trees, and even eat the burdock and other bitter weeds. They eat off the stems of the green grapes, and let them fall to the ground. The damage will be many thousands of dollars.

Unemployed labor is beginning to make trouble in many places. In New York City the police have had to disperse riotous workmen. One saloon-keeper is feeding from 1,500 to 2,500 hungry people every day. Wealthy people are aiding in this good work. Labor riots at Tonawanda, N. Y., and at Gilberton, Pa., are reported. At the last-named place several persons were killed.

FOREIGN.

British troops now guard the Mohammedan mosques at Bombay to protect the Hindus from attacking them.

Dispatches from Berlin state that Russia is feeling severely the disastrous effects of the tariff war with Germany.

Duke Ernest of Saxe-Coburg died Aug. 22. The duke was childless, and the throne now falls to the duke of Edinburgh, second son of queen Victoria.

The statement is made in Paris that "French agriculture has lost as much money this year because of the drought, as the Germans received by war indemnity after 1870."

Cholera has made its appearance in Brazil. The death rate from the disease in Russia is high, and in consequence the embarkation of Russian emigrants for America at Bremen has been prohibited.

The French elections generally passed off peacefully. The returns show the election of one hundred and five Republicans, twelve royalists, three radicals, and three revisionists. Sixty-eight re-ballots are necessary.

The Chinese government has decided that for the present it will initiate no retaliatory measures against Americans resident in China, as it is hoped the United States will moderate their restrictive legislation against the Chinese.

The Russian authorities are inquiring into the validity of title deeds to land in Russia held by Germans. It is expected that many will lose their property. No German is now allowed to live within seven leagues of some of the Russian fortresses.

French and Italian workmen had a pitched battle at Aigues-Mortes, France, Aug. 18. The difficulty grew out of the Italians working for less wages than the French. The fighting was done with pick-axes, clubs, and firearms. Fifty were killed, and 150 were wounded. This affair has caused intense excitement in Italy, and the people are calling upon king Humbert to demand an apology and reparation from the government.

RELIGIOUS.

There are 10,480 churches in the Dominion of Canada.

Nearly 10,000 new churches were built in America during the past year.

General Booth, of the Salvation Army, has appointed his daughter as his successor.

A pilgrimage of a large number of Mexicans to the Holy Land has been organized in the city of Mexico by two priests.

Owing to the scarcity of water in many sections of the country, prayers are being offered in the churches for the end of the drought.

According to the minutes of the general assembly of the Cumberland Presbyterian church, now completed, the total membership is 178,104, being an increase of 6,495.

The Baptist Church in England is decreasing in numbers. This is believed to be owing to the Salvation Army, and to the increase of religious interest in the Church of England.

The Protestant Ministerial Association of Montreal has decided to invite Rev. B. Fay Mills, the noted evangelist, to hold a series of services in Montreal during the coming winter.

The National Reform Association has issued a call for a national convention to meet in the city of Allegheny, Pa., Nov. 14. The discussion will be largely in regard to the enforced observance of Sunday.

The Methodist Episcopal Church in South America has increased fifty-seven per cent during the past ten years, a greater gain than that of any other denomination in the country, and much greater than the growth of the population, which is only twenty-five per cent.

A Mr. and Mrs. Rice, who have been preaching on the streets of Chicago, have been arrested and lodged in jail, on the charge of obstructing the streets. Since

fakirs and others such attractions are allowed immunity in this respect, there is much indignation felt over this arrest.

Over \$40,000 were raised at the services of the Ocean Grove camp-meeting association on the 13th inst. for the building of the new auditorium. The new auditorium will cost \$50,000, and will seat 10,000 people. It will be the largest open-air house of worship in the world. It will be built during the coming winter.

Not only are the Jews persecuted in Russia, but the Baptists are especially victims of despotic and priestly vengeance. They have suffered much persecution, and during the famine had additional sorrow. Nevertheless there are now sixty-seven Baptist churches in Russia and a membership of 16,443. Pastor S. Lehmann and three other missionaries have lately been banished, and their flocks are constantly made to know tribulation.

Appointments.

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

A MINISTER, with some of the brethren from Battle Creek, will meet with the Union City church, Sabbath, Sept. 2. A full attendance is desired. An invitation to attend is extended to the Burlington church.

CAMP-MEETINGS FOR 1893.

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

BUSINESS NOTICES.

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

WANTED.—\$2,500 from one to five years, to use in the cause of God. Good interest paid. Approved security given. Brethren desiring to loan money can correspond with Elder T. H. Starbuck, 506 E. Everest St., Portland, Oregon.

FOR SALE.—A good-sized house, barn, and corner lot. This is a pleasant location near the lake, also near a good Seventh-day Adventist church. Price, \$500. I wish to put part of the money into the work of God. Address Albert Weeks, Lakeview, Mich.

TO RENT.—Furnished rooms for World's Fair visitors, in a pleasant location near Fair and street-cars. Price fifty and seventy-five cents, each person, per day. Address John L. Vandemark, 6,950 Clement Ave., between 69 and 70, near Vincennes Ave., Park Manor, Chicago, Ill.

LABOR BUREAU.

WANTED.—A Sabbath-keeping boy from ten to fifteen years old on a farm, to work for board and clothes. Can attend winter school. Address C. E. Kendall, Short Falls, N. H.

WANTED.—A place to work among Sabbath-keepers, where I can keep my two children with me. Any kind of work would be thankfully received. Mrs. P. J. Johnson, Melvern, Osage Co., Kans.

WANTED.—A steady position in a photograph gallery. Have an 8 x 10 outfit with portrait and view lenses. Have experience in the business. State price you can pay, and inclose stamp for reply. Address plainly Asa Rice, Lapara, Live Oak Co., Tex.

PAPERS WANTED.

MRS. AMANDA VAN KIRK of 1,219 Findlay St., Portsmouth, Ohio, would be glad of Seventh-day Adventist literature, if sent clean and post-paid.

G. E. NORWOOD, of Fayetteville, Ark., wishes to thank those who have sent him papers to distribute, and requests more for the same purpose. Send clean and post-paid.

The "Medical Missionary."

By J. H. KELLOGG, M. D., Editor.

A TWENTY-FOUR page monthly journal, devoted to the various phases of medical missionary and benevolent work. It contains each month also articles of general interest on mission fields, and items of missionary intelligence. Each number is illustrated.

Published by the Seventh-day Adventist Medical Missionary and Benevolent Association. Price, twenty-five cents per year. Address MEDICAL MISSIONARY, Battle Creek, Mich.

Songs of Freedom.

A PATRIOTIC collection by F. E. Beiden, containing sixty new hymns, five new songs, forty old favorites, and ten national songs. One hundred and twenty pages, embracing a large number of songs in the interest of Religious Liberty, Soldiers' Reunions, Independence Day, Memorial Day, Washington's Birthday, etc.

Arranged as solos, duets, trios, quartets, for both male and female voices. Choruses for both male and mixed voices. Patriotic songs for children, etc. Price, post-paid; heavy manila covers, cloth joints, thirty-five cents, strong flexible cloth, cloth joints, fifty cents. Address REVIEW AND HERALD Pub. Co., Battle Creek, Mich., or any State tract society.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 13, 1893.

EAST.		*N. Shore Limited.	*N. Y. Express.	*Mail.	*Atl'ntic Express.	*N. Falls & Buffalo Special.	*Night Express.
STATIONS.							
Chicago	am 9.00	am 11.30	pm 3.10	am 7.05	pm 9.30	pm 4.45	pm 10.50
Michigan City	11.00	1.15	5.00	9.15	11.55	6.50	am 12.45
Niles	12.00	2.05	6.00	10.35	am 12.50	8.05	1.55
Kalamazoo	2.00	3.12	7.05	pm 12.35	2.21	9.18	3.35
Battle Creek	2.40	3.42	7.40	1.20	3.01	9.56	4.20
Jackson	4.30	5.08	8.52	3.10	4.35	11.10	5.55
Ann Arbor	5.30	6.08	9.45	4.27	5.44	am 12.05	7.08
Detroit	6.45	7.15	10.45	5.40	6.57	1.05	8.25
Buffalo		am 2.05	am 6.25	6.00	pm 2.45	8.39	pm 6.00
Rochester		4.45	9.55		5.50	pm 2.40	8.20
Syracuse		6.45	pm 12.15		8.30	4.10	10.20
New York		pm 2.40	8.50		am 6.30	10.30	am 7.00
Boston		4.45	11.45		10.50	am 6.15	10.50
WEST.		*N. Shore Limited.	*Chicago Express.	*Night Express.	*Pacific Express.	*Chicago Special.	*Mail.
STATIONS.							
Boston	am 8.30	pm 2.40	pm 4.20		pm 7.15	am 5.00	
New York	10.30	4.30	6.00		9.15	6.10	
Syracuse	pm 7.30	11.35	am 2.10		am 7.20	am 4.20	
Rochester	9.35	am 1.25	4.10		9.55	6.25	
Buffalo	10.45	2.20	5.30		pm 11.50	7.45	
Detroit	am 7.15	8.45	pm 1.00	7.45	9.00	am 3.30	am 8.35
Ann Arbor	8.19	9.45	1.55	9.05	10.55		9.34
Jackson	9.25	10.45	2.55	10.45	12.00		5.15
Battle Creek	10.45	12.00	4.05	am 12.10	am 1.45	6.32	pm 1.20
Kalamazoo	11.25	pm 12.39	4.40	1.02	2.20	7.20	2.08
Niles	pm 1.10	1.45	5.55	9.00	4.10	8.38	4.00
Michigan City	2.18	2.45	7.00	4.35	5.35	9.43	6.25
Chicago	4.10	4.30	9.00	7.05	7.40	11.30	7.55

*Daily. †Daily except Sunday.

Accommodation train goes east at 7.42 a. m., except Sunday, west at 9.08 p. m.

Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.

North Shore Limited trains east and west are extra-fare trains, and require special tickets and Wagner palace car tickets.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 5, 1893.

GOING EAST.		STATIONS.		GOING WEST.	
10	4			10	4
Mail	Ex.	Day	Ex.	Mail	Ex.
am	pm	am	pm	am	pm
8.40	8.00	11.10	11.25	8.30	8.00
11.10	6.00	10.30	1.20	1.35	6.10
12.45	6.30	12.00	2.35	1.20	6.20
1.25	6.58	12.45	3.07	4.05	6.40
2.21	7.13	1.33	4.07	4.57	6.58
2.38	7.40	1.48	5.10	5.10	7.25
3.40	8.20	2.40	4.30	6.40	8.00
4.34	9.01	3.25	5.11	7.31	8.10
5.10	9.30	4.00	6.40	8.10	8.30
6.50	10.20	5.03	6.35	9.30	9.00
7.30	10.47	5.40	7.05	10.05	9.35
8.15	11.20	6.15	7.35	10.43	9.55
8.42	am	6.35	7.55	11.05	10.15
9.56	12.30	7.30	8.46	12.05	11.10
9.25	1.00	7.40	9.25	11.50	11.40
pm	am	8.30	7.40	8.10	12.00
pm	am	7.50	7.00	7.00	12.10
pm	am	8.15	9.30	7.15	12.20
pm	am	7.25	4.13	8.00	7.30
pm	am	8.30	5.35	4.15	9.00
pm	am	9.40	7.52	4.52	10.10
pm	am	7.00	10.00	9.25	12.00

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, 23 daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Battle Creek Passenger leaves Ft. Huron Tan. at 7:20 p. m., arrives at Battle Creek 9:25 p. m.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

†Stop only on signal.

A. R. MCINTYRE, Asst. Supt., Battle Creek.

A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 29, 1893.

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REMAINING CAMP-MEETINGS FOR 1893.

See appointments on preceding page.

A letter received at this Office by brother Valentiner, informs us that at the tent meeting now in progress at Schleswig, North Germany, twelve persons have begun the observance of the Sabbath at the time of the writing, and there appeared to be good prospects for the organization of a church there.

As many inquiries are coming in, in reference to the experience of brother J. F. Bahler touching the restoration of his eyesight, we would say that a statement has been prepared for the REVIEW, and will appear when testimony which has been sent for is received from institutions where his eyes were formerly treated.

There are two ways in which truth will show itself to us, according to the attitude we maintain toward it. It will either be like a clear and steady light shining upon our pathway, to light us forward to greater attainments of divine knowledge and righteousness, or it will be like the lightning's flash, which simply reveals the blackness of the coming storm. Which shall it be to us?

The Lord reveals himself to his people in a manner to show his kinship and fellow feeling with them. He adapts himself to their circumstances and conditions. To Abraham, the sojourner, he came as a pilgrim; with Jacob, the wrestler, he wrestled; to the three Hebrews in the fiery furnace, he came and took his place as one of them; to Joshua, the warrior, he came as Captain of the Lord's host; to the disciples going to Emmaus, he joined himself as a traveler with them. Thus he reveals himself as the companion of his people, adapting his assistance to their condition and circumstances, and showing himself strong in their behalf.

As will be seen by brother Conradi's article in another column, some of our dear brethren in Russia have been banished to Siberia for their faith. According to the apostle's injunction to remember them that are in bonds as bound with them, the sympathies and prayers of our people

will go with them in their trials and afflictions. But the truth of God is not bound, and this may be his method of sending the light to Siberia. We are glad that they feel of good cheer, not fearing what man can do unto them, and that they find sustaining consolation in the blessed hope of a speedy deliverance, not only from the cruelties of men, but from all the evils of this mortal life.

From the College View *Enterprise* we learn the shocking fact that one of our canvassers in Nebraska has been foully murdered. The body of W. W. Dean was found in Thedford, Nebr. Aug., 16, with some books, "The Great Controversy," for which he was canvassing, buried near by. His cart, harness, and camping outfit were first discovered, which led to the finding of the body. His horse was subsequently found in the hands of one Elmer Gibson, who is known in that country as a hard character, and who is in the penitentiary for stealing a blanket and saddle. The verdict of the jury impaneled was that the deceased came to his death by a gun-shot wound from the hands of the said Elmer Gibson.

Our country to-day presents a most singular spectacle. One of the greatest panics which has ever occurred in our history, now has the nation in its grip. And what is the cause of it? That is the puzzling question. We have had no war; we have had no famine; no great national calamity has been apparent; the land is full of money, and provisions are as plenty as they ever have been. Yet no money can be had; banks fail; manufactories shut down; armies of unemployed men wander idly about; and families are starving. Why is it? To say that sudden and wide-spread distrust and fear have fallen upon the people, does not answer the question. Why has this fear, with its appalling consequences, come? The fact is before us that it has come, so strangely, too, as to call for a reference to it in the President's message to Congress. Does not the scripture plainly answer the question when, as one of the features of the last days, it says: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth"? Luke 21:26. And how far is it to progress? Many men have already exhausted the little reserve they had in store, and the papers of the past week report bread riots in various places. Men are not going to sit down quietly and starve, if food is to be had. Do we not see in this one of the throes of distress in which society is to come to its dissolution? one element in that "time of trouble, such as never was," when "Michael stands up, the great prince which standeth for the children of thy people"? Dan. 12:1.

When Israel were making their way to the promised land under the leadership of Joshua, and they had passed over Jordan, fear and hopelessness seized upon the hearts of the inhabitants of the land. Thus reads the record: "And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of the Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel." Josh. 5:1. Matthew Henry makes this a figure of the condition of the wicked doomed to judgment, in the following stirring words: "How dreadful is their case, who see the wrath of God and his deserved vengeance advancing toward them with steady pace without any possibility of averting or escaping it. Such will be the horrible situation of the wicked when summoned to appear before the tribunal of an offended God. Nor can words express the anguish of their feelings, or the greatness of their terror." O that they would now take warning, and before it be too late, flee for refuge, and lay hold upon that hope which is set before them in the salvation of the gospel."

Elder W. W. Prescott spoke in the Tabernacle, Sabbath, Aug. 26, on Jonah 1: 6: "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." The subject was the attitude which the peo-

ple of God ought at this time to maintain, especially with reference to the question of amusement and recreation, in pursuit of which the world to-day is going crazy. Attention was called to the solemn fact that these are days of special peril when Satan is bringing upon the world abnormal influences to deaden and stupefy the mind, as did upon the disciples in the garden. We should need all the physical, mental, and spiritual strength which we can secure, to stand the trials which are just before us. Anything therefore which would tend to weaken and tear down our power in any respect, would disqualify us for future crisis and be suicidal of our spiritual interests. The people of God should jealously guard themselves in this respect. Forty-nine years already have been in the time of the investigative judgment, and the very closing perils of these latter days are beginning to assume shape before our eyes. The necessity of watching and the danger of weakening our powers and frittering away our time in seeking for so-called recreation, were set home by most forcible illustrations. It is high time to awake out of sleep. It is time to take to ourselves, and heed, the injunction of the text: "What meanest thou O sleeper? arise, call upon thy God."

RECOGNITION OF CHRISTIANITY.

THE *Living Church* says:—

"While the Christian religion is not 'by law established' in the United States, and the fundamental constitution forbids anything of the sort, that religion is nevertheless recognized in many ways, both by the general government and by the several States."

We do not give the above for the sake of disputing the statement. We know too well that it is true. We only wish to call attention to the fact that since it is true that the "fundamental constitution forbids anything of that sort," it certainly follows that just as far as the Christian religion is "nevertheless recognized in many ways, both by the general government and by the several States," just so far the constitution is overridden in this fundamental principle. Kings, sometimes under the pressure of their people, grant them a constitution which they do not intend to carry out. But we have in this country an instance of a people making their own constitution just as they want it, which they have always upheld and praised in words, but which in deeds they have often denied and to these infractions of the constitution, many like the *Living Church*, call the attention of the people as though it was an honor instead of a shame. Really, they say, let the church be recognized and honored, even although the constitution be trampled upon and disgraced. M. E. K.

OPENING OF UNION COLLEGE.

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

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.

LITERARY NOTICE.

Our readers are familiar with the geographical works of sister Eliza H. Morton, North Deering, Me. She now has another in press, entitled "Geographical Spice," consisting of bits of information not likely to be elsewhere found, descriptions of natural curiosities, notes of art, illustrative items, and interesting anecdotes, which will give to the study of geography a flavor and attractiveness it would not else have, and fix points in the mind more effectively than by any other method. Instructive alike to both teachers and pupils. Two hundred pages, attractively bound. Price, post-paid, 75 cts. Orders may be sent to the author, as above.