

The Adventist REVIEW AND HERALD HOLY BIBLE IS THE FIELD

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

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"FOR JESUS' SAKE."

BY ELIZABETH ROSSER.

(Fruitland, Oregon.)

"For Jesus' sake,"—because he came from glory
 Down to be born on earth a human child;
 Because he trod life's rugged way before me,
 Holy and harmless, sinless, undefiled.

Because for me in the lone wild he fasted,
 Bearing keen hunger-pangs for forty days;
 Then when to tempt my Saviour Satan hasted,
 He faltered not, nor trod forbidden ways.

"For Jesus' sake,"—because the meek and lowly
 Had not where he could lay his weary head;
 Because the world's Creator, mighty, holy,
 Toiled, trusting Heaven, for his daily bread.

Because he felt my woe and bore my sorrow,
 Received my wounds upon his stainless breast;
 Because he bids me of his Spirit borrow;
 Because he says, "Come unto me and rest."

"For Jesus' sake,"—because he died to save me,
 Upon the tree was hung to mocking view;
 Because in dying, this last prayer he gave me,—
 "Father, forgive! They know not what they do!"

Because he has returned to dwell in glory,
 The joy of all the angels, and their pride;
 Because he ever pleads my case before thee,
 Showing his wounded hands and feet and side.

"For Jesus' sake,"—O, blot out my transgression;
 The power of Satan o'er my nature break;
 Look on me, Lord, with pitying compassion;
 Accept my broken heart "for Jesus' sake."

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.

NOW IS THE TIME TO DEDICATE ALL
 TO GOD.

BY MRS. E. G. WHITE.

OUR time and our talents belong to the Lord. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." Then how can any one feel that he can be independent of God, and not subject to the Spirit of God? Those who imagine that they are independent of God's providences and plans, are in their supposed independence, in the veriest slavery to a power that is in rebellion against God.

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is

with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary."

"Who is 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."

We are not safe in following the imagination of our own hearts. We cannot be independent of God. We are safe only as we realize our entire dependence upon him as our Creator and Redeemer.

Satan has many devices whereby he holds us back from rendering prompt and unquestioning obedience to God. We have often had strong promptings and conviction of duty, but have shrunk back from fulfilling them. Yet Jesus says, "If any man 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; and whosoever will lose his life for my sake shall find it." How many at times have been deeply stirred, and yet because duty demanded a sacrifice, they have tampered with their conscience, seated themselves in the enemy's debating chair, and have not made the decision that God sought to have them make. They have not broken away from the associates whose seductive influence for evil, led them to follow their own carnal reasoning, and because there was no evidence of any immediate danger, they have rested down in their false security. They have debated in their minds, saying, Shall I obey the voice of God that bids me shake off the lethargy of the world, and escape from the world as did Lot from Sodom, or shall I listen to the voice of the world that cries peace and safety to my soul? Shall I wait for a more convenient season? All the sophistry of Satan is bound up in that one word, "wait." O that those who are now moved by the Spirit of God, would make a decided stand for God and for the truth!

We shall never be able to discern spiritual and heavenly things while we remain indifferent to the word of God. The voice of Jesus is calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Those who remain away from Jesus have placed their necks under a yoke that is not easy. They have clasped their arms about burdens that are not light. O, why not exchange the heavy yoke you now wear for the yoke of Christ? The voice of mercy is now sounding in warnings and entreaties, but that voice will not always be heard, if you continue to resist, and still choose your own way.

There is true missionary work to be done for those who move in higher circles, and the followers of Christ are to be true representatives of Christ, who though he was rich, for our sake became poor, that we through his poverty might be rich. The rich should consecrate their all to God, and he who is sanctified through the truth in body, soul, and spirit, will also de-

vote his property to God, and will become an agent whereby other souls will be reached. In his experience and example it will be made manifest that the grace of Christ has power to overcome covetousness and avarice, and the rich man who renders unto God his intrusted goods, will be accounted a faithful steward, and can present to others the fact that every dollar of their accumulated property is stamped with the image and superscription of God. He can present to those who are rich the truth as it is in Jesus, showing that it was God who intrusted him with ability to get wealth, and prospered his enterprises with his blessing that he might acquire wealth, and gladly acknowledging the fact that his talents are not his, but God's who gave. The wealthy man who is truly converted, can bring to bear upon his wealthy brethren the lessons of Christ, and show to them that their wealth is only safe as it is laid up in the bank of heaven.

There is great danger that the riches of the wealthy shall prove not a blessing, but a curse to them. Rich men are in danger of trusting in their riches, of placing God's intrusted treasure where Christ should be in the heart, and interposing their wealth between the soul and God. Wealth thus becomes an idol, and separates the affection from its Giver. But let those who are fitted to work for the rich, and for those in high position, consecrate their all to God, and in the name of Jesus go forth to do this work. Paul had converts even in Caesar's household. Truth will have its adherents even in kings' courts. Paul wrote, "All the saints salute you, chiefly they that are of Caesar's household." The throne of the Cæsars was then occupied by that monster of cruelty, Nero. If there ever was an atmosphere charged with the malarious influence of Satan, it was to be found in his household. The powers from beneath stirred up most fierce and determined hostility against Christians in that place, and Paul himself suffered death at the emperor's command. In such a household as this, it seemed impossible that truth should find favor, and yet in this place there were those who were worthy to be called saints, and who sent greetings to the saints of other cities. Nothing is impossible with God.

We need more faith to work for those who are rich and in high position. For though Christ has said, "How hardly shall they that have riches enter into the kingdom of God," every rich man who does yield himself to the converting power of God, and is an overcomer will find an abundant entrance into the kingdom of God. The rich who are truly converted to God, will understand that they are stewards of the Lord's property; and through the grace given unto them, they will discern that they have been intrusted with property, only that they may use it to advance the cause and kingdom of Christ in the world. There are many among the rich, who, were the truth presented to them as it is in Jesus, would be charmed with, and transformed through, the grace of Christ, and would see that money is of value only as it is devoted to doing good in the name and Spirit of Jesus. The wealthy man or woman converted to God, will begin to comprehend what good may be done with their intrusted capital. They will see that institutions are to be established for the education of the youth, and that

they are to be sustained by gifts and offerings. They will know that many youth must be trained for the missionary field, and the wealthy will become agents in the hands of God to set in operation the instrumentalities whereby men and women may become enlightened, and turned from degradation and error unto the living God.

Through the grace of Christ, those who have riches and are connected with him, will sow abundantly, seeking out the youth, and running a risk in educating them, hoping that they will devote their lives to missionary work. God has intrusted the rich with gifts, that, if wisely used, will produce a hundredfold in this world, and in the world to come life everlasting. To have the knowledge that our talents are being employed for the good of others, affords satisfaction in this life that brings a great reward. We know that if the Lord's intrusted capital is selfishly spent or hoarded, God will call us to an account. Because the rich are judgment-bound, we should put forth more decided efforts to win them to the service of Him who has intrusted them with large talents. God designed that through these very agents, many souls should be converted, and sent forth on a mission of blessing to the world. His cause would be greatly advanced if those to whom he has given talents of means, would devote their wealth to the upbuilding of his kingdom.

BAPTISM IN ITS RELATION TO FAITH.

BY O. DAVIS.
(Battle Creek, Mich.)

(Continued.)

SOME regard baptism as a memorial of Christ's burial and resurrection; but as it is for the remission of sins, it must point to the sacrifice of the life that was given for sin. Jesus says, "I lay down my life for the sheep." "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John 10:15, 17, 18. The laying down of his life and taking it again were the two chief acts that had to do with man's redemption, so far as pertains to Christ's work upon the earth. The burial of his body in the sepulcher was a deed of love by his disciples, and is never referred to as an act by which sins are remitted. If the essential acts are death and resurrection, and his resurrection from death is the pledge of our resurrection, then it applies to all who have come under dominion of death, whether they have received burial or not. Many have been drowned, or burned at the stake, or have rotted in dungeons; yet all who have died will come from under death, as Christ came from under death, although death is sometimes spoken of under the symbol of the grave.

As the immersion of the candidate in baptism was emblematic of the death of Christ, so his being raised from the water is emblematic of Christ's resurrection. By this twofold figure, John prepared Christ's way.

Christ himself was baptized, thus accepting and ratifying the ordinance through which John introduced the gospel. He then received the Holy Spirit, and entered upon his ministry, a ministry which terminated with his death and resurrection—the very acts symbolized by the ordinance of baptism. He began his public work by being immersed in the waters of the Jordan; at the close of it he shed his blood upon the cross. Therefore it is said of him that he came by water and blood. 1 John 5:6.

And are not these the three that bear witness on the earth?—First, the water of John's baptism. He came "to bear witness of the Light, that all men through him might believe." John 1:7. Second, the anointing of the Holy Spirit. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and

lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:16. Third, the shedding of his blood, which act was the crowning evidence that he was the True Shepherd. "I am the good shepherd: the good shepherd giveth his life for the sheep." "I lay down my life for the sheep." John 10:11, 15.

Having now considered the relation of baptism to redemption, prior to the cross, it may be well, before leaving this branch of the subject, to notice the prominence given by our Lord to the great acts which baptism prefigured. When the Jews asked him for a sign as evidence that he was the true Messiah, he said, "Destroy this temple, and in three days I will raise it up." "But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said." John 2:19, 21, 22. How truly were these the great way-marks in the work of redemption.

Let us now examine the institution this side the cross, when the great acts prefigured by John's baptism had been accomplished, when Christ's personal work on earth was finished. How was baptism now introduced into the gospel dispensation? What is now its relation to redemption? Is it a memorial of the acts which it prefigured?

This side the cross, baptism was first administered on the day of Pentecost. After the outpouring of the Holy Spirit on that memorable day, Peter preached the word with power; and as the result, multitudes were pricked to the heart, and said, "Men and brethren, what shall we do?" Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. Peter had been showing them that they had crucified the very Christ; but that God had raised him from the dead, and given him a place of power and authority, and that all who called upon his name might be saved. Now he calls upon them to recognize these facts by being baptized in the name of Jesus, for the remission of sins. Then so far as baptism has to do with the remission of sins, it is the same after the cross as before it.

But there is a difference with respect to its relation to the cross. That which John's baptism prefigured, is now accepted as an accomplished fact. Our faith now acknowledges Christ's death and resurrection, and accepts the offering as having been made. Baptism pointing to a Saviour to come, would now be of no avail; it would deny its very hope. Therefore John's baptism was not gospel baptism in every sense, although they are one institution, so far as the remission of sins is concerned.

When Paul found at Ephesus disciples who had received John's baptism, he said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Acts 19:4. Then they were baptized in the name of the Lord Jesus, thus showing their faith that Jesus of Nazareth was the Christ, that he had been sacrificed for the sins of men, and had been raised from the dead. This accords with Paul's language in Rom. 6:4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Baptism now points back to the cross.

Another point of difference should be noticed. Gospel baptism has the promise of the Holy Spirit. "Repent, and be baptized, . . . and ye shall receive the gift of the Holy Ghost." Acts 2:38. This gift was not promised in connection with John's baptism. "The Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7:39. "This gift we understand to be a special gift of the gospel,

not to be confounded with those operations of the Holy Spirit that always accompany the work of God.

Touching this point, an incident of Paul's interview with the disciples at Ephesus is very suggestive. To the question whether they had received the Holy Spirit, they replied, "We have not so much as heard whether there be any Holy Ghost." Paul at once asked, "Unto what then were ye baptized?" They said, "Unto John's baptism." It would seem that in Paul's mind the gift of the Holy Spirit was inseparably connected with gospel baptism. And this is in harmony with the Scriptural order as set forth by Peter: "Repent, and be baptized, . . . and ye shall receive the gift of the Holy Ghost."

There were exceptions to this order in the case of Cornelius and others who had not been fully instructed in the gospel plan; for God always reserves to himself the right to act outside of any established order whenever he sees fit. For instance, Paul gives the following as the order of the resurrection: "Christ the firstfruits; afterward they that are Christ's at his coming." 1 Cor. 15:23. Yet God raised Moses, and also a company at Christ's resurrection.

But the established order relative to baptism is made plain in the Lord's commission to his disciples, "He that believeth and is baptized shall be saved," when taken in connection with Peter's words, "Repent, and be baptized, . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost,"—first, faith and repentance; second, baptism and remission of sins; third, the gift of the Holy Spirit. This order it is safe to follow; outside of it, there is room for question.

Another point may properly be noticed here. Those who exercise true repentance, and faith in Christ, and are baptized, are brought into full fellowship with him; they are free from the condemnation of sin, and have become his children. They have now a right to all the blessings that Christ's death on the cross can purchase for them. How fitting, then, that their baptism should recognize this gift of his life for them, this greatest manifestation of that divine love through which these blessings come.

The account of Paul's conversion is very suggestive in its bearing upon baptism. When he was smitten down on the way to Damascus, he cried out, "Lord, what wilt thou have me to do?" The Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou must do." And when Ananias, by divine commission, stood before the sightless penitent, he said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

It would appear from this that Paul did not receive the Holy Spirit until after baptism. But the point for which we would specially notice Paul's conversion, is found in Acts 22:16: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Baptism, then, was the crowning act in freeing Paul from the condemnation of sin. By baptism he accepts the death of Christ as his only hope of salvation. The claims of the law are satisfied, and he is set free from its condemning power, or, figuratively, washed from his sins. In Rom. 6:3, he says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Thus we again find that in baptism the sinner signifies his acceptance of the death of Christ in his stead.

So it appears that from Abel's time to that of Paul, remission of sins was granted in the same way; that is, through some figure pointing to God's offering for sin,—the promised seed, our Saviour.

Hence he says: "Let not sin therefore reign

your mortal body, that ye should obey it in the lusts thereof." Rom. 6: 8. And in view of our being freed from the condemning power of the law by the death of Christ, he declares: "Ye are not under the law, but under grace." Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." "For sin shall not have dominion over you." How long? Verse 16 answers: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." So long, then, as our obedience is unto righteousness, and we keep the covenant entered into in our baptism, just so long shall we be free from the dominion of sin.

We are now, in a certain sense, married unto Christ, to bring forth fruit unto God, and not to serve the flesh. And this marriage rite is baptism. This rite being a memorial of the two great acts by which he becomes our Saviour, and redeems us from the claims of the law, we accept him as such by it, and he becomes our future husband. Then if after this marriage we become servants of the old man, we are guilty of spiritual adultery.

The fitness of baptism to show our relation to Christ is very striking. This would be expected, since John was sent to prepare Christ's way before him. Up to John's time, the death penalty resting on the sinner, as well as his faith in a Redeemer, had been shown, as we have seen by the sacrifice of an animal. But baptism brings the condemnation directly home to the individual sinner. He himself submits to death in figure. And as we struggle with those conditions that would soon bring death to us, how well calculated is the institution to give us some sense of what Jesus did for us when he suffered the cruel death on the cross,—how well calculated to give us just conceptions of the love of Jesus, by whose stripes we are healed,—truly a proper condition in which to be quickened by the Spirit of God, and to rise to walk in newness of life.

We will now consider another point more fully in connection with baptism, a point where the most wonderful manifestations of God's grace and power are promised, as having reference to us in an individual sense; where the declaration that the gospel is the power of God unto salvation is very forcibly illustrated.

It is nothing less than the crowning work of making us a new creature by the power of that Spirit which Peter told us on the day of Pentecost we should receive. It is also called the circumcision of Christ, and a special emphasis is given to the work, in that it is associated with the resurrection of Jesus Christ.

When we by the outward figure commemorate his death and resurrection, we ourselves pass from death unto life by the power of the Spirit of God, as expressed in Col. 2: 12, 13: "Risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

We have passed down into a condition of death, being buried under the water, acknowledging by the act that we are dead under sin; but as our Redeemer died for the remission of sins, we by the same figure accept his death for our sins, and are made free; and as by our repentance we showed we were dead to sin, God accepts the purchase of his Son's blood, and raises us up as he raised Jesus up a new creature, if we have faith in the operations of God. Col. 2: 12. Is it reasonable to believe that God will do this? Is it not the only reasonable position that can be taken, if we believe the record God's word gives of Jesus Christ's work, and the interest that heaven takes in that work?

(Concluded in next number.)

"REPENT."

BY E. HILLIARD.

(East St. Cloud, Minn.)

WHEN John the Baptist gave his message to the world, the first word of that message was "Repent." Matt. 3: 2. He had a special message, based on the prophet's word which was written more than 700 years previous to its proclamation. That message was the heralding of Christ's first advent. When the time came for it to be given, God raised up his faithful servant to give it. He was not so anxious to convince the people that he was a special messenger, and that his message was set forth by the pen of the prophet,—although this was essential, and he did it,—as he was to convince and convict them of their sins. Hence the first word of his message was "Repent." This was followed with, "Behold the Lamb of God, which taketh away the sin of the world."

When Christ the Lamb of God came and began to preach, the first word he uttered, as recorded in Holy Writ, was "Repent." Matt. 4: 17. When Peter preached to the people on the day of Pentecost, and they were pricked in the heart, and asked Peter and the rest of the apostles what they should do, the first word that Peter said to them was "Repent." Again, when the writer of the Acts wrote of the times of refreshing from the presence of the Lord, the loud cry of the third angel's message, the first word he penned was "Repent."

We have been in the times of refreshing for nearly five years, and as the first admonition given by inspiration is to repent, we ought to do it with all our hearts. We cannot repent of ourselves. God has promised to give us repentance. "Him [Christ] hath God exalted with his right hand to be a prince and a Saviour for to give repentance to Israel, and forgiveness of sins." Acts 5: 31. Repentance first, then forgiveness. While we cannot repent of ourselves, we can ask God to give us repentance, and if we are sincere, he surely will. O, can it be that we are now in the midst of the loud cry, and still in such a stupid state of sin! Have we no disposition to repent, that our sins may be blotted out? Soon, very soon, they will be blotted out because we have repented, or they will stand against us forever.

There is great danger that some will presume on the righteousness of Christ, and claim it as theirs, who have not repented. There is also danger of presenting the righteousness of Christ to the exclusion of the law which is to give the sinner a knowledge of his sins that he may repent, and by faith accept the righteousness of his Saviour. Again, the sins of the individual may be laid bare, and he not be pointed to Christ, who will freely pardon the penitent soul. This will not do; for it would leave the sinner in despair. Christ and the law must go hand in hand; for we are told that "the glory of the law is Christ." We are to "make it appear distinct, that mercy and truth have met together in Christ, and righteousness and peace have embraced each other."—"Special Testimony," p. 20.

No one can be treated with mercy until he has first been treated as a sinner. He must be kindly, but plainly shown his sins, and be made to understand from the Scriptures that he is to look to no one for comfort and pardon but Christ. Can we not all seek some secluded spot, and there earnestly pray to God until he grants us repentance, until we come forth clothed in the righteousness of Christ, victors over sin? Will we not do this before the times of refreshing are over? Has not the standard of truth been trailing in the dust long enough? Do we not all long to see it raised, so that scores, yes, hundreds, will acknowledge the power of God in bringing them in penitence to the feet of Jesus? O let us seek God with our whole heart, pouring out our whole soul in grateful praise that he has for the sake of him who was pierced for us, forgiven us and accepted us as his children.

THE ACCUSER OF THE BRETHREN.

BY ANNA C. KING.
(Sanitarium, Battle Creek.)

To him who is led by the Spirit of God, sin is offensive; and when such a one becomes conscious of a sin clinging to him, to be freed from it, he confesses it, always to God. Sometimes he must also confess it to some individual, and the sin may be of such a character that it must be confessed openly to the church. But he finds it a much harder thing to do, to confess his sin to an individual or the church, than to confess to God only. Why?—Because God never reminds him of his sin, but puts it away and treats him as though he had never sinned. God knew before he confessed it, that he was sinning in that thing, but wished him to see and acknowledge his sin, that it might be removed.

Knowing, then, that God's purpose is not to accuse but forgive, the way is made easy to confess all to him. No matter how great the sin may be, the promise is gratefully remembered, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Now if the same encouragement was given by our fellow-men, Christian progress would not be so difficult. But such encouragement is seldom given. Our fellow-men, unlike God, do remember our sins. How is it when brother A, in some meeting, moved by the Spirit of God, is prompted definitely to confess a sin? Is that sin immediately put behind their backs, and never thought of again? O no, brother B goes home, and tells his wife that he has just attended a most wonderful meeting, and that brother A made a most startling confession. Perhaps there were two members of the family present at the meeting, and so no detail of the confession is forgotten, as they alternately relate it.

Now brother A was a very prominent man in the church, and widely known, so brother B must write a letter to brother C, who now lives in another State, and tell him how wonderfully the Lord is working for his people, and how brother A made confession. Brother C has a friend who is very much interested in the advancement of the Lord's work, and so the letter is read to him, and he in turn, tells it to his wife and family. And so the story is told, until brother A is known not as the Christian he is, but as one guilty of a great sin.

Now whose work is being done? Who is it that brings our sins to remembrance after we have confessed them? Who is the accuser of the brethren, anyway? Can a Christian engage in such work? If Satan could not get such misguided zealots to work for him, his cause would suffer great lack, but how comparatively easy his work goes, when professed disciples of the Lord join hands with him, and enter so heartily into all his plans, and execute so dextrously his cunning designs.

Satan turns all God's blessings into curses, and so the confession of sin, which is the avenue to salvation, he throws disrepute upon, by magnifying the sin confessed, and taunting the poor sinner with it until he is utterly discouraged from making any more confession. Poor souls have died of a broken heart because sins to which they confessed, were repeated from one individual to another, and from one State to another, until the heart already burdened with its sense of guilt, was crushed beneath the added weight of condemnation. O when will professed Christians cease from such wickedness?—Only when Christ has taken possession of the heart.

—Whoever lives at a galloping rate, will come with a trot to an evil fate.

—Qualis vita, mors est ita. As your life you spend, so will be your end.

—A fish three days old is unfit to be sold; a three days' guest is none of the best.

The Mission Field.

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

THE PRESENT SITUATION IN BRAZIL.

It is evident to an eye-witness of the present situation in the South American States that our Saviour's prediction concerning the distress of nations does not apply alone to the countries of the Old World, since a feeling of unrest and eruption seems to pervade the greater part of these republics. Whatever work the third angel's message has to do here, must be done quickly, since it is certain that the state of things will not change for the better.

Believing that some of my experiences, as well as facts gained on good authority, will enable our brethren in the North to realize under what difficulties the truth must make headway here, I now take the opportunity to write concerning them.

It has well been said that the people of these South American countries are incapable of self-government, owing to the prevailing ignorance of the masses, rendering them unable intelligently to exercise the right of franchise. The result is, that they know nothing of a real government of the people, the chief executives being simply dictators supported by the military power, and a man's influence and power with this body is the main qualification considered in the choice of him for president, rather than his intellectual ability and other considerations.

Elections here are merely a farce, being dominated by the military party to the suppression of all freedom of speech and action, and it is by the force of arms intimidating the opposing party, that the government gains its political victories. Besides, it is no secret that men of the governmental party have under military protection voted over and over again the same day, taking only the trouble to make some change in their appearance, such as a change of garments, or shaving the beard, etc. If challenged by their opponents, a quarrel would ensue, and they and their opponents would be shot down by the soldiers present.

It appears that in the above manner the governor of Rio Grande do Sul was elected, as a consequence of which he has been obnoxious to the majority of the people, the feeling against him having been fermenting, until last February it resulted in open revolt, the revolutionists organizing under the name of Federalists, with the intention of fighting for a separate and independent government. However, the primary cause that so exasperated the people to open rebellion, was the atrocities and outrages committed on quiet citizens, and upheld by the governor. Citizens have been shot down without mercy, who dared express any sentiments against the government.

Until quite recently, nearly all the battles had been fought in the interior, where, if we are correctly informed, the Federalists had the advantage, owing to their superior horsemanship and cavalry fighting. However, as no decided advantage resulted to either party from these campaigns, the revolutionists decided on a bold strike either at the capital or one of the large cities of the State. It was in connection with the execution of a scheme to this end, that my first experience in a South American revolution began.

Having no available territory in Argentina until the Spanish work opens, I decided, on the advice of the brethren already in Brazil, to go to Rio Janeiro, hoping to find English work for a month or two. Accordingly, I took passage July 4 by the Brazilian steamship "Jupiter," with no idea of the eventful voyage before me. All apparently was well, until the morning of the 6th, when about four hours' run from Montevideo, we noticed, while sitting on the upper deck, that the engines had been slowed down, and the ship

was turning around. On going forward to investigate the cause, we were surprised to see two of our passengers of Montevideo in the full uniform of the Brazilian navy, one of them being Sir Eduardo Wanden Kolk, formerly admiral under Dom Pedro II.

In a speech then made to the officers and crew, he declared the steamer seized in behalf of the revolutionists. It then turned out that nearly all the passengers were of their party, armed for the occasion. As no one seemed inclined to dispute the seizure, the admiral ordered the steamer hove to, to wait for a tug from Montevideo, which came up at 4 P. M., bringing a barge with 1,500 rifles and a lot of ammunition. It then appeared that two Gatling guns had been smuggled on board before reaching Montevideo, and these were mounted, and the steamer got in readiness for defense, if attacked. By orders of the admiral, she was then headed direct for Rio Grande do Sul, the first port of this State, which was the objective point of attack. I cannot describe the fear that came over me at this turn of affairs, yet on reflection, I felt to place myself in the hands of Him who has promised never to leave us nor forsake us.

On Sabbath morning, July 8, we arrived at the bar just outside the harbor of the city, and an impression was made on my mind I shall never forget, as I saw men running to and fro armed with rifles and revolvers, making every preparation for a battle. Having either to arm ourselves or go on shore, I decided on the latter, although I was obliged to leave three cases of books on board. Happily having a folding bed with me, I was made comfortable in the magistrate's office, otherwise I would have had to go into the sailors' lodging house, which was filthy and alive with vermin.

On Monday, July 10, the "Jupiter" having won a government man-of-war over, moved up with it to attack the town, and early heavy cannonading was heard, which lasted several hours. At nightfall, I was impressed with the awfulness of war, as I saw three poor wounded fellows carried in, two having legs shot off, one of whom died the next morning.

The "Federalists" now blockaded the port, stopping all steamers going in or out of Rio Grande, also cut the telegraph lines, and railroads, literally severing us from the outside world among a people of a strange tongue, not knowing when our deliverance would come. However, I was thankful for food and shelter, and for safety for the time being.

After a few days it became apparent that the scheme of the revolutionists had come to naught, as I afterward learned, because of the failure of the land forces to co-operate with the gunboats; and on the morning of the 13th, Admiral Wanden Kolk put to sea with the "Jupiter," intending to intercept and win over the cruiser, "Republica," which was momentarily expected from Rio. This, however, proved a fatal mistake, as he was met by this gunboat off the coast of Santa Catharina, and forced to surrender, being taken a prisoner with the "Jupiter" to Rio.

Had he remained in Rio Grande harbor until the afternoon of the day he left, he would have had the help of the Brazilian gunboat "Cannoneia," which heretofore had remained neutral; but that afternoon it came out without orders to join him, but seeing the "Jupiter" had gone, to save her reputation she opened fire on two steamers of revolutionists then moving out of the harbor. I witnessed the chase from the deck of a steamer I had boarded that day, the "Cannoneia" following and firing in rapid succession; but owing to poor aim of gunners, the first steamer escaped without a scratch, but the second being in shorter range, surrendered after two were killed and several wounded.

The port now being opened, our steamer moved up to Rio Grande, then in the government's hands, and as soon as possible I filed a claim at the United States consulate for all losses and

damages. Fortunately a steamer was leaving for Rio, the 16th, and I again embarked, breathing a little more freely after getting well out to sea. In due time, the 21st, we arrived here after calling at Desterro, where I received a letter of introduction from the "Commandante of Ejercito," to H. E. Florian Peoxoto, President of Brazil, he desiring me to give testimony as to the seizure of the "Jupiter."

Thus ended the most eventful voyage I ever took, and while it is hard to determine how it could be for the best good, I believe that it may yet work out that result. My case is now in the hands of the United States minister, who assures me that I am entitled to damages. I have since learned that the cargo of the "Jupiter" has been confiscated by the government, and will be sold to the highest bidder; but the consul hopes to get three cases of the books out all right.

Recent telegrams give advice of another outbreak in the State of Santa Catharina, thus the revolutionary feeling seems to be epidemic throughout the States of Brazil. I hope that ere long the difficulties will be settled, so that the message may do its work for the people. Rio Grande do Sul is one of the wealthiest States, and would prove an excellent field for our German work, there being many thousands there. In fact, the field of labor among this nationality is beyond what we had any idea of, in the State of San Paulo alone, there being some 25,000. Fortunately brother Stauffer has found a good brother and sister up in San Paulo that he has enlisted in this work, but there is room for at least half a dozen canvassers in the Brazils. My prayer is that we may have the Lord's blessing in our work here, and we solicit the prayers of our brethren and sisters to this end. My address will still be Casilla Correo 481, Argentine Republic, Buenos Ayres.

E. W. SNYDER.

Rio de Janeiro, July 30.

Special Mention.

THE SUNDAY FAIR.

5

A highly esteemed friend in Vermont writes to know if we do not think "that as large a thing as the World's Fair should have love and honor enough for the Creator of all things to close its gates one day out of the seven, and as Sunday is the day that is almost universally kept, is not that the day for them to be closed?"

This is certainly a fair and frank question, and we will try to give as fair and frank an answer. First, we will say that Sunday is *not* kept as a Sabbath by but a small portion of the people of this, or any other country. Even among professed Christians, it is as much of a holiday as it is a Sabbath. Many church-members, after service, spend the remainder of the day visiting friends, and in other pursuits as inconsistent with the proper observance of the Sabbath as a visit to the Fair would be. To the majority of the people of our country, Sunday is nothing but a holiday. The thought of God, or of his service, or of the reason that they do not labor as on other days, does not once enter their minds. The farmer looks after his cattle, counts his sheep, mends a few gaps in the fence, and does various other little things that have been neglected during the bustle and hurry of the week. He hitches up his team, and goes to see his friends, or to see a colt that he thinks will match the one he has got. In the towns and cities, twenty spend the day in idleness, often in dissipation, where one goes to meeting. They go to the beach, to the park, to the ball game, and other places for change, rest, and recreation. They do not keep Sunday as a Sabbath, but spend the day in idleness and pleasure. Idleness is not particularly pleasing to God. It is not Sabbath-keeping. We have known many men, who, if they had labored every day in the week, it would have been better for them, for their families, and for the State. Every day of idleness was a

course to them, rather than a blessing. It therefore being an indisputable fact that to the majority of the people of this country Sunday is nothing but a holiday at best, and to many, a very hurtful day, because of the way they spend it, it is also a fact that the Fair would be just as good a place for this same majority to spend Sunday, as other places they are bound to frequent, and to many people a much better place. No one was compelled to go Sunday, and the directors made provision for their help so that no one had to labor more than six days in a week, much as the railroads do in regard to such matters.

Second, We repeat what we have many times declared, that we have had no more objection to the Fair being closed on Sunday than we have to a man's closing his store on Sunday, if it was done by the proper authority. We objected to the action of Congress in the matter, because, (a) it was an interference in the affairs of the sovereign State of Illinois, which Congress had no constitutional right to touch, and, (b) because it was in behalf of a religious doctrine, of one religion,—the Christian religion,—and Congress is forbidden by the Constitution to make any law "respecting an establishment of religion or prohibiting the free exercise thereof." Congress would have just as much right to prohibit the opening of the Fair on the Jewish passover or the Mohammedan feast of Ramadan, as to prohibit people from going to the Fair on the Christian Sunday. Congress knew this, and therefore did not attempt to do it directly, but tried to hire the directors to close, by giving them out of the people's money, \$2,500,000. This money did not belong to Christians alone. It belonged to all the people, the majority of whom keep Sunday simply as a holiday. Many thousands have no faith in Christianity. It was paid in the interests of a religious idea believed in by only a portion of the people. For this reason we objected to it, and it is no cause for wonder that such tricky legislation, which attempted to do in an underhanded manner what they had no right to do, should fail of its object.

Third, It is not the business of the government of the United States to "honor the Creator." Our government was not organized for that purpose. The first paragraph of the Constitution reads thus: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." These are the objects sought by the Constitution and the government which it created. It will be noticed that they are all objects that belong to this life.

Our government was designed to make men comfortable and happy here. Honoring God or the future life does not enter the Constitution. That is left for each individual to do for himself, as he thinks proper and right. This wise provision gave us religious liberty. It separated the Church from the State. If the government should attempt to honor God, it would have to prescribe the way, and this would at once open the way for a national religion. But as our government was organized, every person has a right to be religious or not religious, as he pleases. So if any person believes it would honor God to do or not to do any particular thing, he has the right to do or to refrain from doing, unless he interferes with the civil rights of others. Those who believe that it will please God if they stay away from the World's Fair on Sunday, have an undoubted right to exercise that privilege, but they have no right to compel any other person to refrain from going who desires to spend the hours at the Fair that he generally spends in recreation in the park or at the beach. We simply uphold the Christian and American idea of liberty of conscience in this matter.

Finally, Sunday, although not used by all the people in a religious way, is based upon a religious idea; it grows out of the relation that we sustain to God, and not out of that which we sustain to our fellow-men. It is therefore not a proper subject for legislation, and the majority have no right to dictate to the minority in regard to it. To compel a person by law to keep Sunday, is the same as it would be to compel him to be baptized

or to partake of the Lord's supper. Any compelled service or act of religion, even if right, is neither pleasing to God nor beneficial to the person performing it. God seeks those to worship who worship him in spirit and in truth. Those who thus serve the Lord will not seek to compel others to serve him, nor to influence the government to make laws restricting the religious rights of the people. They can reason, urge, plead, and implore, but beyond this they cannot go. Any violation of this gospel rule destroys man's free moral agency in his relations to God, puts man in God's place, and establishes a spiritual tyranny over the consciences of men. These, in brief, are the reasons why we have opposed a government-authorized Sabbath and its necessary accompaniment,—a government-established religion.

M. E. K.

THE WORLD'S CONGRESS OF RELIGIONS.

The Columbian Exposition must be conceded as a wonderful educational institution. Here may be found the products and the representatives of every part of the world just as they appear in their native home, and he who spends a week at the Fair can see in miniature every part of the globe.

One of the many gatherings that will take place during the continuance of the Exposition, is the Congress of Religions, which convenes on the 11th instant, and continues until the 27th, at which time it is expected that nearly every religious denomination in existence, whether Christian or heathen, will be represented. The plans for this meeting are in the hands of a general committee, of which Rev. John Henry Barrows, D. D., is the chairman. In order that this committee might have advice from all quarters, an advisory council was appointed, whose function it was to offer suggestions, and this committee, or council, now numbers, it is said, some 2,000 members, and the faiths represented are all forms of Christianity, Judaism, Buddhism, Confucianism, etc., etc. At last a program, or at least a plan of one, has been devised, and it is designed that the subjects are to be discussed in such a manner "as to offer no offense to the worshiper at any shrine." "The theistic idea without reference to personality, is to rule, and the subjects are selected with special reference to man's requirements here upon earth, and his salvation in the next world."

The first day will be devoted to addresses of welcome, and the following days the subject under consideration will first be presented by a representative of the particular religion, and then a general discussion will take place. The following are some of the subjects that will be considered: God, Man, Characteristic of Humanity, Systems of Religion, The Religious Leaders of Mankind, Religion in Relation to the Natural Sciences and to Arts and to Letters, Religion in Relation to Morals, Religion and Social Problems, Religion and Civil Society, The Religious Union of the Whole Human Family, etc. There will be three sessions daily, and as stated above, the leading doctrines of the various church societies will be set forth.

It is not a little remarkable that this is a move of the leading religious teachers in the world, and is said to have enlisted the warmest sympathy and co-operation from such men as Gladstone, Lord Tennyson (before his death), Dr. Adler, the leading Jewish rabbi of England, Sir Edwin Arnold, leading men of Germany, France, and in fact, all the European countries, as well as those of the Orient, among whom may be mentioned Hon. Mr. Justice Ameer Ali, of her Britannic Majesty's Supreme Court, Calcutta, an orthodox Mohammedan, and many others equally as high in official position. It is said that no class of people were more anxious for this congress than the missionaries, as they thought by this mingling together, there would be a tendency to break down the barriers and prejudices that have for so long existed between them. It is a part of the committee's plan that all "accredited non-Christian representatives to the Parliament are to meet with distinguished consideration during their stay in Chicago. They will come as guests in the highest meaning of the word, and will be entertained by Chicago's best people. By this means they will have a practical experience of social life." Among those who are to participate in the exer-

cises, the following are familiar names to the readers of the Review: Dr. Philip Schaff, Professor Chas. A. Briggs, Rev. Geo. Dana, Bishop John H. Vincent, Rev. Edward Everett Hale, Rev. Theo. L. Cuyler, Rev. Lyman Abbott, Archbishop Ireland, and Bishop Keane.

The optimistic view of the promoters of this gathering is entertained, that it will be the means of leading the creed-bound denominations to drop the "non-essentials," and ultimately unite on one grand universal creed, in which, in time, all the world will become one, and thus bring about the dawn of the millennial morn. Would that such hopes could be realized, but the word of God declares that the wheat and the tares must grow together till the harvest, and that "as the days of Noe were, so shall also the coming of the Son of man be."

These transpiring events are all of interest to us as a people; for in them we can read in words like the hand-writing on the wall, what they all mean. The Lord's hand is set to the work of giving to the world the message he has for this time, and the events that have taken place in connection with the World's Fair since its conception, have done much to spread the light of truth. In the time of the latter rain, when it is poured out in its fulness, there will be such an ingathering of souls on the side of truth and right, the result of the seed sown now, as the world has never seen. May that glad day be hastened. W. E. CORNELL.

STANDING OVER A CRATER.

Judge Walker and E. F. Cragin Discuss the Sunday-closing Proposition.

"You are standing on the crater of a volcano that is about to break into activity. Judge Walker, be careful that you are not destroyed."

Thus spoke E. F. Cragin, the apostle of Sunday-closing, in the ear of Judge Walker.

The latter had just received a defeat in court, and was not in his usual amiable humor. To be whipped, and then castigated because of that whipping, did not please the solicitor general of the Exposition.

He remonstrated with Mr. Cragin, who repeated:—

"I say you are standing on the crater of the volcano of public opinion. Close the Fair on the Sabbath, or 500,000 Christian Endeavorers will not visit Chicago this year."

Then there was an explosion.

"Cragin," said Judge Walker, "for two years you have been babbling about this pet volcano of yours. Now I think it is as extinct as Popocatepetl. We have done our best to conform to public opinion in this matter, but for my part I do not think that Sunday-opening or Sunday-closing ever did have or ever will have any influence upon the success of the Fair. Now go away and don't bother me."

Mr. Cragin has not yet framed his reply. — *Inter Ocean.*

HOW LONG WILL IT TAKE?

CONCERNING the recent mission of Dr. Paton to Washington, to endeavor to induce our government to help in suppressing the traffic in firearms, intoxicating liquors, and opium in the New Hebrides and other Pacific islands, T. L. Cuyler, in the New York *Evangelist*, writes in this fashion:—

"Just think of it! A lot of converted cannibals begging a Christian government not to send them any more muskets and rum! Verily, the Christianity of our own land does need Christianizing at the very core. Ships sail from American ports with missionaries as passengers to Africa, and with thousands of gallons of rum in their cargo; heaven goes in the cabin, and hell goes in the ship's hold. How long will it take us to convert the heathen in this style?"

It may take till we learn that there are no "Christian governments" on the earth; and are able to tell the poor heathen the difference between our civilization and sectarianism, and the gospel of the Lord Jesus Christ. It may take longer, until the King of kings shall smite the sinful nations in his wrath, judge the world in righteousness, and establish a kingdom where his will shall "be done in earth, as it is in heaven."—*Safeguard.*

The Review and Herald.

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THE BETTER HOPE.

Feb. 7: 18-28.

HEB. 7: 18: "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

By the "commandment," in verse 18, is meant the same as "the law," in verse 19, referring to the Levitical or ceremonial law. That was weak and unprofitable, or, as the word means, inefficient. It could not accomplish that which it was necessary should be done. It made nothing perfect. It did not finish the work, but it was the introduction to, or that which paved the way for (the "bringing in," as the margin reads), a better hope; and by this hope we draw nigh to God. It refers to Christ, by whose ministry and merits we come directly to God, without the intervening service of the blood of beasts and an earthly priesthood. The sinner, to be sure, obtained, under that system, the pardon of his sins; but it was indirectly, through sacrifices, in which way he took hold upon the world's one great sacrifice, the coming Saviour. But the Christian dispensation has advantages over the former. The apostle points out some of these in chapter 12, beginning with verse 18: "For ye are not come unto the mount that might be touched," etc. Then, in verses 22-24 he says, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

By the "blood of Abel," he means the blood which Abel had to offer in sacrifice, which was only the blood of animals, such as was also provided in the Levitical system. But we are permitted to plead the precious blood of Christ in fact, and not in figure only; and which "speaks better things," or takes away sin in fact, and not merely in figure. Thus the law was an introduction to, or a preparation for, a better hope; as the apostle says in another place, "The law was our school-master to bring us to Christ."

On the point of the bringing in of a better hope, F. D. Huntington, D.D., says:—

"Here stands the anxious conscience, troubled, discouraged, looking up at the blazing standard, the commandment, and then looking back at its disorganized and miserable self; no way of bringing the two together. It needs a reconciler who shall not lower the law, but keep it, honor it, magnify it, and at the same time lift up, forgive, reinvigorate man, and breathe a new life of the Holy Spirit into him. This is the bringing in of a better hope."

And this was foreshadowed by the law.

Verse 20: "And inasmuch as not without an oath he was made priest (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec.) By so much was Jesus made a surety of a better testament."

That which God established with an oath was immutable and perpetual. He had thus established the priesthood of Christ, but he had never so ordained the priesthood of Aaron. That was therefore subject to limitation and change. And by all this difference between them, Christ was the surety or mediator, of a better covenant. Some points of this superiority have already been mentioned.

Verse 23: "And they truly were many priests, because they were not suffered to continue by reason of death: 24. But this man, because he continueth ever, hath an unchangeable priesthood. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

The Levitical priests, being mortal, could serve only a limited period of time, and when one died, his successor, according to the law of descent, took

his place, and so there was a long succession of them. And this is why a complete round of service was performed in the sanctuary, and the day of atonement came, every year. It was in order that the same high priest could serve through the whole service, and so could be a fit type of Christ, who continues through the entire round of service in the sanctuary in heaven. He ever liveth, and his priesthood is unchangeable, or does not pass to another, and hence there is no necessity that his service should be broken up into short periods, but he performs one grand round of service once for all. He is able therefore to save to the uttermost, or, as the Greek reads, "always," or "for all time" (margin, evermore), those that come to him, since he ever liveth to intercede for them.

Verse 26: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore."

Here Paul draws a further comparison between the Levitical priesthood and that of Christ, showing the superiority of the latter over the former. And it became us, or it was necessary for us, to have such an high priest, combining in himself these points of superior excellence, one who is essentially "holy" in himself; "harmless," doing nothing to lead others into sin; "undefiled," not in any way contaminated with sin; "separate from sinners," not linked or joined in with them, so far as the love or practice of sin was concerned; for though he took upon himself the guilt of the world, he took none of its personal defilement; and then is "made higher than the heavens," exalted far above all principality and power, and every name that is named. And in that high place of majesty and glory, he stands for us, and intercedes for us. Will the merits of such an one be accepted? will the intercession of such an advocate prevail?

In closing an examination of this chapter it may be well to note the changes which the apostle emphasizes as marking the introduction of the priesthood of Christ.

1. There was a change in the tribe from which the priesthood should come. This change in the family shows a change in the law of the priesthood, and the setting aside of the whole system connected therewith.

2. There was a change in the form and order of making priests. There it was in the line of natural succession, "after the law of a carnal commandment;" here it is after "the power of an endless life."

3. There was a change in the efficacy of the priesthood and the services. There they were weak and ineffectual, so far as making anything perfect was concerned; but this brings in a better hope. We draw nigh to God, and have the conscience purged from dead works. Chapter 9: 14.

4. There was a change in God's attitude toward the priesthood. He never engaged that the Levitical priesthood should be unchangeable and perpetual; but he did engage, with an oath, that Christ's priesthood should be such.

5. There was a change in the covenant connected with the two ministrations. This is a better covenant than was the former.

6. There was a change in the number of the priests. There they were many, because there was a succession of high priests, on account of death. Here there is but one and the same High Priest, for all time, who ever liveth.

7. There was a change in the moral qualifications of the priests. There they were not only mortal, but sinful, men; they had infirmities; they needed to offer for themselves as well as for the people. But here Christ needs to offer only for the people; for in himself he is holy, harmless, undefiled, and separate from sinners.

8. There was a change in the constitution of the priests. They were mortal, and fell under the power of death. Christ is immortal, ever living, and having therefore a continuous and unchanging priesthood.

9. There was a change in the station of the priests. They were simply men among "their brethren;" but Christ is "higher than the heavens," is consecrated forevermore, and is perfected, that is, made absolutely and infinitely fit by nature

and experience, power and position, to act as a priest in our behalf. Thanks be to God for the unspeakable provisions of his love. Well may we sing,—

"With joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
His bosom glows with love."

IN THE QUESTION CHAIR.

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

337.—JOSHUA'S LONG DAY, AGAIN.

REFERRING to what has been recently written upon this subject in the REVIEW, a correspondent says that a circular has fallen into his hands, in which the writer, though himself admitting that it was only one day, affirms that the Jews claim that it was two days, which would affect the chronology of that period. To which it is sufficient to reply, that such a claim is pure assumption. The Jews would not go contrary to their own record, and that record says as plainly as need be, that it was only one day. Josh. 10:14: "And there was no day like that before it or after it." It does not say there were no days like them, before them or after them. In view of such a record, therefore, it is absurd to say that any Jew would claim that it was two days instead of one day.

338.—ALL SCRIPTURE INSPIRED.

In addition to what has already appeared in the REVIEW on 2 Tim. 3:16, further explanation is asked on the following point: The word "scripture" is that word which literally means "writing." Hence, "all scripture," would be "all writing." How, then, are we to know what is meant by that word, as it would evidently not be right to say that all writing, referring to everything that has been written by any one, is inspired. And, secondly, why is not the idea suggested by the Revised Version correct, that all Scripture, given by inspiration of God (or that is given by inspiration of God), is also profitable? etc.

To which we reply on the first point, that those writings which were regarded as revelations from God, came to have appropriated to themselves the words "the writing," "the word," "the book," etc.; so that whenever such terms were met with, it was known definitely what was referred to. We have an illustration of this in 2 Peter 3:16, where we read: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Here the same word is used, literally, the "other writings." But the reference is only of course to this class of writings, which was well understood. In the case before us, in 2 Tim. 2:16, Paul in the previous verse has thrown in a qualifying word, which removes all ambiguity from this text at least. He says to Timothy, "Thou hast known the holy Scriptures." This word "holy" was never applied to any writings but those which were esteemed the sacred writings. These are therefore only what he refers to, in verse 16.

On the second point we remark that the idea which some draw from the Revised Version is not correct. To say that all scripture (that is) given by inspiration of God, is also profitable, would not be a complete sentence; for the statement contained in these words, "also profitable," is a direct, declarative, sentence; but the other is only a hypothetical sentence, and these two cannot properly be connected by the word "also." There must be some direct statement preceding this word as well as following it. If it said, "All Scripture given (or that is given) by inspiration of God, is profitable," that would be a correct use of language, and the construction would be complete. But, as has been heretofore explained, there is the little word "and" (Greek *kai*) in there, which is acknowledged on all hands to be genuine, and which must have its place, and, further, which changes the whole construction of the sentence. It does not alter the case any to translate that word (*kai*) by the word "also," as in the Revised Version.

The fact is, we have a sentence with two members, in neither of which is there a verb expressed, but in both of which a verb must be understood; and that verb must be such as to make both members of the sentence direct declarations, not leaving one of them direct, and the other hypothetical. The only correct construction is that given in the Common Version: "All scripture (is) given by inspiration of God, and (is) profitable," etc. This that was written to Timothy referred only to the Old Testament, as that is all there was then in existence. But Peter's language, quoted above, shows that the New Testament also comes in under that designation of "the Scriptures," and the meaning of the declaration is simply this, that all those writings which God by his providence has caused to be brought into this world, as the revelation of his will to man, known by way of distinction as "the writings," "the word," "the book," are all "God breathed," and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness. It is not well to try to discriminate between portions of what is known as the Scriptures, treating some parts as inspired, and others not. A keen observer has well said, "Let any man try to make his life conform for a week to the plain teachings of the Bible, and he will be thoroughly convinced of its inspiration."

339.—FOREVER AND EVER.

Are these words, "forever and ever," in Rev. 14: 11, a correct translation? If not, what authority is there for rendering them otherwise?
C. L. P.

Answer.—The Greek word there used is *aion* (*aiōn*), which is repeated in the text; and the words "forever and ever," may be used as a translation of them, provided we do not give to these words an improper meaning. They do not mean a period of absolutely unending duration. A Hebrew servant, for instance, was to abide with his master on certain conditions, *forever*. Ex. 21: 6. This, of course, meant only so long as he should live. So the rule is that these terms are limited by the nature of the objects to which they are applied. *Aion*, primarily, signifies duration, in the abstract, the length of time, either past or future, not being determined by the word itself, but by the context, and the relations in which it is used. When applied to perishable things, it is limited to the time during which such things can, or are to, exist. When applied to those objects which we know from other evidences are to have no end, as, for instance, the life of God and the inheritance of the saints, they denote eternal duration. See this subject discussed at length in the work, "Here and Hereafter, or Man's Nature and Destiny" (for sale at this Office, price, \$1 post-paid), pp. 344-354.

CHRIST THE GOD OF ISRAEL.

(Concluded.)

ANOTHER instance occurs in Exodus 33 and 34. The children of Israel had grievously sinned while Moses was in the mount, by inducing Aaron to make a golden calf to lead them, as an object of worship. Although Aaron and the seventy elders had seen the glorious form of the God of Israel but a few months before, while appearing in wonderful splendor, he was persuaded to gratify the idolatrous desires of this fickle-minded people. God told Moses while communing with him, of this sin, directing him to go down at once. He did so, breaking the two tables of stone on which the law of God was written, when he reached the camp and beheld their idolatrous worship. He punished about 3,000 of them with death for this terrible rebellion against God, and deeply impressed upon them their wickedness.

The Lord was still greatly displeased with the people, and though he hearkened to Moses's pleadings for them, wrath was threatened when they should again give occasion for it.

The tabernacle was pitched outside the camp, where those who desired to seek the Lord, could repair, and he showed them that he was not with them as before. Moses was distressed. He longed to have the Lord forgive them and accept them as before. He pleaded with the Lord that he would do this. The Lord manifested the utmost regard

or his servant Moses, communing with him at the tabernacle door, as a friend talks with a friend. Still Moses could not be fully satisfied till the people were fully forgiven and received again into favor. "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, my presence shall go with thee, and I will give thee rest. And he said unto him, if thy presence go not with me, carry us not up hence." The Lord accepts these pleadings of his faithful servant, and promises to receive them once more as his own peculiar people.

Emboldened by the Lord's favor, his servant still asks greater favors, "And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen."

This interview evidently occurred at the door of the tabernacle, between Moses and the Lord, as the latter was enshrouded in the cloudy pillar, talking with him face to face, "as man speaketh unto his friend." At the close of this conversation Moses was told to hew out two tables of stone, and God would write on them the words which were on the first tables, and to come up in the morning unto Mount Sinai, and present himself there to the Lord in the top of the mount. He did so. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth," etc. "And Moses made haste, and . . . worshiped."

Who was this glorious personage? Was it the Father, "whom no man hath seen at any time"? or "the only begotten Son, which is in the bosom of the Father," who "hath declared him"? There are certain statements made which at first sight make it difficult positively to decide which it was. How could it be the Son, when he says, "Thou canst not see my face"? Have not multitudes seen his face at other times, and yet lived? On the other hand, how could it have been the Father, when so many scriptures positively declare in substance that no man has ever seen him or can see him?

To obviate this difficulty, the position is often taken,—and the writer has often done it himself in the past,—that no one has seen the Father's face, but may have seen other parts of his person. But will this position be in harmony with the letter and spirit of such statements as the following: "No man hath seen God at any time," "dwelling in the light which no man can approach unto, whom no man hath seen nor can see"? etc. If portions of the person other than the face are seen, could it be truly said he was not seen? These declarations concerning the Father plainly imply that he chooses to be "invisible" to mortal man, and has placed it upon the Son to declare him, and be his interpreter and revealer.

That this has been the relation sustained between the Father and the Son in all ages of the world, there can be no reasonable doubt. To take any other position would utterly destroy the force of our Saviour's words. If the latter was made the agent of creating all worlds and all things in them; if he was placed in charge of the grand work of human redemption, it would be difficult to assign any good reason why this particular instance should be made an exception.

The record above cited naturally implies that the Being who thus manifested himself to Moses was the same one who communicated with him at the door of the tabernacle, and was in the cloudy pillar, and went with them in all their wanderings. And we are plainly informed that "that

Rock was Christ." 1 Cor. 10: 4. He was the *spiritual* Rock of which they drank, the Father's representative, guiding, sustaining, reproofing, and chastising the church in the wilderness. And in the very account of this grand and wonderful appearance where the Lord was proclaimed as "merciful and gracious," the special work of our Lord and Saviour, the one whose great prerogative is to *declare* the Father, seems to be made manifest. "And the Lord descended in a cloud, and stood with him (Moses) there, and proclaimed the name of the Lord."

This seems to be a use of language something like that in the Psalms: "The Lord said unto my Lord." Two Lords are brought to view, the Father and the Son. The Son proclaims or declares the glorious loving character of the eternal, immortal King, the "invisible" God. His creatures do not know him, but the Son knows him well. He and the Son are alike, both forgiving, both abundant in goodness and in truth. He was in this instance simply performing in a grand and glorious manner that which is his special prerogative ever to do, interpret and reveal the Father to his creatures. But the query arises, If it was the Son, why should he declare that no man could see his face and live?

If the reader will carefully notice the connection, he will discern a special reason for this. Moses had earnestly pleaded his desire to see his glory. "I beseech thee, show me thy glory." This was asking a great thing. In all Christ's presentations heretofore, he had never shown his person in its full glory. Either he had appeared in the form of a man, or perhaps as an angel, or he had been shrouded in the pillar of cloud. His glorious person as manifested before the heavenly beings, was not presented to man. He speaks thus of this glory just before his death, and his great desire that his faithful followers should behold it: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world," "with the glory which I had with thee before the world was." John 17: 24, 5. They must go to heaven to see this glory.

The consuming glory of the Father no sinful mortal could behold, and live. This same glory enshrouds the Son *when in his glory*. It is something inherent in his divine nature, unless he puts it off, when communicating with man. Moses longed to see him in his glory. He tells him virtually, that it was not permitted to see his face, but he should see a portion of his person. It seems reasonable under all the circumstances, and perfectly consistent with all his other manifestations.

We conclude, therefore, that this glorious Being was the Son of God, who thus manifested himself to Moses, and proclaimed there the character of the Father and himself. In view of these appearances, who can doubt that our Saviour proclaimed the Son of God on Sinai? Is it not fitting that the divine word, the representative, the interpreter, the revealer of the Father who created all things, the world's Redeemer, should be the actor in this, as in all other features of the great scheme of man's salvation?—So we think. In exalting the Son, we exalt the Father, whose representative he is.
G. I. B.

ASSISTANCE NEEDED FOR THE EDUCATION OF LABORERS FOR FOREIGN FIELDS.

THE question of supplying laborers for the many calls that are coming from every part of the world, is one of very great importance. From time to time, both in speaking and in writing, we have placed before the brethren the remarkable manner in which God by his providence is opening the way for the truth to go forward. And the greatest difficulty in the way of the progress of this work is the lack of properly fitted workers to enter such fields. The Lord has provided facilities for accomplishing a great work in a very short time. The facilities of transporting laborers at the smallest expense of time and money, and of producing and sending out publications and reading-matter, even to the remotest parts of the world, are all that could be desired. So that there is comparatively

no difficulty in carrying forward a great work so far as avenues and access to the people are concerned. But what now is wanting, is properly educated and consecrated men and women to carry the message everywhere.

An increasing interest is being shown in the educational work, and for this we are very thankful. But in many places the work is seriously hindered because of not having suitably prepared persons to teach, to preach and to translate our publications into the various tongues. A greater effort should have been put forth in the past to educate persons to bear a part in the work in foreign lands and tongues. In this we have been very dilatory, and the work is suffering as a consequence.

Our publications should be translated into all the leading languages of the world, and in this matter we ought not to be dependent upon those who have no sympathy with the message; for such ones cannot do justice to such an undertaking. There are also demands for schools and institutes where proper instruction can be given to both the older and younger people, that they may in turn be made useful in the work of the Lord. This is a very important subject, and ought to have been more appreciated in the past.

What we need, and what we ask for at this time, is that our brethren and sisters will aid us in carrying forward this educational work by donating to our foreign educational fund. From this fund we loan money to persons who have been selected to take a course of education to fit them for such work as we have here spoken of, and who are not able to bear their own expenses, which but few of them are able to do. It cannot be consistently expected that people will come to America to obtain this fitting up for the work they are to do in their own lands. While this may be necessary in exceptional cases, the scores and hundreds must have the means provided within their reach. This will be so plain to all, that we do not argue the point. In order to accomplish this, it will be necessary to fit up teachers and others to go to these distant places to do the work here alluded to. The individuals that may be chosen to prepare for such work are not always prepared to give their time and pay their own expenses while studying for this work, and the question has arisen, What shall be done? Shall we for this reason excuse ourselves, and do nothing, and thus let the work drag while time passes away, and souls that might have been saved go down to eternal loss? Can you, my brother, in the light of present events and the urgency of the calls for help that are now coming in, feel that this is the right course to pursue? It seems to me that you will answer by an emphatic, No.

But this will be the case unless ways and means are provided to assist proper persons to be fitted for the work which calls so earnestly for their labor. Something has been done in this direction. Some four years ago it seemed necessary to inaugurate this work in northern Europe, and the urgency was so great that we at once took steps to select a few individuals and assist them to attend school at Stockholm and Copenhagen. We are very glad to be able at this time to report excellent success in this enterprise. We began this work by borrowing money on our own responsibility, then took occasion to bring it before the brethren in different places, and they have nobly responded with donations to the educational fund, and in this way the work has been carried on. But the time has come when we can no longer continue on this small scale. Instead of assisting individuals in one or two languages, it ought to be done in as many scores of languages. Since coming to Europe and observing the real situation, we feel more deeply impressed with this matter than ever before. If we only had the persons who could speak, and write, and translate our publications in the various languages of Europe, the result would be beyond our computation. But here is where we find ourselves so far behind the providence of God.

We feel urged by the Spirit of the Lord to make this earnest appeal to those of our people to whom the Lord has intrusted means, to contribute to the foreign educational fund. From this we can assist proper persons to obtain such a necessary knowledge as will fit them to fill such places of

usefulness as the providence of God may indicate. The very small efforts that have been put forth in the past, have been greatly blessed, and we have much reason for encouragement. While it is true that there is some risk to be incurred in every undertaking, we feel assured that the importance of this work is such that it is well worthy of every effort that can be put forth, and offsets the risks that may attend it.

It is proper to state that it is not the intention that this money be given to those assisted by it, but that it be loaned to them without interest, with an opportunity of paying it as soon as possible after entering the work, and receiving remuneration for the same. In this way the fund can be continued. But it must be borne in mind that in order to carry this work on to any extent, it will call for the outlay of a large amount of money, as in many cases several years will elapse before there will be any of it returned to the treasury.

This fund is under the control of the General Conference and the Foreign Mission Board, and is essentially for the purpose of assisting proper persons to labor in other tongues than the English. Already the success of this kind of work has been demonstrated, as persons thus educated have gone abroad and have manifested the spirit of earnestness and devotion and faithfulness, and this only shows what the results will be if that is done which now demands our efforts.

Just before leaving America we made arrangements for two young men to go to Holland and perfect themselves in that tongue, in order that they might be made useful in that branch of the work.

As is well known, there is a college already in operation in South Africa, and we have received most encouraging reports of the attendance and prospects of the school. They have sent us most earnest appeals for a teacher in the Holland tongue, as a large portion of the white people in that country speak that language. But we have not been able to supply that demand. They have urged us to send them brother Kolvoord, the editor of the Holland paper. But all can see that it would be very inconsistent to send our editor and translator in that language to so distant a field. So after careful consultation, the best we could do seemed to be to select these young men to go to Holland and take a course of study in their mother tongue, in order to be able to render such help in the school, or in translating or preaching, as the work may call for. If now we had some one ready to go into the African school in the interests of the Holland language, all can see what a blessing it would be to the work among that people. And how sad it is that we must now wait for years, and thus delay the work that ought to be done immediately. This is only a sample of what might be said of other cases.

Every one, we trust, can see the importance of such a move as the one under consideration at this time. It will certainly not be necessary to say more on that point.

And now we extend an invitation, yea, an earnest appeal, to the brethren and sisters to render us assistance by making donations and free-will contributions to this fund. All such money should be contributed to the foreign educational fund, and sent to the General Conference treasurer, W. H. Edwards, Battle Creek, Mich.

While it is not expected that money that has been contributed to other purposes will be used for this, we hope and expect that many will respond to this call with liberal gifts; for it is certainly an object not inferior to others in the importance of its demands upon us, as it is so directly connected with the effort to carry the truth, both by publications and by the living preacher, to the different nations of the earth.

Anticipating your liberal and cordial co-operation in this enterprise, we remain,

Yours in the Master's work,

O. A. O.

—Of all the blessings we enjoy, saving and spiritual blessings cry loudest on us for returns of praise. They are the best blessings, the most excellent in themselves, the most costly to the Father, the most advantageous to us.—*Patriek Henry.*

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.

HIS WILL IS BEST.

BY MRS. NELLIE M. HASKELL.
(Hallowell, Me.)

His will is best.

It may not always seem that this is so,
And oftentimes it may puzzle us to know
Why God permits the thing which seemeth ill,
Why disappointments oft our pathway fill;
But faith upon his promises relies,
And to the tempter's taunt sends back replies,
His will is best.

His will is best.

It is not needful we should understand
All of the leadings of our Father's hand,
Nor comprehend the needed discipline
Ever designed to draw us nearer him;
To know the reason of the paths so rough
That pierce our feet; to know this is enough,
His will is best.

His will is best.

Though dark and drear the night and lone the day,
Though tolls and trials deep beset the way,
Each opening rose presents a hidden thorn,
Prospective bliss is like the dew of morn,
Accumulated goods take to them wings;
Amid it all, faith stands, and, trusting, sings,
His will is best.

His will is best.

He never sent a joy but for our good,
And every ill he sends, by it he would
Draw closer to his side each trusting heart,
Make it impossible for them to part
From him their loving Father, gracious Friend,
Who from their life's beginning knows the end,
Whose will is best.

His will is best.

Yes, best at all times, in all places, best;
With this assurance let us calmly rest,—
Rest in his love so tender and so true,
And ever seek his blessed will to do,
'Till in his kingdom we shall understand
The now mysterious dealings of his hand,
Whose will is best.

IRELAND.

BELFAST.—The work here is slowly gaining ground. Eight adults have begun to keep the Sabbath, and the Sabbath school has a membership of twenty-four. Two young men have started in canvassing, and are meeting with success. The attendance at the tent has been good at times, but varies a good deal. The ministers have done much to prevent the people from attending, some going so far as to threaten excommunication to any one who would come, and three persons were actually disfellowshipped for so doing. We have been represented as Mormons, Sodomites, false teachers, etc. Two other tents were put up near ours, the preachers in one being very violent against the truth; but a gale of wind came, and blew them both down, while ours stood firm and holds the field again, and the attendance is as good as at any time.

"We will stand the storm.
It will not be very long,
We will anchor by and by."

On Sunday afternoons brother Farnsworth and myself also preach on the custom-house steps, and have had some large audiences, and many come to hear who would not care to come to the tent.

FRANCIS HOPE.

MARITIME PROVINCES.

ST. JOHN, N. B.—It will be two months next Wednesday since we began meetings in the tent. Because of the heavy storms of wind and rain, we had to lower our tent at three different times, to save it. It is also quite cool here in the evenings, therefore we thought it best to close our meetings in the tent last Sunday, and the following day we took our tent down.

Last Tuesday evening we began meetings in a hall. The interest to hear continues good. In our Sabbath meeting yesterday, three more took their stand for the truth. One of them is a sea captain. This makes, in all, twenty-one who have begun to keep the Sabbath since we began meetings in the tent. The Lord is moving upon the hearts of the people here in this city. We praise God for what he is doing. There are still others here who seem

to be longing for the truth. It never seemed more precious to us than it does now. God is in this message, and it must triumph at last. We long for the day when the weary pilgrims will all be gathered home, where death can divide us no more. Then we will bask in the sunlight of God's eternal glory in the endless ages.

Sept. 10.

F. I. RICHARDSON,
R. S. WEBBER.

MINNESOTA.

PINE CITY.—We have been at this place since July 6, and although it has the name of being a very hard place religiously, the Lord has caused his word to shine forth brightly, and over twenty have signified their determination to serve God, nineteen of whom have signed the covenant to keep by divine grace the commandments of God and the faith of Jesus.

A Seventh-day Adventist church building is well on its way to completion, and we expect it will be ready for use by the first of next month. The church building enterprise was suggested by some liberal-minded people who became interested in the religious liberty work, which was made quite prominent from the start; and they are helping carry it through with their means and the labor of their hands. We can only say, What hath the Lord wrought! Pray for us.

Sept. 7.

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

WISCONSIN.

AMONG THE CHURCHES.—Since my last report, I have visited Beldenville, Glenwood, Downing, Cartwright, and Chetek. At Beldenville, Sunday, Aug. 27, we laid to rest one of their number, a dear sister in the faith. There is quite an outside interest there, which it is hoped may result in the salvation of many of their neighbors. I trust the church at this place may realize her opportunities and responsibilities, that the blood of souls may not be found on her garments. O that Zion may now awake and put on her beautiful garments!

At Chetek the Lord came near, and two more precious souls took a firm stand for the truth. Many of the friends for miles around are interested in the word of salvation. I hope to visit them shortly, and continue the work.

Aug. 28.

J. B. SCOTT.

WAUPUN.—We took down our tent here to-day. Quite a number are interested, but so far, we have not been able to get any to take a public stand for the truth. We have secured the Baptist church to hold meetings in, and brother Anderson will remain to follow up the work. We hope to see a good work accomplished here.

By request of the minister in charge of the prison, I spoke to the prisoners last Sunday. There were about 600 present, including visitors, and I think I never had better attention given, or felt more blessed in presenting the truth. I remained after the service, and took charge of their social meeting. Many testified that Christ does of a truth come into a prison cell. I formed the acquaintance of many who wished reading-matter, and earnestly requested that I should speak to them again.

Sept. 4.

R. J. WHITE.

MASSACHUSETTS.

WORCESTER.—I have just closed up the summer campaign with a series of eight to ten meetings, in quick succession. The hearers, which were French-speaking non-Catholics, varied from four to twenty. Among them are two educated skeptics, who are changing their minds considerably about the Bible and the question of salvation. These meetings have served to ripen the Bible-reading work. Half a dozen persons are seriously considering the matter of obeying the truth. Two were with us last Sabbath. One of them is a lady, a teacher of languages, who has been acquainted with our work for about three weeks. Eight or ten others are deeply interested, and several more are becoming so.

The work among the Roman Catholics has still been followed up by sowing the printed seed, in the form of the series of articles published in the Worcester weekly *American*. The editor sends regularly for the article, "Friendly Talks," and allows me from 200 to 400 copies, to be supplied by mail to as many French families. Twenty-two or three hundred have now been sent. I cannot help but believe (Isaiah 55) that this work is causing a degree of interest in many minds, and that some of it will be seen before long in one way or other. There are a great many discontented ones within the pale of the infallible church.

Three weeks ago a young French Catholic came

to me to be married, a step which throws him out of the means of grace and salvation, according to the catechism. His reason was that, times being dull, he hardly felt justified in paying twenty-five dollars to the priest for the due performance of this holy sacrament. I introduced him to my Methodist colleague, M. Fred. DeBos. This is a hopeful sign of independence from the clergy, and shows that our work here is not viewed entirely with disfavor among the Catholics.

I hear from different quarters about several well-known French Protestants in neighboring cities, who are investigating the truth, and who believe in it. The people seem more or less tired of a class of professed evangelical missionaries, who have lost the sanctifying power of the gospel. There are many indications to my mind, that the time is nearing when the third angel's message will be heard and heeded by many in this American Canada, for which I thank God and take courage.

Sept. 5.

JOHN VUILLEUMIER.

ILLINOIS.

CHICAGO.—Our tent meetings among the Scandinavians here on the West Side still continue. The interest to hear and to know the will of God is increasing with many. We held our first Sabbath-meeting in the tent last Sabbath, Sept. 9, and several attended and for the first time kept the Sabbath of the Lord. We had a blessed day. One old lady seventy-three years old, from Denmark, wrote out the following, and handed it to me:—

Sept. 9, 1893.

"For the first time in my long life, I rest on the right Sabbath day which thou, my dear Saviour, thyself hast blessed and sanctified. I pray thee, my dear Redeemer, that thou wilt accept this as a token of my obedience and reverence to thy holy law, written with a humble heart in Jesus' name."

"M. Kok."

The lady has attended every meeting in the tent except two, which was held in the Swedish language.

Up to date we have held forty-eight meetings, and hundreds of people have attended. Last night we had a blessed and powerful meeting. God was with us. At the close several rose and said they would serve God. Pray for us.

Sept. 11.

J. F. HANSEN,
H. STEEN.

MICHIGAN.

GRANDVILLE.—Since the camp-meeting at Lansing last autumn thirteen members have united with the church here,—five by letter, two by profession of faith, and six by conversion and baptism. We now have a membership of twenty-four. Our only loss during the year has been one by death. About three fourths of our church-members are young people.

We are building a neat, substantial house of worship, which is said to be a credit to the village. The favor with which the enterprise is regarded by the citizens generally, is a surprise to us. We hope to have the house ready for dedication early in October. We are anxious to have the dedication followed by an earnest effort for the spiritual benefit of the people here.

A. SMITH.

BATTLE CREEK.—Since my last report in November, I have attended the health and temperance school, which in several respects was a great success. The promise, that "every effort to spread the knowledge of hygienic principles, would secure the blessing of God," has been realized by teachers and scholars. While we were instructed in all the sciences of healthful living as taught in God's word, we sought to remember that the successful scholar associates with the form of harmonious truths, the useful, practical side. Helpers' bands were organized and set to work, with encouraging results. The largest part of the scholars, which were double in number those of last year, have either united with the five years' Training Class for Nurses, or with the special one-year class. All are receiving practical instruction in the treatment of the sick, as a preparation before being sent to needy fields of labor.

It is here, indeed, at the Sanitarium, that a rich field for missionary efforts is found, as nowhere else on earth. As the Lord has shown his servant, dear souls are brought from all parts of the country, with the impression that we have most valuable light for them. Many that I have come in personal contact with, have shown this to be the fact, by their readiness to submit to treatment not always agreeable to them, and by earnestly inquiring about the views and practices of Seventh-day Adventists.

I gratefully testify that in my experience at the Sanitarium, while seeking to relieve physical pain and to break the bread of life to hungry souls, I have been blessed, as never before. May I not

add, that this work is most satisfying? It is in accord with our Lord's course. By it we cannot fail to convince those among whom we labor that we are their true friends, and by works of Christ's love win them to our great and precious Saviour. While indications become more and more clear that our liberty will be taken from us in the near future, the same signs show that the work of the health missionary, which has but just begun, will enlarge till every Seventh-day Adventist minister and worker will engage actively in it. Thus the light of the works of faith will lighten the earth with the glorious light of Jesus' love for poor, suffering men and women.

PAUL E. GROS.

OHIO.

CLEVELAND.—I am able to report progress in this busy city. The Lord has greatly blessed our efforts here. Last Sabbath five more were added to the church. Four of the number were baptized. All were adults, and give good evidence of being a blessing to the church and cause of God. For all this we praise the dear Saviour.

At our late camp-meeting I was granted a release from the mission, to go among the churches as my health would permit. For the last year my wife's health has been so poor that she was not able to bear all the cares and hard work of the mission home, our family numbering from ten to fourteen. The last four months my health has been failing, and I have been obliged to take treatment at our good Sanitarium at Battle Creek. The institution and the managers should have the prayers of God's people, that God may strengthen them for their labors; for truly it is the best repair shop in the world, and a large missionary field. May the dear Saviour dwell in the hearts of all connected with this institution of God's own planting, is my prayer.

During my labors at Cleveland, I have learned some precious lessons, for which I praise God. The increase of the church membership has been due largely to the faithful Bible workers. During the two years I have had charge of the mission, about fifty have been added to the church, so the church now numbers 132.

In a few weeks I expect to begin my labors among the churches again, but I shall ever remember our brethren and sisters at Cleveland, and look back to the mission work there as a bright spot in my life. O that all would do what they can to present Jesus and the message to the perishing world!

Elder W. H. Saxby, of Cincinnati, Ohio, will take charge of the work in Cleveland, and will occupy the new mission home, which will soon be ready for us. A baptistry in the church has just been completed, which will add much to the convenience of the society. For all these blessings and privileges, I praise God, from whom all blessings come. My permanent address is Lake View, Logan Co., Ohio.

E. J. VAN HORN.

Sept. 3.

SOUTH DAKOTA.

HILL CITY AND RAPID CITY.—We closed our labor at Hill City, Aug. 21. As the result of the effort, five or six began the observance of the Sabbath, some of whom for the first time expressed their decision to be Christians. Among them is the husband of the woman mentioned in a former report. There are adults, besides which there are six or eight children, making quite an addition to their Sabbath-school.

Some who were interested at first, and for whom we had hopes, finally adopted the stay-away argument. The weather also turned cool, and the last week the Methodists started a revival meeting. These things had the effect materially to reduce our attendance, and as the town had been thoroughly visited, and all seemed to be done that could be for the time, we concluded it was duty to close. Since leaving, we learn that those who took their stand for the truth, remain firm and true.

The Methodists, apparently reaping the benefit of the interest that had been raised, started off with great enthusiasm, boasting that they never saw a revival begin so favorably, but their meetings closed soon after we left, with but one convert, and that reported doubtful.

Meetings were begun in Rapid City, Aug. 24. The weather was still cool, and the outlook was rather discouraging, but our trust was in God. The three sisters residing in the city manifested great anxiety for the success of the work, using all their spare time in visiting the people, and inviting them to the meeting. The weather has turned warm again, and our attendance, which was very small at first, has gradually increased, until last evening, when, by actual count there were about ninety present. Our audiences are composed of in

telligent, thoughtful persons, who come quite regularly, and are very attentive.

We now have, including the sisters mentioned above, a force of seven at work, having divided the territory so as to have the whole town thoroughly canvassed. Brother Crowther, who was with us at Hill City, is with us at present.

The town is said to have had a population of 2,500, but this has been much reduced by the hard times. These are becoming still closer, as mining operations are being largely suspended, in some localities entirely; but we think it a favorable time to present the truth, as the people have more leisure to devote to these things, and their condition inclines many to think more seriously of them, and we expect to discover some of the Lord's jewels.

Sept. 4.

S. B. WHITNEY,
H. C. CARMICHAEL.

THE CEDAR FALLS, IOWA, CAMP-MEETING.

ACCORDING to appointment, this meeting began Tuesday evening, Sept. 5. The hard times prevented some of our people from attending the meeting, yet about 150 were present. We were disappointed in not having Elder Durland with us, but Elder Farnsworth came, and rendered very acceptable service. Elder N. P. Nelson, president of the South Dakota Conference, was present, and labored in the interest of the Scandinavian work. At the first, the work seemed to go very hard. The people were willing to accept the word, but they hardly knew how to appropriate the promises of God, and receive strength from the Lord. The preaching was very close and practical. It could be readily seen that the Laodicean message was very applicable. Several calls were made for sinners to turn unto the Lord. Some made a move in the right direction, while others still felt that they were rich, and had need of nothing. But Sabbath was a day of victory. If the Lord ever helped Elder Farnsworth in presenting the truth, it was on that day. When a call was made for sinners and those who were dissatisfied with their condition, to come forward, about one half the congregation responded. From that time the work went easier. The Lord came very near with his blessing.

Elder M. Larson came Friday evening. Brethren Willson and Smouse were present, and gave valuable instruction to tract society and church officers. Sister Flora Plummer was with us nearly from the first. It could be readily seen that these workers were all endowed with the power of God. The Sabbath school, health and temperance, and other lines of work, received due attention. The brethren and sisters were very willing to receive the instruction, and accept that which was presented.

The needs of the cause were spoken of, and a little over \$250 were paid and pledged. Our closing meeting was held Monday night. All left for their homes very much encouraged. Many felt that this was the best experience in their lives. We trust that this meeting will prove an impetus to the work in this part of the State. We believe there are many good openings for labor here. The outside interest was remarkable. Some from the city were regular attendants, and the interest seemed to rise. If we only had the proper persons to set to work, we believe that excellent results would be obtained from labor here in Cedar Falls. On Monday, eleven precious souls were buried with their Lord in baptism.

E. G. OLSEN.

VIRGINIA CAMP-MEETING.

LEAVING home July 26, 1893, I arrived in Harrisonburgh, Va., the 27th at midnight. Going to the camp ground in the morning, I found preparations for the meeting had but just begun. Very few laborers were present, but more came before the Sabbath, so we had a good Sabbath-school and meeting. A severe storm in the afternoon of this day prevented further meeting till the next day. We had fine weather all the rest of the time, and our people kept coming till about 200 were in the encampment.

Elder G. B. Tripp, of Minnesota, arrived on Friday before the first Sabbath, and he readily found work to do both in preparing the camp and in the devotional services. Interest in spiritual things increased, and there was a general seeking of the Lord by all the people on the last Sabbath day. On this day the Lord met with us, and new courage was received in every heart. The children's and youths' meetings held, were attended with good results. The school interest was interestingly represented by Professor G. W. Caviness, and religious liberty was so presented by brother A. Moon as to stir the hearts of all who realize that the prophecy concerning our own nation is fast fulfilling.

The outside attendance was quite good through the whole meeting. But on the last Sunday two excursion trains brought to the ground about 1,000 people, mostly young folks. This brought quite a good amount of money to the ice-cream and lemonade stands, and the dining tent; but with it came much confusion, so that it was difficult to hold the attention of those who wanted to hear. Beyond this we had one more day, and with the redeeming power of the truth and the blessing of God, the meeting closed with quite good results.

The recommendation of the General Conference was cheerfully and willingly accepted, and Elder F. M. Roberts, who had served as president of the Conference for two years, will soon go to North Carolina; while Elder G. B. Tripp, by unanimous vote, will take the presidency of the Conference. May the Lord give his blessing to the officers, ministers, and laborers, that prosperity may attend every branch of the work.

I. D. VAN HORN.

NASHVILLE, TENN., CAMP-MEETING

THIS camp meeting was outside of Dist. No. 3, but at the request of the General Conference Committee, I attended it, and took part in the services. It was held in a nice open field on Lischey Ave., in the suburbs of Nashville, close to the electric line of street-cars, and was handy of access, being reached from all parts of the city, on payment of one fare. The camp consisted of twenty-seven tents, and about 130 persons were encamped on the grounds. The meeting was held at the time appointed, Sept. 5-12, and was full of interest from beginning to end, and we doubt not its influence will tell for the future advancement of the work in that field.

Brethren Tait, and Kilgore, the superintendent of Dist. No. 2, and the writer, with the local ministers of the Conferences, engaged in preaching the word, and teaching in various lines upon the camp. Much attention was given to the subject of education and the care of children in the family, as well as the relation of the component parts of the family and church. The work of the ministry, in connection with the examination of candidates, occupied several hours of the time of such candidates and the Conference and License Committee. Being the first time I had ever been in this field, it was a pleasure to me to talk four times upon the rise of the cause, and the agencies the Lord has connected with the third angel's message from the first, for its advancement. These talks seemed to be greatly enjoyed by our brethren and sisters, especially those who have recently accepted the truth, and those who have not had much privilege of association with our people who were early in the cause. Personal labor and revival work were begun early on the ground, and as the result, many were converted to God. On the last day of the meeting, sixteen souls were baptized, and three more were accepted as candidates, to be baptized at their home church. They all gave good evidence of sound conversion to God. It is said that nearly three times as many were converted this year as ever made a start at their State camp-meeting in previous times.

The report of finances showed the tithe of the Tennessee River Conference for the last year to be a little over \$2,000, an increase of about one third over last year. Most of our people in the State are in very moderate circumstances, and we took this result as a strong indication of faithfulness in tithes. The Sabbath-school donation, to the Hamburg Mission at the Sabbath school on the camp, was \$14.08; first-day offerings, \$17.73. The State association voted \$45.00 of its accumulated fund to the Hamburg Mission. A resolution was passed by the Conference, requesting the General Conference Committee to call the boundaries of the Tennessee River Conference, the boundary of the two States of Kentucky and Tennessee, as it formerly was. Being encouraged by the two members of the General Conference Committee who were present, that this request would without doubt be complied with, arrangement of tract and missionary districts, selection of directors, etc., was made, so that this plan could be carried out. One member of the Tennessee River Conference Committee, brother E. R. Gillett, was also chosen from the Graysville church. It was the mind of Elder Kilgore and the writer, as well as the unanimous voice of all the delegates present, that in the present situation in the States of Tennessee and Kentucky, it is best to unite the two States in one Conference.

Our camp broke up the morning of the 12th, and our people scattered to their homes, happy and joyful in the Lord. I am at this writing, in the station at Evansville, Ind., on my way to Olney, Ill., to attend our camp-meeting there, which begins to-morrow evening.

Sept. 12.

J. N. LOUGHBOROUGH.

MEETING OF THE "SCANDINAVIAN PUBLISHING AND PRINTING ASSOCIATION."

THE Scandinavian Publishing and Printing Association convened according to appointment, at the Moss camp-meeting.

FIRST MEETING, JUNE 21, AT 9 A. M.—Prayer by K. Brorsen. The minutes of the last annual meeting were read and approved. The stockholders present were asked to hand in their names. Stock represented, 26,230 kroner; votes, 702.

The president gave a short report of the year's work. The hand of God has prospered our insignificant endeavors in a marked degree. We have had more work than we could undertake, and our working force is at present about fifty-five.

It was decided by vote that the Chair appoint the usual committees, which were as follows: On Nominations, N. Clausen, K. Brorsen, J. Olsen; on Resolutions, H. L. Henriksen, J. Lorntz, E. Lind.

The treasurer's report was then read. The superintendent, brother R. Peterson, made some interesting remarks, in which he showed the progress of the printing house, and how it now stands, with a net gain of 8,285.44 kroner.

Adjourned to call of Chair.

SECOND MEETING, JUNE 21, AT 2:30 P. M.—The Committee on Resolutions presented its report, as follows:—

Whereas, The Lord has caused the printing office to grow up among us a plant; and,—

Whereas, He has prospered and blessed our endeavors we have made to meet the demands placed upon it; therefore,—

1. Resolved, That we express our gratitude to the Lord, and ask him still to be its protector.

Whereas, Our canvassers in the past year have met with good success in selling our books; therefore,—

2. Resolved, That we express our gratitude to our heavenly Father for his leading hand also in this work.

Whereas, Our papers *Sandhedens Tidende* and *Sanningens Hejold*, as well as the child's paper, are published at a loss by reason of their small subscription lists; therefore,—

3. Resolved, That we ask our ministers and missionary workers to do all in their power to encourage our brethren everywhere to interest themselves in getting subscriptions for them.

The resolutions were adopted.

The Committee on Nominations was then asked to report the names of a publishing board, which they did, as follows: L. Johnson, R. Peterson, J. Lorntz, C. Castberg, H. J. Hansen, E. Lind, H. L. Henriksen. Adopted by ballot.

Adjourned *sine die*.
C. CASTBERG, Sec.

L. JOHNSON, Pres.

NORWEGIAN CONFERENCE PROCEEDINGS.

THE sixth annual session of the Norwegian Conference convened according to appointment on the the camp ground, at Moss, Norway.

FIRST MEETING, JUNE 15, AT 9:30 A. M.—President L. Johnson in the chair. Prayer by Elder N. Clausen. The names of thirty-one delegates were enrolled, representing six churches. The minutes of the meetings at Laurvig last year were read and approved. The president's annual address was one of marked interest to all, showing how the Spirit of the Lord had attended the work to his own glory and honor.

On motion, the Chair was authorized to appoint the usual committees, which he did, as follows: On Resolutions, N. Clausen, C. Castberg, H. J. Hansen; on Credentials and Licenses, M. M. Olsen, S. N. Haskell, K. Brorsen; on Nominations, P. Christensen, A. Eriksen, L. Enebo; on Auditing, R. Petersen, M. Larsen, J. Lorntz, A. Andersen, H. Johansen, J. Olsen. Revisors, H. L. Henriksen, J. Olsen.

Adjourned to call of Chair.

SECOND MEETING, JUNE 16, AT 9:30 A. M.—The Committee on Resolutions presented the following report:—

1. Resolved, That we express our gratitude to God for the blessing that has attended the work of our laborers in the past year, and that we also express our gratitude to God because he has in a rich measure blessed his people during the General Conference, and because his children in Norway have also felt the good influence of his Spirit on their hearts, and that we herein acknowledge the hand of God in pouring the latter rain on his people.

2. Resolved, That we express our thanks to the General Conference for the interest it always takes in the work in Scandinavia, in sending us men and means, and at this time for sending us our beloved brother Haskell to instruct and enlighten us, and that we express our thanks to our leading brethren for inviting brother L. Johnson to attend the General Conference, and brother K. Brorsen to attend the health and temperance class at the Sanitarium, so as to be better qualified to give instruction in this important branch.

Whereas, We are fully convinced that the time has come for the last message of grace to be proclaimed in all the ends of the earth; and,—

Whereas, It is a most glorious privilege to be connected with said message; therefore,—

3. Resolved, That we joyfully give the Lord what belongs to him: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem ought of his tithes,

he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27: 30-32), and further, that we support the cause of God with gifts and offerings.

Whereas, We have plain evidences that the Lord from time to time has spoken to his people through his servant Mrs. E. G. White; therefore,—

4. Resolved, That we acknowledge that her writings contain precious instruction for the children of God, and that we will obtain said writings as they are translated in our language, and try to the best of our ability to abide by the instruction given therein.

5. Resolved, That two brethren begin tent meetings in Mandal, and that a smaller tent be sent to some part of the rural districts, if a sufficient number of laborers can be obtained.

6. Resolved, That the church school in Christiania and Hadsel continue after vacation, and that we also begin a school at Moss.

The report of the treasurer was accepted and read as follows:—

RECEIPTS.

Cash on hand, June 1, 1892,	Kr. 3,194 82
Tithe received during the year,	" 4,865 78
Total,	Kr. 8,060 60

DISBURSEMENTS.

To laborers, etc.,	Kr. 4,769 67
Cash on hand, June 1, 1893,	" 3,290 93
Total,	Kr. 8,060 60

THE THIRD, FOURTH, AND FIFTH MEETINGS were spent in considering the resolutions, which were all unanimously adopted.

SIXTH MEETING, JUNE 21, AT 4 P. M.—Part of the meeting was taken up by some very interesting remarks made by brother Eliassen, a representative of the Laplanders. He described his people, their customs, characteristics, vices, etc., and made some very pathetic appeals for help. He expressed his gratitude to the Lord that he also had visited his people.

The Committee on Credentials and Licenses handed in the following report, which was adopted: For Credentials, L. Johnson, K. Brorsen, M. M. Olsen; for Licenses, D. Ostlund, Julius Christensen, H. L. Henriksen, L. Enebo, O. J. Olsen; for Bible workers, J. P. Larsen, Marit Odegaard, Karen Andersen.

The Committee on Nominations reported as follows: For President, L. Johnson; Secretary, C. Castberg; Treasurer, R. Petersen; Conference Committee, K. Brorsen, H. L. Henriksen, H. J. Hansen, M. M. Olsen.

Adopted. The president then expressed his gratitude to God and the assembled delegates for the unity which had prevailed during the proceedings. He asked the blessing of the Lord, and declared the meeting closed.

Adjourned *sine die*. L. JOHNSON, Pres.
C. CASTBERG, Sec.

DANISH CONFERENCE PROCEEDINGS.

THE fourteenth annual meeting of the Danish Conference was held in Copenhagen, July 13-17. The president, Elder L. Johnson, conducted the meeting, which was opened by prayer by Elder M. M. Olsen. The Conference consisted of forty-one delegates and five ministers. After the reading of last year's report, the president made some introductory remarks, after which the following resolutions were discussed and adopted:—

1. Resolved, That we express our heartfelt thanks to God for the blessings bestowed on his people the past year, and for his forbearance with us, and for his willingness to help and bless those that have trusted in Him who is a sure tower to which men may flee and be saved.

Whereas, God has given us much precious light in reference to temperance, both in the Bible and through the "Testimonies to the Church" and through science; therefore,—

2. Resolved, That we will live in accordance with the principles of health and temperance, and thus honor our Father who is in heaven.

3. Resolved, That we express our heartfelt thanks to our brethren of the General Conference for the love and care shown us, and that we earnestly request them to send us a nurse who is educated both in cooking and healthful dressmaking, to work in this Conference; and further,—

4. Resolved, That if our brethren comply with our request, we will do all we can to help and encourage said sister in her work; and,—

Whereas, In consideration of the solemnity of the time, the nearness of the end, and the promises of God to the church,

5. Be it resolved, That we thank God for the spiritual gifts which he has so graciously given us through sister E. G. White, and for the spiritual blessings which God in his great mercy has begun to pour out on his people, and that in view of God's promises we will encourage one another to move forward in the spirit.

Whereas, Experience proves that blessings will follow our compliance with the Bible method of paying tithes; therefore,—

6. Resolved, That we heartily indorse it, and that we will deal honestly with our God.

Whereas, It is of the greatest importance that we educate our children in a manner that is well pleasing to God; therefore,—

7. Resolved, That we encourage the idea of church schools under the management of the Conference Committee where there

is a sufficient number of children, and where this is not the case, that parents be encouraged to send their children to a place where we have a school.

In accordance with the wish of the Alstrup church, their name was changed to "Saltum church." The treasurer's and auditor's reports were read and approved.

Credentials were granted the following: L. Johnson, N. Clausen, M. M. Olsen; Ministerial Licenses were given C. C. Hansen, J. C. Ottosen, H. L. Henriksen, Julius Christensen; the Bible workers, Sine Reulev and Sine Thulstrup, were given Licenses, and it was voted that the Conference Committee give brother J. P. Hansen Ministerial License, as soon as he can arrange his business so that he can give all his time to the work of the ministry.

The following were chosen as Conference Committee: L. Johnson, President; M. M. Olsen, C. C. Hansen; Secretary and Treasurer, N. Clausen, J. C. Ottosen.

The Conference consists of ten churches, with 407 members, and seventy-five isolated Sabbath-keepers.

The treasurer's report is as follows:—

RECEIPTS.

Balance from last year,	Kr. 1,939 27
Tithe received during year,	5,080 46
Total,	Kr. 7,019 73

EXPENDITURES.

Paid laborers for last year,	Kr. 1,399 78
" " " this "	3,305 29
Total,	Kr. 4,705 07
Balance, July 12, 1893,	2,314 66
Total,	Kr. 7,019 73

L. JOHNSON, Pres.

C. C. HANSEN, Sec.

OHIO CONFERENCE PROCEEDINGS.

THE Ohio Conference convened in its thirty-second annual session at Mt. Vernon, Aug. 14. Prayer by Elder J. N. Loughborough. The roll call showed forty-seven delegates present, representing twenty-seven churches. A call for new churches was made by the Chair. Application was made by representatives from Lewiston, Findlay, Conneaut, and Kirtland. The church at Lewiston was admitted with its delegate. The churches at Conneaut, Findlay, and Kirtland presented written request for admission. These were considered, and each admitted with its delegates.

By vote, the Chair was authorized to appoint the usual committees, which were named as follows: On Nomination, J. E. Scanlan, Thomas Thornton, Samuel Lafferty, A. D. Ammon, G. S. Honeywell; on Resolutions, C. P. Haskell, E. W. Farnsworth, C. L. Shelton; Delegates' Credentials, D. E. Lindsey, Irwin Edgerton, E. B. Haughey; Credentials and Licenses, J. N. Loughborough, J. G. Wood, D. K. Mitchell.

Adjourned to call of Chair. SECOND MEETING, Aug. 15, AT 9:30 A. M.—Thirty-eight churches were represented. The following treasurer's annual report, for one year ending March 31, 1893, was read and approved:—

TITHE FUND.

On hand, April 1, 1892,	\$ 1,016 59
Refunded by Ohio T. & M. Society,	489 61
Tithe receipts for the year,	12,984 07
Total,	\$14,490 27

EXPENDITURES.

General Conference on tithe,	\$ 1,129 71
Sundry expenses,	29 53
Canvassers' institute, 1892,	88 25
Paid laborers,	11,040 09
Balance, March 31,	2,202 69
Total,	\$14,490 27

CITY MISSION FUND.

Collections,	\$ 44 00
Overdraft tithe fund,	1,459 10
Total,	\$1,503 10

EXPENDITURES.

Overdraft, April 1, 1892,	\$859 10
Cleveland Mission,	400 00
Columbus "	41 00
Cincinnati "	200 00
Ohio T. & M. Society,	3 00
Total,	\$1,503 10

TENT FUND.

On hand, April 1, 1892,	\$1,017 67
Receipts,	630 19
Total,	\$1,647 86

Expenditures,	\$1,389 20
On hand, March 31, 1893,	258 66
Total,	\$1,647 86

EDUCATIONAL FUND.

Receipts,		\$25 00
Overdraft on tithe,	\$17 36	
Balance on hand,	7 64	

Total, \$25 00

Tithe on hand,	\$2,202 69
Tent fund on hand,	258 66
Educational Fund on hand,	7 64

Total, \$2,468 99

City mission fund overdrawn,	1,459 10
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Cash on hand, March 31, 1893,	\$1,009 89
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Having audited treasurer's books, I find the foregoing statement to be a correct showing of the finances of the Conference.

H. M. MITCHELL, Auditor.

The president presented his annual address, which was received by the delegates and audience with interest, and by vote of the Conference, was accepted and ordered placed on file. Reports from the Conference laborers were called for and responded to by Elder Lindsey.

Adjourned to call of Chair.

THIRD MEETING, AUG. 16, AT 9:30 A. M.—Prayer by Elder Van Horn. A written request was received from the Chagrin Falls church, asking admission into the Conference. By vote, the church was admitted.

The Committee on Resolutions presented the following:—

1. Resolved, That in the untimely death of sister Annie B. Stevens we recognize the loss of a most faithful Bible worker and Christian helper; while we mourn our loss, we bow in submission to the divine will that has permitted it.

2. Resolved, That we extend our sincere sympathy to brother and sister Stevens and other relatives.

3. Resolved, That we, the Conference of Seventh-day Adventists of Ohio, most heartily indorse the resolution of our late General Conference in reference to the taxation of church property, and commend the following resolutions to our legislature for favorable consideration.

Whereas, In view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions; therefore,—

4. Resolved, That we repudiate the doctrine that church or other ecclesiastical property should be exempt from taxation; and further, that we decidedly protest against any such exemption, and favor the repeal of such legislation as grants this exemption.

(Adopted at fourth meeting.)

Resolutions 1 and 2 were spoken to by several who best knew this Christian worker, and by vote of the Conference and the entire audience, they were adopted. Resolutions 3 and 4 were referred back to the committee.

The Committee on Nominations presented the following report: For President, G. A. Irwin; Secretary, E. A. Merriam; Treasurer, D. K. Mitchell; Executive Committee, G. A. Irwin, J. G. Wood, E. J. Van Horn, W. H. Saxby, H. M. Mitchell.

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

Reports from the field being called for, Elder Iles reported.

The hour for adjournment having arrived, the Conference was dismissed with the benediction.

FOURTH MEETING, AUG. 17, AT 9:30 A. M.—The Committee on Resolutions being called up, presented Resolutions 3 and 4, which had been referred back at the last meeting. These were read and adopted.

Brother H. M. Mitchell, on behalf of the trustees of the Mt. Vernon Academy, presented to the Conference a duly certified copy of certain proceedings had by the Board of Trustees of said Academy, which was read before the Conference, accepting the provisions of Sections 3751 and 3752 of the Revised Statutes of Ohio, with the view of placing said Academy more directly under the control of this Conference. Thereupon the following resolution was presented, and a motion made for its adoption:—

5. Resolved, That the said preamble, resolution, and certificate be spread upon the record of the proceedings of this Conference, and that the proposition therein contained, whereby it is proposed by the said board of trustees of said Mt. Vernon Academy to place said Academy under the control of this Conference, be accepted, and that this Conference at once proceed to the selection and appointment of a board of twenty-one trustees for said Academy; to wit, seven for the term of one year, seven for the term of two years, and seven for the term of three years. And the question being put upon the adoption of the resolution, and the yeas and nays being called, all the members of the Conference present; to wit, eighty members, voted yea, and the resolution was declared adopted.

In harmony with the foregoing, the following names were presented as nominees: For one year, G. A. Irwin, E. J. Van Horn, H. M. Mitchell, J. G. Wood, W. H. Saxby, W. H. Gilmore, W. T.

Bland; for two years, J. B. Clymer, B. B. Francis, A. G. Haughey, R. W. Walters, Samuel Lafferty, A. L. Carey, Thomas Thornton; for three years, W. W. Prescott, R. R. Kennedy, J. E. Scanlan, J. N. Loughborough, Walter Irwin, D. K. Mitchell, Rudolph Fisher, all of whom were elected by vote. Adjourned.

FIFTH MEETING, Aug. 18, AT 9:30 A. M.—The Committee on Credentials and Licenses reported as follows: For Credentials, George A. Irwin, H. M. Mitchell, E. J. VanHorn, W. H. Saxby, O. F. Guilford, H. H. Burkholder, D. E. Lindsey, J. S. Iles, C. P. Haskell, J. G. Wood; Ordination and Credentials, W. L. Iles; Licenses, A. C. Shannon, Albert Carey, S. G. Haughey, H. A. Cook, R. A. Boardman, William Woodford; Missionary Licenses, E. M. Swift, Ella M. Talmage, Ammy Welsh, L. B. Post, P. Alderman, Jessie B. Sweet.

These names were considered, and credentials and licenses granted as recommended.

Adjourned to call of Chair.

SIXTH MEETING, AUG. 21, AT 9 A. M.—The Committee on Licenses and Credentials reported further, recommending that a missionary license be granted to sister Nora B. Ammon, which was accordingly granted. The Committee on Nominations reported further: for Auditor, H. M. Mitchell, who was thereupon elected.

Adjourned *sine die*.

G. A. IRWIN, Pres.

L. T. DYSBERT, Sec.

ILLINOIS CONFERENCE PROCEEDINGS.

THE twenty-second annual session of the Illinois Conference was held in connection with the camp-meeting, at Villa Park, Streator, Aug. 28 to Sept. 4.

FIRST MEETING, AUG. 28, AT 5 P. M.—President J. N. Loughborough in the chair. After singing, prayer was offered by Elder Merrell. The Conference was organized with thirty-two delegates, representing thirteen churches, and the six churches at Toledo, Princeville, Cottage Home, Coleta, Ottawa, and St. Francisville, having been organized during the year, were each received by vote into the Conference. The proceedings of the twenty-first session were read, then followed the president's address, which was heard with much interest. By vote, the Chair was empowered to appoint the usual committees, which he announced as follows: On Nominations, A. W. Rothwell, A. F. Ballenger, Geo. Vickery; on Resolutions, H. W. Decker, Philip Marsh, D. N. Loughborough; on Credentials and Licenses, E. A. Merrell, S. I. Greer, J. M. Buell; on Auditing, J. C. Moore, J. F. Rothrock, W. A. Marsh, G. H. Wood, Jacob Klooster, C. K. Bruner; on Delegates' Credentials, T. F. Kendall, C. L. Taggart, Chas. Everson.

Meeting adjourned to call of Chair.

SECOND MEETING, AUG. 30, AT 5 P. M.—Forty-nine delegates were present, representing twenty-one churches. The Nominating Committee suggested the following nominees, which were elected: For President, J. N. Loughborough; Vice-President, E. A. Merrell; Secretary and Treasurer, M. H. Loughborough; Executive Committee, J. N. Loughborough, E. A. Merrell, Allen Moon, R. Vickery, J. F. Rothrock; Camp-meeting Committee, W. A. Marsh, C. C. Kane, W. T. Hibben; Conference Association officers: President, J. N. Loughborough; Vice-President, E. A. Merrell; Secretary, Morris Fitch; Treasurer, W. T. Hibben; Auditor, Mrs. J. N. Loughborough; Counselmen, Allen Moon, J. F. Rothrock.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 1, AT 10:30 A. M.—The Committee on Resolutions gave the following report:—

Whereas, During the Conference year just closing, death has removed from our midst our esteemed brother and fellow-laborer, Elder O. J. Mason; therefore,—

1. Resolved, That while we mourn the loss of our brother, we bow in submission to the providence which has removed him from our midst.

2. Resolved, That we hereby extend sincere sympathy to his bereaved family and friends, and would point them to the consolation of the statement found in Holy Writ, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

3. Resolved, That we order printed a sufficient number of the president's address to the State Conference, to supply with a copy each of the officers of the Conference, officers of churches, and ministers and laborers in the State.

It was voted that the first two resolutions be adopted, and that the entire audience be allowed to vote on them. The third resolution was also carried.

The Committee on Credentials and Licenses made the following report, which was adopted: For Credentials, J. N. Loughborough, E. A. Merrell, H. W. Decker, J. W. Scoles, W. D. Curtis, L. D. Santee, J. F. Hanson, F. H. Westphal, Allen Moon; for Ordination and Credentials, A. J. Stone; for Ministerial Licenses, D. N. Loughborough, Wm. Schaefer; for Missionary Licenses, A. W. Rothwell, Mrs. D. N.

Loughborough, W. E. Haskell, E. Louise Alsberge, Mrs. E. A. Merrell, Marthina Sorenson, Vashti Kendall, H. H. Brand, Mrs. H. H. Brand, Mrs. J. W. Scoles, Mrs. W. R. Hanson, E. Mae Hall, Helen Wright, Jean Phillips, Hattie Ohm, Anna Christian, Mrs. L. N. Sisley.

FOURTH MEETING, SEPT. 3, AT 9 A. M.—Three delegates had arrived who had not been present before. Report of last meeting was read and approved. The treasurer then read the following report, which was also accepted:—

RESOURCES.	
Cash on hand in bank, Aug. 1, 1893,	\$2,548 60
Bills receivable,	20 00
Amount due from individuals,	33 50
“ “ the Conf. Ass'n,	1,198 28
“ “ on new tents,	187 65
“ “ on office fixtures,	90 73
Total,	\$4,071 76

LIABILITIES.	
Amount due laborers on year's work,	\$1,655 70
Credit on camp-meeting fund,	169 62
“ “ Chinese mission fund,	23 08
“ “ Ill. S. S. Ass'n deposit,	118 41
“ “ Chicago Mission deposit,	409 35
Bills payable for mission,	400 00
Credit on tithe fund or present worth,	1,295 60
Total,	\$4,071 76

A little time was spent in taking pledges for the interest fund, after which the meeting adjourned *sine die*.

J. N. LOUGHBOROUGH, Pres.

M. H. LOUGHBOROUGH, Sec.

ILLINOIS TRACT SOCIETY PROCEEDINGS.

THE first meeting of the twenty-first annual session of the Illinois Tract Society convened in Villa Park, Streator, Ill., Aug. 29, at 9:15 A. M., with the president, J. N. Loughborough, in the chair. Minutes of the last session read and approved.

Financial standing of the society for year ending July 31, 1893, was approved, and is as follows:—

RESOURCES.	
Inventory of stock,	\$ 558 04
Deposit in First Nat'l Bank,	2,502 40
Office furniture,	167 80
REVIEW AND HERALD,	529 50
Ill. Conference Association,	1,000 00
Bills receivable,	781 67
Local societies and accounts,	219 21
Cash,	20 49
Total,	\$5,779 11

LIABILITIES.	
Pacific Press,	\$ 16 41
American Sentinel,	104 12
Good Health Pub. Co.,	39 38
I. R. L. Association,	34 36
Special funds,	451 29
Individuals and accounts,	453 35
Gen. Conf. Publishing Committee,	3 73
Balance present worth,	4,676 47
Total,	\$5,779 11

Balance pres. worth, July 31, 1893,	\$4,676 47
“ “ “ 31, 1892,	4,576 38
Gain,	\$100 09

On motion, the Chair appointed the following committees: On Nominations, E. A. Merrell, J. F. Rothrock, Wm. Fischer; on Resolutions, E. W. Farnsworth, W. D. Curtis, J. W. Scoles.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 1, AT 9:15 A. M.—The Committee on Resolutions reported the following, which was adopted:—

1. Resolved, That we are in favor of continuing the endowed bed of this Conference at the Sanitarium, and that we recommend our brethren and sisters to uphold the same by their prayers and liberal contributions.

The treasurer reported a balance on hand in cash and pledges from last year, of \$132.25. Papers were passed through the audience, and \$166.71 additional, raised in cash and pledges in response to above resolution. Opportunity was given for making offerings to the \$255,000 fund. Five hundred and forty dollars were raised in cash and pledges.

The following items are gleaned from reports of local societies during the year:—

No. of members,	818
“ reports returned,	256
“ letters written,	553
“ “ received,	149
“ missionary visits made,	771
“ Bible readings held,	73
“ periodicals distributed,	25,274
“ pp. tracts loaned and given away,	166,006

Cash received on home missions, \$401.32; on first-day offerings, \$647.50.

The number of Bible readings held does not include

those held by Bible workers. Elder Farnsworth called attention to the low average number of members reporting, and earnestly appealed for more faithfulness in this matter.

Immediately following, a contribution was taken up for a fund to purchase a large missionary map of the world, to become the property of the societies throughout the State, and \$13.39 were contributed. Brother A. F. Ballenger followed, with an earnest appeal in behalf of the *American Sentinel Library* and the *Religious Liberty Library*.

The Committee on Nominations reported as follows: For President, J. N. Loughborough; Vice-President, E. A. Merrell; Secretary and Treasurer, A. W. Rothwell; Directors: Dists. Nos. 1, 2, and 3, respectively, D. N. Loughborough, J. W. Scoles, E. A. Merrell; Auditor, Mrs. A. M. Loughborough. It was recommended to leave the matter of State agent with board of society, to counsel with general canvassing agent and fill later. Nominations and recommendations were accepted unanimously.

Meeting adjourned *sine die*.

J. N. LOUGHBOROUGH, Pres.

A. W. ROTHWELL, Sec.

ATLANTIC TRACT SOCIETY PROCEEDINGS.

THE fourth annual session of the Atlantic Tract and Missionary Society convened in connection with the camp-meeting, at Newark, Del., Aug. 17-27. Two meetings were held, both of which were opened in due form and presided over by the president, Elder H. E. Robinson.

The usual committees were appointed, as follows: On Nominations, R. D. Hottel, S. B. Horton, W. V. Sample; on Resolutions, S. J. Hersum, J. H. Neal, Chas. F. Parmele.

The financial statement of the Treasurer for the eleven months ending July 31, 1893, was then read and approved, as follows:—

RESOURCES.	
Due on account from individuals,	\$2,853 56
Cash on hand,	06
Total,	\$2,853 62

LIABILITIES.	
Due on account to Pacific Press,	\$2,269 69
“ “ individuals,	220 87
“ “ societies,	1 60
Present worth,	361 46
Total,	\$2,853 62

LOSSES.	
On salary,	\$549 85
“ expenses,	129 53
“ Union Record,	24 86
Total,	\$704 24

GAINS.	
On merchandise,	\$672 30
Net loss,	31 94
Total,	\$704 24

The following table shows the amount of work done by the society during eleven months ending July 31, 1893:—

No. of members,	451
“ reports returned,	166
“ letters written,	541
“ “ received,	217
“ Bible readings held,	1,143
“ subscriptions obtained for periodicals,	194
“ periodicals distributed,	23,639
“ pp. tracts loaned,	439,876

The Committee on Resolutions reported, and after due consideration, the following were adopted:—

Whereas, We see everywhere a rapid growth of the third angel's message and an increasing demand for efficient laborers to carry it forward; therefore,—

1. Resolved, That it is the conviction of this society that an institute of ten weeks, more or less, should be held the coming winter at such time and place as the Executive Committee of the society shall determine.

Whereas, It is found difficult to induce the people to purchase literature upon religious subjects at the time of their presentation; therefore,—

2. Resolved, That a fund be created by donations to supply a limited quantity of reading-matter to each of our Conference laborers for gratuitous distribution among those interested.

The Committee on Nominations suggested the following names for officers for the coming year: For President, H. E. Robinson; Vice-President, S. B. Horton; Secretary and Treasurer, T. A. Kilgore; Executive Committee, H. E. Robinson, S. B. Horton, R. D. Hottel, C. P. Bollman, C. R. Davis, J. F. Jones, T. A. Kilgore; Directors: Dist. No. 1, W. H. Wild; No. 2, J. W. Rambo; No. 3, S. H. Lister; No. 4, J. F. Jones. On motion, the persons named were duly elected to the respective offices.

Adjourned *sine die*.

H. E. ROBINSON, Pres.

T. A. KILGORE, Sec.

THE SCANDINAVIAN TRACT SOCIETY PROCEEDINGS.

The seventh annual session of the Scandinavian Tract and Missionary Society was held in connection with the camp-meeting, at Moss, Norway, June 15. The president, L. Johnson, was present, and took charge of the meeting.

The president was authorized to appoint the usual committees, which were as follows: On Nominations, J. P. Larsen, G. O. Melin, E. O. Lind; on Resolutions, Julius Christensen, M. M. Olsen, Ole Nielsen.

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

1. *Resolved*, that we express our gratitude to God for the blessings he has bestowed on the tract and missionary work here in Scandinavia the past year.

Whereas, The word of God and the Testimonies teach us that it is a part of the third angel's message to take care of the sick and the poor.

2. *Resolved*, That we educate ourselves in the principles of health reform, both in reference to diet, clothing, and how to nurse the sick.

3. *Resolved*, That we express our thanks to God, and the General Conference for the help sent us in reference to this branch of the work, and that we not only expect to get more help, but that we also hope soon to have a Sanitarium here in Scandinavia.

The Committee on Nominations reported as follows: For President, L. Johnson; Secretary, M. M. Olsen; Vice-President for Sweden, Ole Nielsen; for Norway and Denmark, Julius Christensen.

The report was adopted.

The report of the tract and missionary societies in Scandinavia for year ending April 1, 1893, is as follows:—

No. of members,	546
“ reports returned,	492
“ new members added,	78
“ letters written,	1,230
“ “ received,	536
“ missionary visits,	2,558
“ Bible readings held,	478
“ subscriptions obtained for our papers,	235
“ pp. tracts sold, loaned, given away,	304,449
“ periodicals distributed,	13,289

In a later meeting of the committee, the following persons were chosen as district secretaries, Mina Hedlund for Sweden, Emilie Engebretsen for Norway, and Maren Hendriksen for Denmark.

L. JOHNSON, *Pres.*

M. M. OLSEN, *Sec.*

ILLINOIS SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

The fifteenth annual session of the Illinois Sabbath-school Association was held in connection with the camp-meeting, at Villa Park, Streator, Aug. 24 to Sept. 4.

FIRST MEETING, AUG. 29, AT 5 P. M.—President Merrell in the chair. After an opening song, Elder Curtis invoked divine blessing and guidance in all our deliberations. Report of the fourteenth session was read and approved. The Chair was empowered to appoint the following committees: On Nominations, D. N. Loughborough, J. F. Rothrock, A. W. Rothwell; on Resolutions, W. D. Curtis, A. F. Ballenger, L. D. Santee.

Adjourned to call of Chair.

SECOND MEETING, AUG. 31, AT 9:15 A. M.—By calling the roll of the schools in the State, it was found that thirty-three out of the fifty-two were represented at the meeting. The financial report, which is as follows, was read and accepted:—

RECEIPTS.	
Cash on hand, June 30, 1892,	\$ 80 70
Received on books, <i>S. S. Workers</i> , etc.,	35 00
“ as tithe to the association,	126 22
“ donations to missions,	709 36
Total,	\$951 28
EXPENDITURES.	
Paid for <i>S. S. Workers</i> ,	\$ 54 60
“ “ general expenses,	41 09
“ tithe to the Int. Ass'n,	12 66
“ to missions,	709 36
Total,	\$817 71
Balance on hand, June 30, 1893,	\$133 57

A further report from the secretary showed that seven schools had been organized during the year, at Maple Park, Oakley, Freeport, Aledo (the old Aledo school taking the name of Berean), Cottage Home, Davis, and Kingman, and the five schools at South Lemont, Mattoon, Princeton, Lovington, and Oakley had been discontinued, making the actual increase of two in the number of schools in the State, with an increase of 106 in the membership.

In the president's remarks he stated that the real progress in the schools could not be expressed in figures, but was seen in the amount of spiritual

good done to the members; for the object of the Sabbath-school is to save souls.

He did not think that our schools could receive all the good they needed at the camp-meeting, but it was expected that institutes would be held in different parts of the State during the year, at which the Sabbath-school work would be made prominent. And he urged that an effort be made to have as many superintendents and teachers as possible attend these institutes. He recommended that all our schools adopt the six months' term of office as passed by the International Association, but added that the quarterly reports would be expected as heretofore.

He then called attention to some charts and pictures owned by the State Association, which can be loaned to the different schools for a season to assist them in primary work and children's meetings, and then they can be forwarded to other schools that may need them.

The following partial report of the Nominating Committee was read and adopted: For President, D. N. Loughborough; Vice-President, J. W. Scoles; Secretary and Treasurer, Mrs. D. N. Loughborough; Executive Committee, D. N. Loughborough, J. W. Scoles, Mrs. D. N. Loughborough, E. A. Merrill, W. D. Curtis; Auditor, Mrs. J. N. Loughborough.

On motion, the meeting adjourned *sine die*.

E. A. MERRELL, *Pres.*

MRS. D. N. LOUGHBOROUGH, *Sec.*

PROCEEDINGS OF THE TEXAS SABBATH-SCHOOL ASSOCIATION.

The fifteenth annual session of the Texas Sabbath-school Association held its first meeting at South Park, Dallas, Aug. 14, at 5 P. M. President W. S. Cruzan in the chair. The president made a few remarks with reference to the Sabbath-school work in our State during the previous year.

The Chair being empowered, appointed the following committees: On Nominations, W. W. Stoner, A. H. King, Elijah Taylor; on Resolutions, J. M. Huguley, A. J. Breed, D. U. Hale.

Meeting adjourned to call of Chair.

SECOND MEETING, AUG. 17, AT 5 P. M.—The Committee on Resolutions submitted the following report:—

1. *Resolved*, That we express our gratitude to God for the success that has attended the work of the Sabbath-schools during the past year, and that we show our appreciation of the same, by consecrating ourselves anew to the Sabbath-school work.

Whereas, The Sabbath-school work is of sufficient importance to demand the entire time and attention of its president; therefore,—

2. *Resolved*, That such person be selected for president as can give at least one half of his time to the Sabbath-school work.

3. *Resolved*, That we avail ourselves of the liberal offers of the publishers of the *Sabbath-school Worker*, and recommend that each Sabbath-school take a club sufficient to supply its officers and teachers.

These resolutions were adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 20, AT 10 A. M.—The Committee on Nominations made the following report: For President, O. Glass; Vice-President, W. S. Cruzan; Secretary and Treasurer, Mrs. A. L. Glass; Executive Committee, O. Glass, W. S. Cruzan, Mrs. A. L. Glass, J. A. Holbrook, W. T. Drummond.

The report was adopted.

Camp-meeting and miscellaneous donations received for the Hamburg Mission, \$55.79. Adjourned *sine die*.

W. S. CRUZAN, *Pres.*

MRS. MAMIE CRUZAN, *Sec. pro tem.*

THE SCANDINAVIAN SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

The seventh annual session of the Scandinavian Sabbath-school Association was held in connection with the camp-meeting, at Moss, Norway, June 15, at 4 P. M. President L. Johnson in the chair. Prayer by brother Julius Christensen.

The following resolutions were discussed and adopted:—

1. *Resolved*, That we express our gratitude to God for his rich blessing in the Sabbath-school work, and for the progress the Sabbath-school has made the last year.

Whereas, We find that in union there is strength; therefore,—

2. *Be it resolved*, That we indorse the plans and rules that the General Conference has given with reference to tithes, offerings, and officers.

3. *Resolved*, That we express our thanks to the General Conference for its interest in the Scandinavian Sabbath-school work.

The Committee on Nominations reported as follows: For President, L. Johnson; Secretary, M. M. Olsen; Vice-President for Norway and Denmark, Julius Christensen; for Sweden, Ole Nielsen; District Secretary for Sweden, sister Mina Hedlund, Smarlandsgatan 15, Stockholm; for Denmark,

Maren Henriksen, Thursensgade 18, 5 Sal, O. G., København; for Norway, Emilie Engebretsen, Akersgaden 74, Christiania.

A report of the work of the Sabbath-school for the last year was read, which is as follows:—

	Sweden.	Norway.	Denmark.	Total.
No. of members,	473	254	237	964
“ older members,	241	156	161	558
“ children,	232	96	76	404
“ classes,	40	35	23	98
“ average membership,	317	169	150	636
	Kr.	Kr.	Kr.	Kr.
Donations to the S-S.,	339.41	498.23	218.02	1,055.66
“ “ missions,	101.83	101.83	6.85	108.68

Adjourned *sine die*.

L. JOHNSON, *Pres.*

M. M. OLSEN, *Sec.*

THE WORK IN ENGLAND.

I ARRIVED in England on July 6, after a prosperous journey across the Atlantic. As soon as we left New York, I realized, as never before, that the angels of God have truly gone before the human instruments, and prepared the hearts of the people for the reception of the truth. The most trivial circumstances serve to bring the third angel's message before the people.

The second evening out, our party were engaged in singing. Soon we were joined by a missionary from Honolulu. By birth he is a Portuguese. Looking into my hymn-book, he saw the name "Seventh-day Adventist." This aroused his curiosity. The next day he came to me, requesting that I should give him the reason for our keeping the seventh day as the Sabbath. From that time we had several good talks together. I gave him a copy of the *Signs of the Times*, and also loaned him "Steps to Christ." He became deeply interested in sister White's writings, expressing a desire to obtain some of them. He seemed to be deeply in earnest, and I hope the time will soon come when he will accept the truth. Many others on board became interested. One—a gentleman from Sheffield—assured me that what he had heard about the truth would not soon be forgotten. I have his address, and expect to correspond with him.

On Sunday night I was requested to preach to the passengers, with which request I was glad to comply. An audience of 200 came together, who paid excellent attention as I discoursed to them upon the "Love of God."

Taking a surface view of the situation, one is inclined to feel discouraged at the outlook—so much to be done, and so few laborers engaged in the work. But never before have I felt, as I do now, that everything is fully prepared for the final work of the message. Unseen by us, God's angelic messengers have gone forth. This is as true of England as of any country.

One remarkable incident I am constrained to speak of. While visiting at Devonport, I found that some friends were living at Beer-Alston, a few miles distant. Personally it mattered not to me which day I went to see them, Wednesday or Thursday; but I found that even one day makes a wonderful difference in God's work. Although advised to go on Thursday, I felt impressed to go the day previous. Arriving there, I saw the guiding hand of God. I found that my friends had intended going to Plymouth on Thursday. In that case I should have missed seeing them, and the splendid results that really did follow from the visit, would not have been seen.

Here I found a lady who happened to be visiting the friends referred to. I had not been very long there when the conversation turned upon the Sabbath question. The Spirit of God took the word spoken, and pressed it home to the hearts of each one present. It went with light and power. The lady referred to could not keep back the tears. While the truth was acknowledged, nothing was said then about obeying, and all I could do was to return to Devonport, praying that the Lord would bless his word to their salvation.

The next day we were visited by my friend, who informed me that she and her husband had decided to obey the truth. My wife and myself were urged to go out again, and spend the Sabbath with them. This we were glad to do, praying that God would use us to his glory. That Sabbath evening our minds were led out upon the subject of "Consecration." I found that the truth had made a profound impression upon Miss Bowen, the lady referred to. But she confessed that a lion was in the way.

We felt burdened for her, and urged her not to sleep that night until she knew that all was laid on the altar. She took me at my word, staying up all night, wrestling with God for the victory. This she gained, and light and joy broke in upon her heart. She praised God for the truth, exclaiming, "God sent you all the way from America to give me this light." The difficulties in her way were real indeed, but having given up all to God, she trusted him to clear the way. This he did in a wonderful way. Thus in my own country, through my labors, souls now rejoice in the Sabbath truth.

July 27 we came to Bath. While a good work has been accomplished in Bath, the work is by no means finished. In the most remarkable way God is working in this city. At present, at least, it means a great deal more for a person to accept the truth in England than

in America. But there are those who dare to stand upon God's promises, and leave the consequences with him. In many cases, however, we find that where prompt dismissal is expected for Sabbath-keeping, the person is retained in his position. A short time before our arrival, brother Washburn had baptized thirty converts. Since we have come, nine or ten more have fully taken their stand. One of these is a captain of the Salvation Army stationed in Belgium. Visiting Bath (her native home) she was led to attend our meetings. The result was that she returned to Belgium a Sabbath-keeper. Our prayer is that she may be led to devote all her energies to the spread of the message.

Last Sunday night the wife of a minister of the Church of England came to our meeting. Elder Waggoner, who was with us, preached. The Lord greatly blessed his servant. The commandments were held up in a way never before dreamed of by us. As brother W. showed the connection of the water of life with the law of God, the Sabbath truth shone very clearly. At the close of the meeting, the lady referred to, said that she was going to keep the Sabbath, and that too for the first time in her life. Since then another has taken her stand.

We have every reason to praise God for the way he is leading out in his work. While the work is onward here, we hear the good news of conversions in Ireland.

Personally we enjoy laboring in this country. Our address is now 3 Princes Street, Bath, England. Elder Washburn's address is as before. We hope our correspondents will heed Elder Olsen's remarks on page 528, of Review for Aug. 15, in regard to paying postage on mail matter to foreign countries.

C. H. KESLAKE.

3 Princes St., Bath, England, Sept. 1.

A CONFESSION.

Melbourne, Australia, July 7, 1893.

DEAR BRETHREN AND SISTERS:—

Just before the General Conference at Battle Creek last March, I was studying my Bible at home, alone, when I saw many things which caused me to believe that our people were not living up to the standard in many ways. Instead of dwelling on the great amount of good God was doing in and through them, I saw only how much more might be done, if all took hold with the enthusiasm which really should imbue all of God's children.

I went to Battle Creek with the full conviction that the Seventh-day Adventist leaders had closed their ears against God's truth, and he had called me to enlighten the people on some important advance light. Yet, being naturally averse to putting myself to the front, I can say with perfect truth I was not desirous of the duty, as I believed it to be. Many an hour I spent in prayer, pleading with God to relieve me from it. But each time I went over the matter, my conviction strengthened that I must do it. I wrote brother Olsen, expecting he would invite me to come and reveal the light I thought I had. This was the part that I was sure God had called upon me to perform; but he advised me not to come at all. Our State Conference president, to whom I also wrote, gave me some good advice, the effect of which was more than destroyed by his advising me to take more exercise, and not study too hard. I took that as an insinuation that I was weak minded. You may be sure that Satan did not allow any such remarks to pass without fully impressing me with all they could, or might mean, and the most kindly meant advice often seemed to me to be just the opposite.

The whole Bible and Testimonies seemed fairly bristling with evidence that the Seventh-day Adventist people were in a terribly fallen condition. I will not take up the space to cite you the references, but I had plenty of them which seemed beyond contradiction.

While there, I received one of brother Stanton's tracts, the "Loud Cry," and as it appeared to prove just what I had been convinced of before, I was very anxious to see him; but as he was not at the Conference, I went home without seeing him. Before leaving for home, I wrote him at Livingston, and got a reply shortly after arrival, stating that he would come and see me. Later he telegraphed me to come to see him, as he could not leave just then. I started next morning for Battle Creek, where he was stopping at this time.

After spending three days together, we were both more assured than ever that we were right. We were led by the same spirit, but I now believe that it was not the Spirit of God. Brother Stanton surprised me some by stating that he had been shown that probation would close in June (now past), but as I had taken Isa. 66:18, 19 to apply to the World's Fair, and believed the power of God would descend on his people there, as on the disciples at Jerusalem, I was not much inclined to doubt him, especially after noting sister White's declaration that this work would go forward to final completion with the speed of lightning. Brother Stanton desired some one to go to Aus-

tralia, and I told him I would go, if he would furnish the necessary funds, which he readily agreed to do. This was on Friday, and on the following Sunday I started for San Francisco, in order to catch the boat, which left there the next Friday. I met brother John Biter there, and he assisted me to get away. He was one of the pioneers in the Stanton movement, and had been separated from the church for about a year, I think. I am glad to know that he has since seen and forsaken the error. Everything was done so hurriedly I hardly realized that I was going so far away without any preparation or returning to say good-by to my family. I had the satisfaction, however, of knowing that they were well provided for.

We had a delightful trip over. I was not sick, so spent greater part of the time studying the Testimonies. Being guided by the wrong spirit, my convictions were of course considerably strengthened by these studies. It is astonishing how one will misconstrue things. Truly "there are some things in the Scriptures hard to be understood, which some wrest to their own destruction." Unless we are led by the Spirit of God, we cannot understand the word of God; and whom it does not save, it destroys. God mercifully restrained me from doing much harm here. I only sent out a few tracts, for I could not get the people's addresses.

The Spirit of the Lord was striving with me constantly. I spend much time in prayer. Often waves of anguish, such as I had never known before, swept over me. As one after another turned away from me with coldness and distrust, or illy-concealed ridicule, I thought I should break down under the burden which I felt was laid upon me by the Lord. I can now see plainly that I was under bondage, and not free with the freedom which Christ gives. At Hobart I met brother G. B. Starr, who has been much with sister White. He told me she had written brother Stanton that he was "off the track."

I had been very anxious to see her and find out her opinion of the work I came to do, but could not without an expense of at least £10 (fifty dollars) and three weeks' time, and I did not feel then as if it was wise to spend the time, as there was so little left in which to warn the people to prepare to meet their God.

After seeing brother Starr, I returned to Melbourne to get and read the letter written brother Stanton. Even that was not enough to convince me, but it unsettled me, and I decided not to do any more until I heard from sister White personally, in answer to a letter I had mailed her. Then came the real struggle. None but God knows how hard Satan and his emissaries worked for me during those few days of idleness; but Christ is able to save all who trust him.

One Sunday I strolled down to the park where the Socialists were holding an open-air meeting. After listening to a part of three speeches, I turned away in disgust. You know how they talk, "Down with the government, down with the judges, away with these oppressive laws," etc., always trying to tear down, but never having any idea of a better way, or in fact, of any substitute. The Spirit of the Lord was by my side, and showed me that I was doing the same kind of work. I could not silence that voice. The similarity of their work and mine opened before me more clearly every time I tried to excuse myself, until finally I gave in and confessed, like David, "I am the man." I went to my lodgings, and after much prayer, decided to give up the message, although still more than half believing that it was true, in part at least.

Next day I called on brother Starr, and at his request decided to stop at the Australasian Bible school with them, until I heard from sister White, and then go home. My heart is continually full of praise to God for bringing me in contact with brethren Starr and Rousseau, whose kind and wise treatment of me have saved me from the snare of Satan. I am now rejoicing in the truth, made free by the blood of the Lamb.

I will bring this already lengthy letter to a close by quoting some extracts from a personal letter I received from sister White. This letter has given me a more comprehensive view of the relation the church sustains to God, and his designs toward it. The extracts contain some most precious promises and assurance of God's love?

"The Lord has not given you a message to call the Seventh-day Adventists Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject; because the Lord has given me decided light that is opposed to such a message.

"I do not doubt your sincerity or honesty. I have written long letters at different times, to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fit to be trusted with the work of God. But this matter has been brought before my mind in other cases where individuals have claimed to have messages for the Seventh-day Adventist Church, of a similar character, and the word has been given me, 'Believe them not.' 'I have not sent them, and yet they ran.'

"God is leading out a people. He has a chosen people, a church on the earth, whom he has made the depositaries of his law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light, and have not walked in the light. It is those who have made great profession, but have not kept in step with their leader, that will be spued out of his mouth, unless they repent. The message to pronounce the Seventh-day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God.

"The true witness says, 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'

"Jesus is coming in to give the individual members of the church the richest blessings, if they will open the door to him. He does not once call them Babylon, nor ask them to come out. But he says, 'As many as I love, I rebuke and chasten' (with messages of reproof and warning). These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God, which has been given me for the church. I will say in the fear and love of God, 'I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings.' He has a work for his church to do. They are not to be pronounced Babylon, but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in these last days.

"Again I say, the Lord hath not spoken by any messenger who calls the church that keeps the commandments of God, Babylon. True, there are tares with the wheat; but Christ said he would send his angels to first gather the tares and bind them in bundles to burn them; but gather the wheat into the garner. I know that the Lord loves his church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be. Those who shall heed this false message, and try to leaven others, will be deceived, and prepared to receive advanced delusions, and they will come to naught. There is in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas, although evidence may be piled upon evidence which makes the message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation.

"I warn the Seventh-day Adventist Church to be careful how you receive every new notion, and those who claim to have great light. The character of their work seems to be to accuse and to tear down. Let the believers heed the voice of the angel who has said to the church, 'Press together.' In unity is your strength. Love as brethren, be pitiful, be courteous. God hath a church, and Christ hath declared, 'The gates of hell shall not prevail against it.' The messengers the Lord sends, bear the divine credentials."

I am better able now to understand what Paul meant when he wrote to the Galatians, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

My experience has taught me that we cannot do this by condemning; for to tell the erring one he is crazy, a fanatic, or weak minded, does not help him; but if we show by our loving manner that we regard him as a brother still, and get him to tell us of his feelings, and sympathize with him and prove to him that we believe him to be honest, then gradually lead on and inquire for his reason for holding certain positions, it is easy to reach the erring; at least, I felt such means denoted friends.

I feel the force, as never before, of the advice of the apostle, "Examine yourselves, whether ye be in the faith," and, "Let him that thinketh he standeth take heed lest he fall." I was sure I was standing firm; but if God had not reached forth his mighty arm and saved me, where would I be now? I should have been prepared to receive greater delusions. Thanks be to God my sin was one of ignorance, and as my desire was to do the will of the Lord, he fulfilled the promise, "He that willeth to do his will, shall know of the doctrine."

May the God of peace sanctify our hearts and keep us all by his power until that great day, for Jesus' sake,

Your brother in hope,

W. F. CALDWELL.

Special Notices.

THE CHANGE OF GROUNDS FOR THE LANSING MEETING.

THE camp-meeting will be held on the fair ground at Lansing, instead of the place where we held it last year. All parties should take notice, and take a street-car to the fair grounds. We have a good place for horses, so that all the brethren who wish to come with teams, will find good accommodations. I. H. EVANS.

NOTICE TO MONTANA MISSIONARY WORKERS!

DEAR BROTHERS AND SISTERS: At the annual meeting of the Montana Tract Society, in June last, a resolution was passed recommending that all our members engage in a systematic distribution of our tracts and periodicals.

Isolated Sabbath-keepers will doubtless receive blanks from the State secretary, but if any should not receive blanks, let them write out a report, giving full report of all papers, tracts, or books, either sold, loaned, or given away, and send the same to the State secretary, Emma Emmons, Livingston, Mont.

A REMARKABLE TRACT.

"SCRIPTURE REFERENCES" is the modest title of a very valuable tract, which is not appreciated as highly as it ought to be by our people. The design of this little work is to present under appropriate headings, references to passages of Scripture bearing upon the topics suggested by those headings.

The following is a list of the subjects considered: The Scriptures; The Second Advent; The Resurrection; Signs that Show Christ's Coming Near; Spiritualism; Inheritance of the Saints; The Millennium; The Sanctuary; The Law of God; The Christian's Lawgiver; The Sabbath; Time to Commence the Sabbath; First-day of the Week; Immortality; Nature of Man; The Destiny of the Wicked; Soul in the Old Testament; Spirit in the Old Testament; Spirit in the New Testament; Hell; Perpetuity of Spiritual Gifts; The two Covenants.

As some of the topics treated are of such a nature that they could not be fully comprehended without satisfactory proof that certain prophecies with which they stand connected, have been fulfilled, brief historic references to show that such fulfillments have actually taken place, are appended. Thus, for instance, under the heading, "Signs that Show Christ's Coming Near," short extracts are introduced to prove that the sun was darkened, and the stars (meteors) fell in great numbers from heaven, in the exact order and at the precise periods of time when these events should have taken place in order to meet the requirements of our Lord's great prophecy, as contained in Matthew 24.

"Scripture References" is a thirty-two page tract. A careful count of the texts collated under the different headings, shows that they reach in the aggregate 1,776. Every Sabbath-keeper should have at hand one of these tracts, which should be preserved with great care. In this way he will save much valuable time, and be able to post himself more thoroughly on our peculiar views, than he could in any other way.

Not only should all of our people provide themselves with these tracts for their own convenience and advantage, but it would be desirable also for them to have in their possession extra copies to be loaned to those not of our faith. To a class of people who are sufficiently acquainted with the word of God to turn and find for themselves the texts cited, there is no publication issued from our presses, which would be more highly esteemed. They could at their leisure sit down, free from the anxiety which is generated by debate, and carefully

each of the texts quoted with reference to their bearing upon the topic under which it was placed.

Some years ago one of our ministers was fortunate enough to lose his Bible. I say fortunate, because the result proved that the event could only be regarded in that light. It was the Bible which he had been in the habit of taking into the desk with him, and the proof texts which he generally employed in his discourses, were carefully marked. It was several years before the book was returned to the owner, but when he received it again, he was delighted to find that it had been the means of converting seven men. These individuals had taken the pains to trace out the passages marked in their connection, with the subject upon which they bore, and by that means, they were led to the light of the present truth.

This incident illustrates the power of God's word upon sincere minds, and shows what a great instrumentality for good "Scripture References" might be, if placed in the hands of this class. The price of the tract is, post-paid, four cents per copy.

REVIEW AND HERALD, Battle Creek, Mich. W. H. LITTLEJOHN.

The Sabbath-School.

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

THE FIRST EPISTLE OF PETER.

Lesson XIV.—A Temperance Lesson.

(Sabbath, Sept. 30.)

Text.—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor 10: 31.

- 1. For what was man created? Isa. 43:7.
2. What is this glory elsewhere called? Rev. 4:11.
3. What kind of pleasure is the pleasure of God? Eph. 1:4.
4. Did man continue to live for God's glory? Rom 3:23.
5. Is it the pleasure of the Lord that man should be afflicted and die prematurely? Lam. 3:33.
6. What have been the moral results of intemperance? Ezek. 16: 49, 50.
7. What is the certain fate of the drunken and intemperate? Gal. 5:21.
8. Who is classed with the drunkard? Prov. 23: 20, 21.
9. To whom do we belong? 1 Cor. 7: 23; Gal. 3: 13.
10. What is the price which has been paid for us? 1 Peter 1: 18, 19.
11. What does God design our bodies to be? 1 Cor. 6: 19.
12. How should we use them? Verse 20.
13. What does God desire as regards health of body? John 2.
14. For what purpose should we eat and drink? Eccl. 10:17-15.
15. How are the mind and conscience sure to be affected by intemperance? Lev. 10: 8-11.
16. How did a disregard of this affect Aaron's sons? Verses 1, 2; see also Isa. 56:9-12; Ezek. 22:26.
17. What is one of the fruits of the Spirit of God? Gal. 5:22, 23; 2 Peter 1:5-8.
18. How should we regard these lusts of appetite and passion? 1 Peter 2:11; Col. 3: 5.
19. What warning and admonition are given us for the last days? Rom. 13:13; Luke 21:34, 35.
20. What should we do? Rom. 13:14; 1 Cor. 9:24-27.
21. Are those free men and women who are bound by useless or hurtful habits of any kind? Rom. 6:16.
22. How should those who know the truth, live? 1 Thess. 5:4-8.
23. Against what are we exhorted? Rom. 14:13.
24. What is ever a safe rule? 1 Cor. 10:31.

NOTE.

Intemperance is by no means to be confined to the use of alcoholic or fermented liquors, but to which a man stoops in blind submission, and he wastes his powers of mind or body, and he is a master, and he is a slave, and the consequences are the same. Intemperance is intemperance, fraught with the same fearful consequences, bondage of soul, and ruin at last irretrievable ruin. Thus to-day, intemperance holds millions in its power, and millions more in bondage. It is a habit which holds millions more in bondage. It is a habit which holds millions more in bondage. It is a habit which holds millions more in bondage.

ADVERTISING NOTICES.

[Unless otherwise specified, advertising notices will be inserted at one dollar per line for the first insertion, and at half price for subsequent insertions. Over four lines, twenty-five cents per line. All notices must be known to the managers of the REVIEW and HERALD, and must be paid for in advance to their standing and responsibility. Ten cents per line for the first insertion, and at half price for subsequent insertions.]

To trade a house and lot, or unimproved lots in Nebraska, for a stock of shoes and rubber goods, or general merchandise. To any one in business in Nebraska, who would be more highly esteemed, they could at their leisure sit down, free from the anxiety which is generated by debate, and carefully

FOR SALE OR RENT.—A desirable property, five and one-half blocks northwest of Tabernacle. Seven rooms, cellar, coal house, wood shed, and cistern. For price, address with stamp, M. B. Duffie, REVIEW AND HERALD, Battle Creek, Mich.

WANTED.—A partner to engage in well-established gardening or work in garden; have 100 sashes, and machinery for making more. None but Sabbath-keeper need apply. Desiring to devote more time to study and missionary work, I would prefer one who understands the business. Address C. W. Pottenger, 19 S. 5th Ave., Kankakee, Ill.

Appointments.

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

CAMP-MEETINGS FOR 1893.

Table listing District Number Three, Four, and Five meetings for Michigan, Wisconsin, Iowa, Minnesota, Colorado, and Oklahoma, with dates and locations.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 27, 1893.

Table showing train schedules for East and West routes, including stations like Chicago, Detroit, and Buffalo, with arrival and departure times.

*Daily. †Daily except Sunday. Accommodation train goes west at 9.00 p. m. Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 5, 1893.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Detroit, and Buffalo, with arrival and departure times.

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Battle Creek Passenger leaves Pt. Huron Tun. at 7:20 p. m., arrives at Battle Creek 9:25 p. m.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 19, 1893.

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REMAINING CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

As announced in our last issue, the REVIEW will be omitted next week, to give opportunity to the employes to attend the Michigan camp-meeting.

To make the break between this and the following number a little less, this issue is allowed to go to press one day late.

To save a delay of reports and other important matter for two weeks, we issue with this number a 4-page Extra, inserting all reports, special notices, etc., up to date. If any have sent in matter which should have reached us, it has not come to hand.

The article on the "Congress of Religions" in the Special Mention department, this week written before the Congress commenced; but publication has been necessarily delayed. As the Congress is in session, we write this note to explain why it is all spoken of as future.

As there is to be no paper next week, we insert another Sabbath-school lesson in the Extra accompanying this issue, in connection with which will be found some remarks on the first chapter of 1 John, critical and practical, which will be a help to those studying the lesson on that chapter.

Battle Creek College opened for another year's work, Wednesday, Sept. 13, with an attendance of a little over 200 above the preparatory department, and 350 in all. Daily arrivals are numerous, and the prospect is favorable for a full school the coming year. Our educational prospects throughout the field are specially encouraging.

It will be noticed in the report of brother Hope, from Ireland, that three persons have been turned out of a Protestant church there for simply attending his meetings! This betrays a spirit of bigotry and intolerance that is simply amazing,

and no doubt this represents the spirit we shall meet more and more as we near the end. Such violent measures of opponents will react upon themselves, and will attract the honest to the truth.

One of the Catholic speakers at the Congress of Religions at Chicago, speaking of American civilization, said: "We claim this civilization to be Catholic civilization!" As our civilization is distinctively English, and England is distinctively Protestant, the gentleman could not have got farther from the truth. As well might he claim English civilization to be Catholic. He should have pointed to Spain, Italy, Mexico, and Ecuador as illustrations of Catholic civilization.

The Michigan general camp-meeting, at Lansing, Mich., Sept. 21 to Oct. 1, will be in the past before another REVIEW is issued. We are informed that over 400 tents are already ordered for the meeting, a larger number than has been called for in any previous meeting. As there are thus indications that this is to be the largest meeting of the kind ever held in the State, so may it be the best. We trust many of the readers of the REVIEW will have the privilege of sharing in its blessings.

A forcible comment on the words of Christ that in the last days men's hearts would fail "them for fear and for looking after those things which are coming on the earth," is found in the remarks now so frequently heard, similar to the following from ex-Speaker Reed, in an article in the September *North American Review*. He said: "From one end of the country to the other, there is only ignorance of the future, and distrust."

The Haskell Memorial Home for Orphans is nearing completion. The heating apparatus, plumbing, electric lighting, etc., is now being attended to. The addition to the College building will be ready in ample time for the opening of the General Conference School for Ministers, Oct. 12. The building designed for officers for the General and Michigan Conferences and the I. R. L. Association, adjoining our west Office building, will soon be ready for occupancy. The large dormitory for the helpers of the Sanitarium is also rapidly progressing.

Who can doubt that the judgments of God are abroad in the land! With the details of the recent terrible cyclone and counter-hurricane on the Atlantic coast, our readers are already familiar. The *Christian at Work* (Sept. 14), in an appeal for the people of Beaufort and surrounding country, in South Carolina, sums up their condition in the following terse and sad words: "With their crops destroyed, with nearly a thousand dead lying unburied at this writing, without food to eat, or clothing to wear, they present a spectacle of distress scarcely equaled in this generation."

The responsibility of the popular churches in such of the corruption that exists, especially in the large cities, is shown in the following clipping from the August number of the *Review of Religions*. The article was by an Englishman on the "Churches of Chicago." In the midst of a discussion of the various forms and degrees of existing evils, the following question and answer occurred:

"Can the churches to combine and put a stop to this corruption?"

"The churches have spoken with infinite scorn—the proprietors of property in Chicago are leading men in the city. They have more hope of arousing the poor Polish and Irish to their civic duty and opportunity, than the churches have of arousing the poor as they are, and ignorant, do want to be aroused."

The rush of visitors to the World's Fair is now very great. Every week express trains, divided into several sections, about a dozen cars, each drawn by a locomotive, are running into Chicago. The Sunday and extra Sunday trains are now to be run on the roads. Sunday attendance at the Fair is increasing. Sunday, Sept. 10, 34,000 entered the Fair. This was due to the exhibits were opened. If all the exhibits were open, the 80,000 people who spent the day at Lincoln Park, and the unknown thousands who visited worse places, would no doubt

their time looking at the wonders of the Fair. The papers now report that the Christian Endeavorers, who declared that they would not attend the Fair if it was open Sunday, are now to have one day of the Fair set apart for them! This action of the Endeavorers shows that under severe stress, they have revised their opinion, and if they cannot take the Fair in, in one way, they will in another.

If there is any change taking place in the world to-day, which would justify the exclamation "Be astonished, O ye heavens!" it is that of so-called Protestantism toward Roman Catholicism. When a fly walks into the parlor of the wily spider it is denominated a "silly fly." Protestants are turning their backs upon the glorious history consecrated by martyr blood, and fondling apostate Rome as a part of the household of Christ, losing their own nature and principles, and imagining that the change is all in Rome, not in themselves. Commenting on an article filled with fulsome laudations of the Romish Church, which was admitted without protest to the columns of the *Independent Christian Nation*, of Aug. 30, says:—

"It is difficult to determine whether the author of this article is a shrewd Roman Catholic, desirous of throwing off their guard loyal defenders of American institutions against Jesuitical intrigue, or an easily satisfied Protestant. That the established policy of enmity of the Roman Catholic Church against a broad Christian policy of public school education, has been voluntarily, permanently, and in good faith abandoned, is altogether unbelievable. The day that the Roman Catholic Church turns her children over to other hands to be given an unprejudiced, liberal Christian education, will mark the beginning of the end of her control over the judgment, conscience, and faith of her masses, without which she would have no place in the world.

"Let no sincere follower of Christ, no friend of Christian education, no defender of real liberty, be deceived. Never before in all our nation's history were the precious Christian blessings of Protestant America in such deadly peril from Rome as just now."

Elder W. H. Littlejohn spoke in the Tabernacle Sabbath, Sept. 16, on 1 Cor. 9: 24, in connection with chapter 2: 9. The Christian's reward, or what we are to strive for, as the contestants in the Greek Isthmian games strove for an earthly and fading crown, was set forth in all its attractiveness. The different features of this reward, such as perfect freedom from sin, bodies changed and made like to Christ's glorious body, a home in the Father's house, the city of God, with its jasper walls, streets of gold, and unfading mansions, the privilege of sitting with Christ upon his throne, and of accompanying him throughout the vast realms of his universe, to view his glorious handiwork, were dwelt upon in a manner to foster a desire and determination in every heart, if anything could, to follow the example of Paul, and forgetting the things that are behind, to press forward toward the mark. Verily, heaven has attractions, if we will but let the mind dwell upon them, sufficient to eclipse all else. The Spirit and the bride say, Come. In the afternoon a general meeting was held in the Tabernacle to emphasize the importance of attending the Michigan camp-meeting. Elders Tait, Prescott, and others, made stirring remarks on the solemn nature of the time in which we are living on account of the rapid fulfillments of prophecy which are bringing to our very doors, the crisis for which we have long been looking. All this shows how every one should now avail himself of all the opportunities possible to be enlightened and established in the work of the Lord for this time.

LITERARY NOTICE.

The *Missionary Review of the World* for October throws the search-light upon mission work among the followers of Mohammed. The leading article is on "Christian Work in Moslem Cities," by Rev. James F. Riggs, D.D., and this is followed by two others; the first on "The Attitude of the Moslem Mind toward Christianity," written by the editor, who forecasts a dark future for Christian missions among Mohammedans; the second on "Missions in Turkey," written by Rev. Herman N. Barnum, D.D., of Harpoot, Turkey. The principal article in the "Concert of Missions" department also relates to Islam, the title being "Union of Moslem Church and State in Turkey and Persia," by Rev. J. H. Shedd, D.D., of Oroomia, Persia. An article on "The Evangelization of Arabia," by Rev. S. M. Zwemer, also bears on the same subject. The attention given to Islam does not rob other fields of due attention, however. All the departments are full of fresh news. The editor-in-chief, Dr. Pierson, has returned from England, where he has been supplying the pulpit of the late Mr. Spurgeon, and he announces that he will give *The Review* his more direct supervision hereafter.

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REVIEW & HERALD EXTRA.

VOL. 70, No. 38.

BATTLE CREEK, MICH., SEPTEMBER 19, 1893.

WHOLE NO. 2084.

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.

FLORIDA.

AMONG THE CHURCHES.—Since our last report, we have visited all the churches and companies in our State, and are glad to be able to report advance all along the line.

July 21-24 we were at Eustis. We enjoyed some precious seasons with this church. On the Sabbath the Lord especially blessed. Five willing souls followed their Lord and Master in baptism. The ordinances were celebrated, and we left this church full of trust and courage.

July 26 and 27 were spent at Bowling Green, where we had the privilege of meeting Elder G. I. Butler, whose courage and trust we found to be strong in the Lord. We visited isolated ones at Bartow, Lakeland, and Valrico, and at Seffner had the privilege of speaking in the Baptist church to an appreciative audience.

July 31 to Aug. 3 we met with the company at Tampa. Some meetings have been held here by brother Jethro Kloss, which has added some to the company. We find the need of a church building here, and trust that in the near future this company may be organized, and a comfortable house erected.

We spent a number of days at Terra Ceia. The house was well filled at nearly every meeting. The Lord came into our meetings by his Spirit, and souls were led to see the necessity of a closer walk with God, and the necessity of appropriating the righteousness of our precious Saviour by faith. May the dear Lord bless this church, and add others to their numbers.

At Osteen and De Leon Springs we also held some excellent meetings. We found souls hungering and thirsting for righteousness, and God's promise to them in Matt. 5: 6 was fulfilled. The severe storm that raged along the Atlantic coast seriously interfered with our meetings at Moultrie, near St. Augustine, yet we felt to believe that all things work together for good to them that love God. We thank the Lord for the few meetings we could hold. We spent Sabbath and Sunday, Sept. 2 and 3, at Waldo. Two were baptized and received into the church. Some good meetings were held here, and we left this little church rejoicing in the Lord.

Jacksonville and Fernandina were also visited, and meetings held with the brethren in these places. We feel to praise the Lord for the manifestations we see of the prospering hand of the Lord, and ask to be remembered in the prayers of all our people, that God will bless the work of his servants in this field.

L. H. CRISLER,
J. W. COLLIE.

Sept. 11.

PENNSYLVANIA.

ERIE.—Some three months ago the undersigned were sent from Battle Creek to this city, to canvass for our health publications. The sentiment of our hearts was,—

"Anywhere, dear Saviour, in thy vineyard wide
Where thou biddest me labor, Lord, there would I abide."

Becoming quite interested in the Christian help work that was started at Battle Creek last winter, we resolved that if the Lord would be pleased to have it so, we would do all the good we could in that line of work. And in going from house to house, we began to find cases that needed our attention. I will cite two of them.

About five weeks ago I came to a house, and found a young man lying on the floor where they had thrown him down, after hauling him there on a dray. I began work at once. He was badly bruised, and not able to move his limbs, a heavy shaft having fallen across him. I worked with him some three hours, and then left him feeling better. I returned again the next day, and was well paid for my trouble by seeing his countenance brighten as he saw me come into the house. In less than a week, he was able to walk by the help of two canes.

The other case was that of a young man who had been working in a mill. Some months ago a board flew and struck him about three inches be-

low the stomach, making a hole some two inches square in his abdomen; it also entered his intestines. His case was equal to that of Phelix St. Martin. Brother Davis watched him very carefully for some time, and after presenting to him the work done by Dr. Kellogg, at Battle Creek, the young man decided to go to see him. He had had three operations by the doctors at Erie, but of no avail; and the other day we had the pleasure of putting him on the train, and seeing him start for Battle Creek.

We not only try to do all the good we can in this line, but we believe in being as all Seventh-day Adventists ought to be, ready to give an answer to every man that asketh, a reason of the hope that is in us, with meekness and fear.

A lady in this city had made the statement that if she ever found a Seventh-day Adventist, she was going to find out what they believed; and when she met us, we were invited to hold some readings at her house. Believing that it was the Lord's will, we immediately accepted the invitation. The attendance was fair from the beginning, and has been increasing slowly ever since. Last Monday night I gave them a reading on the Sabbath question, and the Lord came in and worked upon their hearts, five of them deciding to keep the Sabbath, and others are in the valley of decision. Brethren, pray for these dear souls. We now have here three companies, seventeen in all. A lady told me last Sunday night that if we would transfer the readings to a hall, she would furnish the hall. I gladly accepted the offer, believing that others would come to the readings who would not come to a private house.

The work is opening up here now, as it never has before. If some good workers could be sent here, a great amount of good might be done. We know the Lord says, "My strength is sufficient for you," and that we can do all things through Christ that strengtheneth us. We feel our weakness, but we must say, as did Paul, "When I am weak, then am I strong." That is the secret of the whole thing. We have been advertised in the papers, and set down as cranks, yet that does not discourage us; for we know that they "can do nothing against the truth, but for the truth." Brethren, pray for the work in this part of the vineyard.

C. A. BAKER,
O. E. DAVIS.

VERMONT CAMP-MEETING.

At the time appointed, Aug. 24, although the weather was rough and stormy, preparations had been made so far that the meeting was not delayed. We arrived at the place of meeting Monday afternoon, the 28th. We found the heat of summer in Delaware, had changed to near the frost of fall in Vermont. It was cold and somewhat stormy all through the meetings. Notwithstanding all this, we had a good meeting.

Besides the laborers in the Conference, there were at the meeting Professor G. W. Caviness, W. A. Colcord, and the writer. Professor Caviness did good work showing up the duties of parents to children, and the duties of the youth in regard to our schools. Brother Colcord labored faithfully in the line of religious liberty, which was very much appreciated by our people. This line of work is a matter of the greatest importance at this time, and every one of those who love the truth and wish to be prepared for the time of trouble, should make it a careful study. We were glad to see all at the meeting, both ministers and people, so ready to receive the advanced light of the message, righteousness by faith, and other important themes so necessary for this time.

The attendance of our own people was good, and considering the stormy and cold weather, the outside attendance was very good. Forty-seven tents were on the ground, and quite a number of our people lodged in buildings, and I should say above 250 were in the encampment. Meetings were held with the youth and children, with good results. We were much pleased to meet again in this life our good brother, Elder A. S. Hutchins. Having reached the age of three score and ten, though feeble, he was able to camp on the ground and attend most of the meetings. His cheerful testimony gave courage to every heart.

The business meetings on all lines of the work were harmonious, and we believe were in union with the Spirit of God. Elder Wm. Covert was

electd president, Elder H. W. Pierce, secretary, and Elder T. H. Purdon, treasurer. The financial condition of the Conference is growing better, and the courage of our people in this line is good. The Lord's blessing has rested on the cause in this Conference the past year, and prosperity has been with the laborers. I. D. VAN HORN.

MAINE CAMP-MEETING.

My journey on Monday, Sept. 4, from Waterbury, Vt., through the White Mountains to Portland, Me., was very enjoyable and pleasant. Staying in Portland over night, the next morning I went on to Bath, and soon after arriving, was permitted to enter the prettiest and neatest camp ground I ever saw in the State of Maine. The simplicity of the decorations, and the taste shown in pitching the seventy tents, were what made it so attractive. About 300 of our good brethren and sisters were in attendance at the meeting. I was agreeably surprised at the interest and attendance of the people from the city. Members of the Baptist church attended, and became so interested on hearing a discourse by the writer, on holiness, that the next evening the pastor of the church was present, and gave a cordial invitation to me to deliver the same in his pulpit on the following Sunday afternoon. I cheerfully accepted, and enjoyed the privilege thus granted. The same minister opened the baptistry of his church for the baptism of thirteen candidates from the camp ground. Quite a number from the city became convinced of the truth, and some of them may obey.

Here, too, our people were ready to accept the advanced light and power of the third angel's message. I was glad to meet Elder J. H. Durland at this meeting. His work for the youth and for all the people in the revival services, was much appreciated, and turned to good results.

The Maine Conference is looking up, and courage and cheer are taking hold of our people. The business of the Conference was done with dispatch, all seeming in harmony. Elder J. E. Jayne was elected president, with Elder Huffman and brother B. F. Davis, his associates on the committee. Sister Eliza Morton gave her consent to act as secretary and treasurer of both the Conference and tract and missionary society, to which she was duly elected. The depository will now be established at Deering, near Portland. Thus ended one of the best camp-meetings ever held in Maine. Such was the testimony of many, as we came to the close. May the blessing of God go with the people and work in the Maine Conference. I. D. VAN HORN.

ATLANTIC CONFERENCE AND CAMP-MEETING.

AFTER the Virginia meeting, we spent a few days in Washington, D. C. We had several meetings with the church, and to some profit. One item of much interest to the cause in the capital of our nation, I must not fail to mention. Opportunity providentially opened for the church to purchase a meeting-house and the lot on which it stands, at a very low figure. They were not slow to seize upon this privilege, and the purchase was made. We held our meetings in this house, and found it to be a very quiet and comfortable place of worship.

On Sunday, Aug. 14, I went to Newark, Del., the place of the camp-meeting, the same beautiful, shady ground where the meeting was held last year. It was very fortunate that we were encamped in a grove of stout oak and hickory trees; for it proved both a shelter from a severe storm of wind and rain which raged nearly all one night, and a welcome shade in the extreme heat of a part of the time. We found the camp well organized, and preparations nearly completed. One hundred and fifteen tents, pitched in a large hollow square, were occupied by about 400 of our people.

For two weeks preceding the camp-meeting, an institute for ministers, Bible workers, canvassers, and others was held, conducted principally by Elder J. O. Corliss. This served to bring in a good spiritual influence in the early part of the meeting. Elder Corliss did a good share of the preaching through the meeting as well, on the same practical line of work. Elders A. Moon, G. W. Caviness, brother W. A. Colcord, and the writer were present. Elder Moon was with us only a few days. Brother Colcord gave very acceptable instruction on the

religious liberty line of the work. Professor Caviness worked specially on the line of the education of the youth in our schools and the duties of parents to their children, and his effort was well received by all.

Children's and youths' meetings were held every day, with good effect. One other marked point we will notice was the prompt attendance of the people at all the meetings, and the interest taken in the vital questions of our day. The persecution for conscience' sake in the Conference the past year, has had the effect to arouse every soul to renewed energy and action. In the same time the Conference has seen more than 100 souls heartily accept the present truth, and that in the face of bitter opposition. Every heart was aglow with courage, and every testimony full of faith and praise. Revival services were held almost every day, especially on the Sabbath days; some moved out for the first time, and others returned from their backsliding.

The business of the Conference and of the branch organizations was done with due consideration, and all was harmonious. Elder H. E. Robinson was again elected president, and only one or two changes were made in the other officers from last year. The financial condition of the Conference is good. The camp-meeting first-day offering was collected to the amount of about \$100. Thus closed the fourth annual camp-meeting of this young and prospering Conference.

I. D. VAN HORN.

Waterbury, Vt., Sept. 1.

SOUTH DAKOTA TRACT SOCIETY PROCEEDINGS.

The fifteenth annual session of the South Dakota Tract Society was held at Lake Herman, near Madison, in connection with the annual camp-meeting.

FIRST MEETING, JUNE 21, AT 9:45 A. M.—Elder N. P. Nelson in the chair. The reading of the minutes of the last session was waived. On motion, the usual committees were appointed by the Chair, which were as follows: On Nominations, M. Streman, E. O. Burgess, John Reiswig; on Resolutions, S. B. Whitney, Alice H. Robinson, E. C. Kellogg.

Adjourned to call of Chair.

SECOND MEETING, JUNE 22, AT 4:15 P. M.—The report of labor for the past year, also the treasurer's report, was read, the summary of each being as follows:—

REPORT OF LABOR.

No. of reports returned,	782
“ letters written,	1,574
“ “ received,	317
“ Bible readings held,	130
“ yearly subscriptions for periodicals,	428
“ periodicals distributed,	15,956
“ pp. books and tracts distributed,	2,084,672

TREASURER'S REPORT.

Cash on hand, May 18, 1892,	\$ 117 56
Received during the year,	12,339 80
Total,	\$12,457 36

Paid out during the year,	\$12,052 24
Cash on hand, May 30, 1893,	405 12
Total,	\$12,457 36

FINANCIAL STANDING.

RESOURCES.

Value of property owned by society,	\$3,611 96
“ “ merchandise,	2,193 64
Due from various sources,	4,043 20
Cash on hand, May 30, 1893,	405 12
Total,	\$10,253 92

LIABILITIES.

Due offices of publication,	\$ 512 72
“ societies and agents on accounts,	111 82
“ fund accounts,	1,961 59
Total,	\$2,586 13

Balance, present worth, \$7,667 79

The report of labor was compared with that of the previous year, and with one exception, showed quite an encouraging increase in the amount of work done. The treasurer's report also showed an increase in the cash receipts to the amount of \$2,273.33.

The Committee on Resolutions offered the following, as a partial report:—

Whereas, The experiences of the past year have been marked by the blessing of God, and give evidence that he is specially preparing the minds of the people to investigate the truth for this time; therefore,—

1. Resolved, That we hereby offer our sincere praises to God for what has been done, and urge upon all our brethren the importance of each individual taking some part in the work of disseminating the truth of the gospel.

Whereas, The American Sentinel has a mission of special importance in connection with this work; and,—

Whereas, Its present circulation is altogether inadequate to the accomplishment of that mission; therefore,—

2. Resolved, That in our judgment much more vigorous efforts should be made to extend its circulation, both in the way of procuring subscriptions, and by its gratuitous distribution.

Whereas, The envelope plan of distributing religious liberty literature is meeting with favor wherever adopted; therefore,—

3. Resolved, That the plan be approved in this Conference.

Resolution 1 called out remarks from brother Durland, in which he stated that there should be a hundredfold more work done the coming year than the one just past. This resolution was heartily adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 23, AT 4:15 P. M.—The first business in order was the consideration of the resolutions left over from the last meeting. Resolution 2 was freely discussed by brethren Burdick, Whitney, and others. They spoke with a great deal of earnestness in regard to the importance of giving the Sentinel a wider circulation, and exhorted us to wake up and see whether we are doing our duty in this direction. It was stated that where the Sentinel had been read, they found it much easier to interest the people in the book entitled “The Two Republics.”

This resolution was unanimously adopted by a standing vote of the entire congregation.

The third resolution was spoken to by brethren Johnson, Breed, and others, and was adopted.

The Committee on Nominations presented the following report: For President, N. P. Nelson; Vice-President, N. W. Kauble; Secretary and Treasurer, A. H. Robinson; Assistant Secretary, F. H. Robinson; Corresponding Secretary, Della Frederickson; Canvassing Agent, Geo. A. Wheeler; Directors: Dist. No. 1, E. C. Kellogg; Nos. 2 and 3, E. O. Burgess; Nos. 4 and 5, F. J. Gravelle.

The report was adopted.

The Committee on Resolutions then made further report, as follows:—

4. Resolved, That twenty per cent of the profits upon subscription books be devoted to the canvassers' fund.

The above was adopted without discussion.
Adjourned sine die. N. P. NELSON, Pres.
ALICE H. ROBINSON, Sec.

The Sabbath-School.

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

INTRODUCTORY.

Analysis of the First Epistle of John.

It may assist to a clearer understanding of the portion of Scripture selected for study during this quarter, if a general view of it as a whole can be obtained. The following analysis, taken from the “Cambridge Bible for Schools,” may prove of some help in this direction:—

Chapter 1:1-4.—Introduction

1. The subject matter of the gospel employed in the epistle.

Chapter 1:1-3.

2. The purpose of the epistle. Chapter 1:4.

Chapter 1:5 to 2:28.—God Is Light.

(a) Chapter 1:5 to 2:11.—What walking in the light involves; the condition and conduct of the believer.

1. Fellowship with God and with the brethren. Chapter 1:5-7.

2. Consciousness and confession of sin. Chapter 1:8-10.

3. Obedience to God by imitation of Christ. Chapter 2:1-6.

4. Love of the brethren. Chapter 2:7-11.

(b) Chapter 2:12-28.—What walking in the light excludes,—the things and persons to be avoided.

1. Threefold statement of reasons for writing. Chapter 2:12-14.

2. The things to be avoided—the world and its ways. Chapter 2:15-17.

3. The persons to be avoided—antichrists. Chapter 2:18-26.

4. (Transitional) the place of safety—Christ. Chapter 2:27, 28.

Chapter 2:29 to 5:12.—God Is Love.

(c) Chapter 2:29 to 3:24.—The evidence of sonship—deeds of righteousness before God.

1. The children of God and the children of the Devil. Chapter 2:29 to 3:12.

2. Love and hate; life and death. Chapter 3:13-24.

(d) Chapter 4:1 to 5:12.—The source of sonship—possession of the Spirit as shown by confession of the incarnation.

1. The spirit of truth and the spirit of error. Chapter 4:1-6.

2. Love is the mark of the children of him who is love. Chapter 4:7-21.

3. Faith is the source of love, the victory over the world, and the possession of life. Chapter 5:1-12.

Chapter 5:13-21.—Conclusion.

1. Intercessory love the fruit of faith. Chapter 5:13-17.

2. The sum of the Christian's knowledge. Chapter 5:18-20.

3. Final injunction. Chapter 5:21.

Perhaps our first impression on looking at the headings of the smaller sections would be that these subjects have not much connection with one another, and that the order in which they come is more or less a matter of accident. This impression would be erroneous. Fellowship with God involves consciousness of sin, and its confession, with a view to its removal. This implies obedience to God, which finds its highest expression in love. Love of God and of the brethren excludes love of the world, which is passing away, as is shown by the appearance of antichrists. He who would not pass away must abide in Christ. With the idea of sonship, introduced by the expression “begotten of God,” the epistle takes a fresh start. This divine sonship implies mutual love among God's children and the indwelling of Christ, to which the Spirit testifies. The mention of the Spirit leads on to the distinction between true and false spirits. By a rather subtle connection this once more leads to the topic of mutual love, and to faith as the source of love, especially as shown in intercessory prayer. The whole closes with a summary of the knowledge on which the moral principles inculcated in the epistle are based, and with a warning against idols.

The main characteristics of this epistle, says Barnes, are these: “1. It is full of love. The writer dwells on it; places it in a variety of attitudes; enforces the duty of loving one another by a great variety of considerations, and shows that it is essential to the very nature of religion. 2. The epistle abounds with statements on the evidences of piety, of the characteristics of true religion. . . . A large part of the epistle is occupied with this, and there is perhaps no portion of the New Testament which one could study to more advantage who is desirous of ascertaining whether he himself is a true Christian. An anxious inquirer, a man who wishes to know what true religion is, could be directed to no portion of the New Testament where he would more readily find the instruction that he needs, than to this portion of the writings of the aged and experienced disciple whom Jesus loved. A true Christian can find nowhere else a more clear statement of the nature of his religion, and of the evidences of real piety, than in this epistle.”

NOTE.

The portion of Scripture designated for each lesson should be so thoroughly studied that every question can be answered in the exact words of the text. The questions are framed with the purpose to make this possible. It is hoped that the notes will be found suggestive and helpful in the further development of the thought of the lesson. Teachers should encourage a careful study of the ideas presented, and, above all, should seek to make such a practical application of the subject matter as will be a help in personal experience.

LESSONS ON THE FIRST EPISTLE OF JOHN.

October 7 to December 30, 1893.

Lesson 1.—Walking in the Light. 1 John 1.

(Sabbath, Oct. 7.)

1. IN what ways had the beloved disciple learned of the Word of Life?

2. What does John say of this life?

3. What kind of life was it?

4. Where was this life?

5. What does the apostle declare?

6. For what purpose?

7. With whom was his fellowship?

8. Why does he write these things?

9. What message does he declare?

10. From whom did he receive this message?

11. What is said of those who profess fellowship with God, but walk in darkness?

12. What experience do those have who walk in the light?

13. What is the result of claiming to have no sin?

14. What promise is made to those who confess their sins?

15. What is said of those who claim that they have not sinned?

NOTES.

1. VERSES 1-4.—Christ is the Word (John 1:1) and the life (John 14:6), and hence he is the Word of Life. The life was manifested in flesh (Rom. 8:3), and can be known to us only as an experience. John 1:12. When our eyes have been anointed (Rev. 3:18; 2 Kings 6:17), and our ears awakened (Isa. 50:4), so that we can hear aright (Mark 4:24), then we must testify (Acts 4:20), and our words will have effect. Acts 4:33. Fellowship with Christ is the experience of every Christian (1 Cor. 1:9), and this extends to his sufferings (Phil. 3:10; 1:29), as well as to the joy. 1 Peter 4:13.

2. VERSES 5-7.—God is light and dwells in light (1 Tim. 6:16), and, as he was in Christ (2 Cor. 5:19), so Christ in his life (John 1:4) was the true light (verse 9), and his followers become light (Eph. 5:8; Matt. 5:14) if they walk in the light (John 8:12), and are to shine (Isa. 60:1); but this is done by the life. Matt. 5:16. “What is light?—It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life.” We cannot have fellowship with light and darkness at the same time. 2 Cor. 6:14. “Sin and Jesus are never in co-partnership.” “The Lord Jesus will accept of no compromise.” A lie may be spoken or acted, and those whose life is not in harmony with their profession, do both. “A profession of piety is not enough. If re-

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ligion is not brought into practical service, and does not produce good works, it is valueless." A Christian "is justified by faith but judged by his works." "Only the love which is shown by works is counted genuine."

3. VERSES 8, 10.—God has said that we are sinners (Rom. 3:33), and so we make him a liar by saying that we are not sinners. But while there is no good thing in us (Rom. 7:18), and we are poor and miserable (Rev. 3:17), we can boast of the Lord (Ps. 34:2; 1 Cor. 1:31), in whom there is no unrighteousness (Ps. 92:15), and who is made righteousness unto us. 1 Cor. 1:30. "He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share." The only way by which we may be "made free from sin" is to confess that we are full of sin.

"Are you in Christ?—Not if you do not acknowledge yourselves erring, helpless, condemned sinners; not if you are exalting and glorifying self. If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour." "There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary's cross." "And the claim to be without sin is, in itself, evidence that he who makes this claim is far from holy."

4. VERSE 9.—There are some notable examples of confession on record for our instruction. Daniel (Dan. 9:3-20), Ezra (Ezra 9:5; 10:1), and David (Ps. 51:1-4) are familiar cases. "True confession is always of a specific character, and acknowledges particular sins." "Confession will not be acceptable to God without sincere repentance and reformation." "Whatever the character of your sin, confess it. If it is against God only, confess only to him. If you have wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you." "Sins that are not confessed will never be forgiven."

"Our past sins will sometimes come to mind and cast a shadow over our faith, so that we can see nothing but merited punishment in store for us. But at such times, while we feel sorrow for sins, we should look to Jesus, and believe that he has pardoned our transgressions." "If you believe the promise—believe that you are forgiven and cleansed—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it." But "it is not faith that claims the favor of heaven without complying with the conditions upon which mercy is to be granted. It is presumption." "We are to believe that God accepts us when we fulfil his conditions, simply because he has said that he would."

GATHERED THOUGHTS ON THE FIRST EPISTLE OF JOHN.

To accompany Sabbath-school Lesson for October 7.

CHAPTER I.

THE "beloved disciple" aims in this epistle to confirm the Christian in his fellowship with the Saviour, into which he can come only by genuine repentance for sin, faith in the atoning sacrifice of Christ, and a strict obedience to his commandments. The things which John had recorded in the Gospel bearing his name, and which he had taught by word of mouth, are strengthened and brought home in this epistle, in order that the believer may come into the fullest possible enjoyment of the blessings and privileges that have been so richly provided for him in Christ. His heart is so full of everything divine and glorious which he has been permitted to see in Christ Jesus, that the current of his thoughts seems to leap even beyond his words.

No date for the writing of this epistle is given. John simply narrates the truths of the Christian religion, with its consolations and reproofs, confidently and decidedly expecting that the children of God, enlightened by the Holy Spirit, will thereby gain the assurance that in Christ they have eternal life, purification, and victory, and withal, the full love of God. It is a remarkable fact that Paul's utterances on justifying faith in Christ without the works of the law, and on our being crucified and risen with the Saviour, find no counterpart here at all; and yet John's teachings fully coincide with those of Paul. Both teach that our entire salvation is the gift of God's grace and mercy in Christ Jesus, and that it can be ours only by our believing in him and confessing him as our Saviour.

Luther prefaces his comments on this epistle thus: "The first epistle of John is a candid, apostolic epistle, and ought really to follow immediately after his gospel. He meets those in his epistle who had boasted of their faith without works in the same breath in which he stimulates the faith of the believer, and in the style of his gospel. He teaches again and again, how works cannot be wanting where faith is. If, however, the works are absent, then is the faith not genuine, but deception and darkness. . . . Thus the epistle stands out against both divisions,—those who want a faith without works, and those who expect to be saved by their works. We are thus kept on the only sure middle way, that we must become free from sin and devoted to God, through faith; and when we thus have become children of light, we will abound in good works and love, without any compulsion whatever, simply for God's sake."

THOUGHTS ON CHAPTER ONE.

Verse 1.—Christ is here called "the word of life." As the pledged and truthful word of man bears the impress and reflection of his heart and soul within, so Christ, as the eternal Word, is the express image and reflection of God the Father. This relationship in its detail surpasses our finite understanding, by far, neither does the Scripture elucidate the same, but simply states the fact that the Word became flesh, in order by his death and resurrection to save all that believe and obey him. As we do not yet, by far, understand our own makeup, as

to the exact relations between matter (our bodies) and spirit, or thought, and for all that, do not consider their acting in conjunction as an unreasonable thing, or impossible, it would be very inconsistent to reject these precious truths of God simply because we cannot understand them; it would be a most unreasonable thing to do; just as if a child should say to his parent, Father, I do not quite understand what you are doing, hence I do not think it is right. The fact that the Word became flesh proves the reality and oneness of the divinity and humanity of Christ, and refutes the teachings of Cerinthus and the Gnostics of John's time, who taught that Christ came only in the semblance or appearance of a man.

Verse 2.—Just as much as Christ's incarnation is real, so also is the eternal life which he has won for us a reality; there is nothing impersonal or abstract about it. All nature teaches the same thing. As little as plant life is possible without plants, animal life without animals, or human life without real human beings, so we cannot have an eternal or godly life without having Christ and God; and if God wanted us to have eternal life, it was necessary for this life to come to us through his Son, as we had forfeited our claims, and none other was able to give it. Hence, forgiveness, justification, sanctification, eternal life, are not to be considered as a gift that can be separated from the living Christ, who is present with us and dwells in us through his word, but they can be found and maintained only in the living fellowship with him, as he, through the word, has taken his abode in us.

Verse 3.—The verbal expression, "have seen and heard," is in the perfect, which in the Greek expresses a condition, or state. Hence it is not something that was merely seen in the past, but something which still exists in the mind,—the recollection, before the eyes and ears of the inner man, so that physical and spiritual sight and hearing are evidently exercised thereby. This is accomplished through the Holy Spirit, who brings Christ, as the Word, or the glad tidings of salvation for man, into the heart. Thus the true proclamation of the word of Christ is a bringing of Christ, so that the Saviour, through the gospel, comes fully near to souls hearing the same. (Compare Rom. 10:6-17; 1 John 2:24, and other scriptures.)

The word "fellowship" is used here in the sense of "partnership," and means a great deal; for the hearers and doers of this message are to have an equal part, with the apostles, in Christ and the blessings of his salvation, and finally in his everlasting kingdom, so that they all are taken into partnership with God and with Christ. (Compare 2 Cor. 13:13; Phil. 1:11; 1 John 1:6-8.) Thus true believers share by faith, through the Holy Spirit, the divine nature (2 Peter 1:4), the life, love, light, righteousness, purity, and powers of God; hence they are enabled to have like aims and interests with God, so that they keep their thoughts directed upon the salvation of men, the coming kingdom, and the doing of the will of God on earth as it is done in heaven.

Verse 4.—If believers grasp and practice the facts stated in verses 1-3, so that through the word they have fullness of grace, and share eternal life and the powers of a coming Saviour, their joy will indeed be full, notwithstanding all the conflicts and sufferings of this earthly life. John 15:11. This entire epistle aims to give the reader a deeper experience in the things of Christ, and in the life eternal which we have in him. To the believer it is the normal standard of the life and the fullness of the love of Christ.

Verses 5, 6.—These and the following verses, up to chapter 2, verse 25, are primarily in refutation of certain false teachings that were in John's time gaining a foothold with some, who claimed to have communion with God and the knowledge of Christ, but who at the same time committed open sins, and declared, moreover, that a truly enlightened Christian life could well be maintained, even though sin was indulged in. This entire section must therefore be read with this fact in mind, lest the true child of God may not draw that instruction and help from it which he otherwise would.

God is light,—pure, glorious, and good,—or love itself. 1 John 4:8-16. This truth neither nature nor reason can set forth any longer in its entirety as clearly as before the fall of man. Both announce to us indeed that there is a God, and even show forth his omnipotence and wisdom; but torn and rent as nature is, by so many elements of evil, it no longer lets the love of God shine through as clearly as it otherwise might. The sufferings, death, and resurrection of Christ, alone, reveal to us fully that God is light, love, and life. The fact that God is light, and that in him is no darkness at all, is also proof conclusive that sin and its cause did not originate with God, nor were created by him, nor could be through him (compare Rom. 5:12; Genesis 3); but furthermore, that every one who lives and walks with God must be separate from sin and darkness. Whoever they be that make assertions, or do contrary to this, "lie, and do not the truth." (Compare 1 John 2:4, 6, 11; 3:6.) These texts strike against a continued state or condition of life in known sin, rather than merely against any one rash act of sin that is at once repented of, and for which cleansing and pardon is found in Christ, who can also keep us from sinning in that way again. Chapter 2:1.

"Truth" in the Scriptures, signifies not only correct doctrine, or a mere agreement of reports with facts, but also a state or condition of purity, in which we walk according to what God has marked out for us. (Compare John 1:14 with Rom. 1:18.) To "do" the truth, means, then, to be and abide in the proper Christian condition, to follow Christ properly. To "lie" is not only to tell falsehoods, intentionally and knowingly; but those who are involved in strong error and sin, being bound thereby, and who commend the same as truth to others, are called "liars."

Verse 7.—Here the condition of every true child of God is set forth as one who does not walk in the darkness of known sins, but who walks by virtue of the blood of Christ, through confidence in, and obedience to, him. This is not necessarily restricted to a walk in perfect holiness, as it will be in heaven; nor even to the last and highest degree of cleansing and purity which some have reached and maintained in this life. We walk in the light when we strive earnestly and perseveringly every day toward this goal, and make good progress from day to day, toward it. The wavering and undecided, however, find no encouragement whatever here. On the other hand, Christians who are in the light of the salvation through Christ, and faithfully follow the heavenly guide, in confidence and obedience, will also have fellowship one with another; they will be partakers of the heavenly gifts and callings in Christ Jesus, and will share with each other their spiritual experiences, answers to prayer, instructions, admonitions, comfort, encouragement,

etc., etc. But where Christians still continue in selfishness, legality, the admiration of men, vainglory, self-willedness, frivolity, jesting, the fetters of sense, slothfulness, neglecting to search for the Biblical truths of salvation,—there true Christian fellowship cannot prosper, and prayer and social meetings have no charm for such. But the very first fruits of walking in the light, as pointed out to us here, is fellowship one with another. Hence brotherly love and fellowship come even before a deeper work of grace in the heart may be fully under way.

"The blood of Jesus Christ . . . cleanseth us from all sin." The verb being in the present tense, implies a constant cleansing every day,—yea, every moment,—and cannot be either past or future. But a continual cleansing with regard to past sin brings the power of the blood to view, which causes these sins to remain forgiven, and we are kept clean and pure. (Compare Rom. 6:1-14.) The words are therefore not confined to mean the justification, conversion, or "regeneration" of the believer, but show how the forgiveness of, and justification from, sin, as experienced at conversion, continues. At conversion the soul is "washed, . . . sanctified, . . . justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11. The believer is made over into the image of Christ by the Holy Spirit, and has thus in Christ, but by no means in himself without Christ, forgiveness and purification. Yet in and of himself the Christian is guilty, impure, and prone to sin; for, as verse 8 clearly states, we have still sin; that is, we are still in a house of flesh; sin or the power to sin is still there, although we need not and must not yield to its promptings or inclinations.

Only as a member in Christ, the head,—as a branch on the vine, but never in himself,—is the believer without guilt, or kept pure. Of himself, without the forgiving and cleansing power of the blood and Spirit of Christ, every Christian is guilty, unclean, incapable to do that which is spiritually good. (Compare John 15:6; Rom. 8:1.) Forgiveness, too, is only effective as long as we walk and abide in Christ. (Compare Matt. 18:23-35.) Out of Christ we are ever under sin, and both sin and Satan have power to control us. The hand or the foot, without connection with the body through which the life and health-diffusing blood flows, must decay and perish; but connected with the body, as long as its blood is healthy and pure, they, too, will be preserved, healthy, pure, and strong. Thus the Christian's innocence and purity are utterly and altogether dependent on Christ, the saving head. As long as we continue to walk in the light, so long does the blood of Christ cleanse and preserve us from all sin.

Verse 8.—We must distinguish between "having sin," and "doing sin," or "sinning." (Compare chapter 2:1, 3, 4, 6; 3:6-9.) Every believer on earth has sin dwelling in his members, but walking in the light enables him to keep the body under. Unavoidable defects of nature, and mistakes committed by good intentions, are not to be classed under this head, either; nor are thoughts and suggestions which the evil one may put into our minds, to tempt us, to be considered sin. Paraphrased, verses 7 and 8 read thus: Whoever says, I have no need of the blood of Jesus to keep me clean and pure; for I have no longer a sinful nature, inasmuch as the blood of Christ makes me free from its guilt and power, and keeps me clean! But such ones can only deceive themselves most fatally with any assertions like that, and they are without the truth which alone makes free.

Verse 9.—The sinful nature which man has as long as he is in the flesh and without Christ, ever makes sinning easy, at any time he chooses to indulge in sin, or does not watch in earnest prayer, to keep from it. There is a sinning from weakness, and there is a wilful sinning from the love of it. The former the believer may fall into, but will at once seek forgiveness for it, and ask for God's cleansing and keeping power, so as to sin no more. Wilful sins are those of the apostate and reprobate, as a rule, who are "fallen from grace," and let the old man rule again; or of the unconverted, who have never known the blessedness of sins forgiven and a pure heart through Christ. We must, as believers, whenever we fall into any sin, not only confess the same before God and ask his pardon for it, but we must also pray that he may cleanse us from the root of that sin, and seek to find out why it was stronger than we. For if the internal wound of sin remains as a constitutional evil, we may heal the outward, local sore, but will for all that in time fall into the same old trouble again, in spite even of the very best and stoutest resolutions. These sins of weakness come like boils, from impure blood; or, plainly stated, because we do not hearken to the voice of Jesus, and walk, led by his hand. And only when we can have faith and confidence, after having committed sins of weakness, and when the Lord has now brought us into the proper position of faith, and healed us internally, so that we will not commit that sin again,—only then can we really rejoice in his forgiveness. Hence in our relation to God, the confidence that the blood of Christ has power to purify us from all sin is indispensably necessary for a joyous assurance of the forgiveness of our sins, and the continuance of God's grace to usward.

Verse 10.—Paraphrased, this verse reads: If after a committed sin, or in a state of bondage to sin, about which God's Spirit reproves us through the conscience, we stand out against the word and the Spirit of God, and say, "We have not sinned," or "That was no sin,"—we thereby make God who reproves us, a liar, and the word which is quickened by the Spirit of God, does not bear rule in us. But if a Christian should suppose that now he has reached a degree of holiness that leaves him so pure that sin could no longer proceed out of his heart, or even that it is his duty now evermore to believe that he is wholly clean, even though he should notice the opposite in himself, his soul is in imminent danger. John evidently takes the position that all sanctified Christians, himself along with the rest, may come where they will have sins to confess.

AUGUST KUNZ.

PAPERS WANTED.

CLEAN copies of our periodicals, will be gratefully received if sent post-paid to Mrs. S. M. Davis, Colfax, Wash.

REVIEWS, Signs, and Sentinels will be received and carefully distributed, if sent post-paid to Mrs. S. B. Howland, Mound Valley, Kans.

SEVENTH-DAY ADVENTIST literature will be thankfully received and carefully distributed if sent to Merca R. Anderson, 314 Ninth St., Alpena, Mich.

I WOULD like Seventh-day Adventist literature of any kind for missionary work. Send post-paid. Address Mrs. Mattie Ramsey, Goldthwaite, Mills Co., Tex.

COPIES of REVIEW, Signs, Sentinel, and tracts, sent post-paid, will be thankfully received for missionary work. Address Mrs. Lena E. Pasha, Mossie, Ontario.

I WOULD be glad of late, clean copies of the Signs, Sentinel, Instructor, Good Health, and Medical Missionary, also tracts on present truth. I have all the REVIEWS and Home Missionaries I need. Send post-paid. Address Mrs. E. A. Himebaugh, Rapid City, So. Dak.

LABOR BUREAU.

WANTED.—An Adventist and wife to take my place of forty acres. Address Mrs. F. E. Hayden, Dundee, Mich., care of Mrs. Floyd Tugley.

WANTED.—Home in Sabbath-keeping families for two children, one a boy nearly fourteen, and the other a girl of fifteen. For further information, address Carl Rapp, 1,214 5th St., Englewood, Ill.

A YOUNG friend of mine, formerly a telegraph operator, now keeping the Sabbath, and engaged in caring for the sick, is very desirous of securing out-of-door, fresh-air employment on a farm or elsewhere among Sabbath-keepers. Wages not so much an object as a chance to breathe the pure air. I will place him in communication with any one addressing me on the subject. M. B. Duffie, REVIEW AND HERALD Office, Battle Creek, Mich.

News of the Week.

FOR WEEK ENDING SEPTEMBER 16, 1893.

DOMESTIC.

—Ground has been broken for the midwinter International Exposition at San Francisco.

—The national bank note circulation was increased \$12,000,000 during the month of August.

—Sunday, Sept. 10, 34,000 people entered the Chicago Fair. The same day 80,000 visited Lincoln Park.

—Several large manufacturing establishments at Pittsburgh, Pa., that have been idle for some time, have lately resumed work.

—Honorable Hamilton Fish, of New York, Secretary of State under President Grant, died at Garrison, N. Y., Sept. 7.

—The unparalleled drouth which has prevailed in southern Michigan since June 22, was broken by refreshing rains, Sept. 12 and 13.

—A mob of angry Italians at the little mining town of Beadling, Pa., terrorized the town the night of Sept. 11. Labor troubles was the cause. Thirty-two arrests have since been made.

—Attorney-general Olney has instructed United States marshals to take no further steps for the enforcement of the Geary law, pending specific instruction to the contrary from Washington.

—The "Barbers' Sunday-closing bill," passed at the last session of the legislature at Lansing, is now up for trial. A barber at Detroit has violated the law, and has been fined \$25. He took an appeal.

—The strong efforts that are being made against the Minnesota Coal Combine are beginning to be felt. The combine has abolished its chief office, and discharged its chief officer, J. J. Rhodes. Dealers are now selling coal cheaper, and there is a good prospect of a further reduction in that State.

—In view of the practical determination of the government to enforce the Geary law, and the belief that the Chinese will not accept this action peacefully, arrangements have been made for strengthening the United States naval force in Chinese waters. Nearly the entire present fleet of wooden vessels will be replaced with new steamships. The change is now in progress.

FOREIGN.

—Reports from Germany indicate that Prince Bismarck is very feeble, having lately lost the use of his hands.

—The Russian government has postponed until June next the final transfer of Jews to their assigned places in the Jewish settlement.

—It is computed that 300,000 persons, or nearly one fifth of the entire population, have emigrated from Alsace-Lorraine within twenty years.

—General de Mirabel, chief of the general staff of the French army, and who in the event of war would have had the chief command of the French army, died quite suddenly of apoplexy, at Paris, Sept. 6.

—An official decree has been issued announcing that an international exposition will be held in France in 1900. Alfred Picard is named as commander-general.

—The Fairbault school plan, which has been so thoroughly discussed in this country, and which was submitted to the pope of Rome for his approval, has been abandoned.

—Violent storms in Spain, Sept. 15, have done great damage to property, and many people have been killed. Forty corpses have been recovered from the rivers and streams where they perished.

—A recent weighing of gold bullion in the United States mint, at Philadelphia, disclosed a shortage of 5,000 ounces, valued at \$134,000. It is believed that the thief has been apprehended.

—Colonel Gate, a British officer, who has been arranging boundary lines between Russia and Afghanistan, on the Kusk River, reports that the matter has been settled in a satisfactory manner.

—Emperor William has ordered that in view of the loyalty manifested by the people of Alsace-Lorraine during his visit, all the exceptional laws enforced in the two provinces since the war, shall be abolished.

—The society for the prevention of cruelty to animals in France is laboring to prevent bullfighting. A report that the government will prevent this national sport at Biarritz has greatly roused the indignation of the people.

—The German Foreign Office is informed that the Chinese government is preparing a protest against France's new aggression in Siam, and has given orders that the Chinese squadron of ironclads be made ready to sail at a moment's notice.

—An express train at Houghton, in northern Michigan, was robbed of \$70,000, Sept. 14. The money was on the way to pay men employed in the Calumet and Hecla mine. Five men are under arrest, who are thought to have been the robbers.

RELIGIOUS.

—The San Francisco Methodist Chinese Mission has had 400 conversions since it was started.

—Rev. J. W. Morton, author of "Vindication of the True Sabbath," died July 27, 1893, at St. Paul, Minn.

—The Jewish new year commenced on Sunday evening, Sept. 10, and was generally marked by special and appropriate services in all the synagogues.

—The Vermont diocese of the Protestant Episcopal Church of Vermont, has selected an English clergyman, to take the place of Bishop Bissell, lately deceased.

—The Catholic Congress fixed to open in Theresiopolis, Hungary, Sept. 11, has been prohibited by the Hungarian minister, because of the prevalence of cholera in that place.

—Rev. John Henry Barrows, chairman of the general committee of religious congresses, at the opening of the congress at Chicago, said he believed that the spirits of Paul, Buddha, and Socrates were present.

—Notwithstanding the contradictory statements as to the Presbyterian exhibit at the Chicago Fair, which have appeared, the fact is that it has not been opened, and will not be opened unless and until the injunction against closing the Fair shall be dissolved.

—The new Hungarian law, which awaits the emperor's signature, provides that there shall be one law for all sects, that civil marriage shall be compulsory and take place in a church, and that divorce shall be regulated by civil tribunals. On this last point the Roman Catholics will make a determined resistance.

Obituary Notices.

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

LIPSCOMBE.—Died Aug. 4, 1893, at Cleveland, Ohio, Maud Beatrix, infant daughter of E. E. and D. A. Lipscombe, aged nine months. Funeral services conducted by the writer. O. T. NOBLE.

DOTY.—Died at Nappanee, Ind., Aug. 27, 1893, of cholera infantum, Laura Doty, daughter of M. A. and R. L. Doty, aged six months. It was hard to give our darling up, but we mourn not as those without hope. ROSA REED.

DEAN.—Fell asleep, Aug. 24, 1893, sister Grace Dean, a dear and affectionate daughter and sister. She was born Feb. 14, 1873. We quietly took her from home to her burial, while another sister lay at the point of death, not knowing of the death of Grace. It was a sad day, but brightened by the many great and exceeding precious promises of God. The services were held in the M. E. church, and she was buried in the cemetery at Wakeman, Ohio. Words of comfort and admonition were offered from Ps. 116:15. D. E. LINDSEY.

CRAWFORD.—Died near Clio, Mich., Sept. 1, 1893, sister Almena Crawford, aged sixty years. Sister Crawford was a member of the Arbela church, and universally beloved. She leaves a husband and ten children, who greatly miss her care and counsel in the battle of life. Discourse by the writer. M. E. CORNELL.

ROTH.—Of cholera infantum, Charles Ivan, only child of John and Josephine Roth, at Battle Creek, Mich., on the morning of Aug. 31, 1893. Ivan was a dear little boy, beloved by all who knew him; he was sick only two days. We laid him away in the Oakhill Cemetery to await the coming of the Life-giver. He was eight months less five days old. The afflicted parents find comfort in the words of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." PERCY T. MAGAN.

BAHLER.—Died at Battle Creek, Mich., Aug. 19, 1893, Mrs. Mary J. Bahler, of fibroid tumor, aged 48 years, 6 months, and 20 days. Sister Bahler was born at Ridgeway, N. Y. At the age of eight years she embraced the truths of the third angel's message, being baptized four years later by Elder J. N. Loughborough. In 1869 she was married to brother J. F. Bahler, with whom she has labored for the last twenty years in selling his books and giving Bible readings. For some time the readers of the REVIEW and Instructor have been favored by articles from her pen. Her last labors directly in the cause were for the Chinese in Texas, which seemed to be especially blessed. While engaged in teaching these people the precious truths of the Christian religion, she contracted a severe cold, which resulting in *la grippe*, brought on the fatal malady that caused her death. She leaves a husband and one daughter to mourn her loss. Strong in faith, she grasped with joy the rays of light as they have come to us, and being conscious to the last, she expressed her strong reliance upon the promises of God. She rests in hope, awaiting the return of the Life-giver. Services at the Tabernacle conducted by the writer. OTHO C. GODSMARK.

BROSEN.—The funeral of Knud Brosen took place in Christianity, on the Sabbath, July 1, 1893, at three o'clock p. m. The remains had arrived from Karlstad, Sweden, the day previous. He was interred in "Von Frelsers" cemetery, a beautiful burying place near the center of the city. The writer spoke to a large assembly of friends and brethren, from Heb. 13:7 and Rev. 14:13.

Brother Brosen was born in Norre Farup, Ribe Amt, Denmark, Oct. 23, 1846, and was, June 28, when he died, 46 years, 9 months, and 5 days old. He emigrated to America when twenty-two years of age. Before this time he had been seeking God, and yearned to experience the cleansing power of the blood of Christ on his heart. He was converted in California about one year from his arrival. It was also there he embraced the present truth. Later he was asked to prepare himself for usefulness in the vineyard of the Lord, by attending the college in Battle Creek. He made good progress in his studies, and was loved and highly esteemed by all. He went back to Denmark in 1877, and labored for some time in Jutland. His untiring activity, his great sympathy for the poor and afflicted, his kindness and his willingness to instruct all, made him many warm friends. Many were brought to a saving knowledge of the truth, and these rejoice in the prospect of meeting him in the kingdom of God.

From the time of his arrival in Denmark until last October, he has labored partly there and partly in Norway. He has visited more places in these countries than any of our missionaries, and nearly all of our brethren and sisters are personally acquainted with him. In October last, he was invited by the General Conference to come over to America to attend the health and temperance class at the Sanitarium. He considered this a great privilege, and sought to gain as much knowledge as possible in this branch of the work, so as to be able better to instruct the churches.

He left New York in company with Elder S. N. Haskell May, 31, for the purpose of attending the camp-meeting at Moss, Norway. Brother Brosen spoke several times to the congregation, and showed in every particular his usual interest and zeal. O, how little we thought at that time that that was to be the last time he would address the brethren in Norway!

The 22d of June he accompanied brother Haskell, a few other brethren, and the writer to, Karlstad, Sweden, for the purpose of attending the Swedish Conference. He took an active part in the proceedings and the meetings. The very same day that he was taken sick, he led the morning meeting, in which we had a blessed time.

He died, as already mentioned, on the 28th of June, from hemorrhage of the lungs. His earthly labor is closed up, but his works will follow him. The end came suddenly and unexpectedly, but he was satisfied to die, and wished only that the will of God should be done. His lungs had been affected for some time, and last winter he complained of spitting blood. But nobody had any idea of its being of a serious character.

There is much in all this that testifies of the goodness of the Lord. While our brethren in America thought of giving him an opportunity of securing a better knowledge in the health and temperance question, the Lord wanted to give his servant these privileges before he died; and while some thought that he might as well have been called away before his departure from America, God wanted to give him an opportunity of giving his brethren instruction once more on this important subject. God took him away when he was among friends, and where he could get the best of care. Brother Ottosen, M. D., and the nurses Anna Nelson and Augusta Johanson, late from Battle Creek Sanitarium, did all in their power to alleviate his sufferings. Had it happened one week later, he would have been on his way to Nordland, Norway, where it was decided that he should take up his labors.

God does all things well. "Let me die the death of the righteous, and let my last end be like his." Num. 23:10. L. JOHNSON.

CORRECTION.

IN REVIEW of Sept. 5, on page 572, the names attached to report from Missouri, should be H. K. Willis, L. M. Felter, and A. E. Flowers.



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