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# The Advent Review and Herald

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

VOL. 78, No. 39.

BATTLE CREEK, MICH., OCTOBER 3, 1893.

WHOLE NO., 2034.

## The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.

When Donated to Friends, \$1.50.

SPECIAL TERMS IN CLUBS OF 100 OR MORE.

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orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

### THE PAST.

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

WHAT is the past? We look, and lo, behold  
The ghastly skeletons of loves long dead.  
We see vain hopes, like wave-washed wrecks along  
The shore and sins in number like the stars,  
And yet in darkness like the night. But why,  
O man, drag from their graves those whitened  
bones?

Why gaze upon dismantled ships? Why look  
At sins that Jesus says are gone? The one  
Great thing to know is, has the past with all  
Its wrong been given to the One who died  
To save us from ourselves? 'Tis true we may  
Remember lessons taught, and from the past,  
Perchance, learn where are pitfalls for our feet;  
But 'tis not well to dwell upon that which  
No more can be our own, e'en though we fain  
Would call it back. 'Tis now with which we deal;  
The present must obscure the past, and hide  
It in its arms. By faith we know that all  
Is well; and knowing this, we grow more strong,  
And life becomes an onward march, which leaves  
No sadd'ning trail of darkness in its rear.

## 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.

### LESSONS FROM THE CHURCH IN THE WILDERNESS.

BY MRS. E. G. WHITE.

WE would present before you the difficulties  
through which the church in the wilderness  
passed. They did not have faith, and when  
they were tested, they murmured and rebelled.  
They were stubborn. While Moses was in the  
mount, the people who had been brought out  
of Egypt that they might serve God, were dis-  
honoring him by worshiping the golden calf.  
Aaron, who feared to offend them by refusing  
their request to make for them a god to worship,  
had permitted this idolatry. Aaron manifested  
weakness of character in this. He stood in  
Moses's place, and had charge of the congrega-  
tion, but he did not guide them. He did not  
refuse to accede to their demand for an idol.  
In worshiping the golden calf, Israel sinned  
greatly, and the Lord punished the people, and  
3,000 of the most guilty were slain.

Moses said to Israel, "Ye have sinned a  
great sin: and now I will go up unto the Lord;  
 peradventure I shall make an atonement for  
your sin. And Moses returned unto the Lord,  
and said, O, this people have sinned a great  
sin, and have made them gods of gold. Yet

now if thou wilt forgive their sin—; and if not,  
blot me, I pray thee, out of thy book which  
thou hast written. And the Lord saith unto  
Moses, Whosoever hath sinned against me, him  
will I blot out of my book." It will be well to  
read this history carefully, and take heed to  
the lessons taught on this particular occasion.  
(Read the 32d, 33d, and 34th chapters of Exo-  
dus.) The Lord did not destroy his people, but  
those who had sinned were punished. But he  
revealed himself to Moses, declaring his char-  
acter.

In Numbers 12 is the account of Aaron and  
Miriam's conduct when they spoke against  
Moses. "And they said, Hath the Lord  
indeed spoken only by Moses? hath he not  
spoken also by us? And the Lord heard it." Every  
envious feeling, every jealousy cherished,  
is known to the Lord; for he reads the heart,  
and he hears every word spoken against those  
upon whom he has laid the burden of the work.  
How much of evil speaking is done even by  
those who have had but little experience in the  
work, little knowledge of the things of God,  
little realization of the holy requirements of his  
cause. Those who have not drunk deeply at  
the fountain of truth, and have not obtained an  
experimental knowledge of holy things, feel at  
liberty to criticise those whom the Lord is using  
in a special manner to do his work. Even  
youth, young men and women, have but a small  
stock of respect and reverence, and they make  
flippant remarks in regard to God's chosen mes-  
sengers, and bring their names into their idle  
talk and gossip. They dissect their words, and  
pass judgment upon them while associating to-  
gether. Do they not know that this is an offense  
to God? If they would remember that there is  
a Witness to every word spoken, and that "God  
heard it," they would be less fluent in speaking  
of those whom God is using to do his work, and  
to carry the load of responsibilities that he has  
laid upon them. But respect and reverence may  
be cultivated. The Spirit of the Lord alone can  
work a reformation in those who do not respect  
sacred things, so that they shall have reverence  
for those whom God is using to do his work.

"And the Lord spake suddenly unto Moses, and unto Aaron,  
and unto Miriam, Come out ye three unto the tabernacle of the  
congregation. And they three came out. And the Lord  
came down in the pillar of the cloud, and stood in the door of  
the tabernacle, and called Aaron and Miriam: and they both  
came forth. And he said, Hear now my words: If there be a  
prophet among you, I the Lord will make myself known unto  
him in a vision, and will speak unto him in a dream. My serv-  
ant Moses is not so, who is faithful in all mine house. With  
him will I speak mouth to mouth, even apparently, and not in  
dark speeches; and the similitude of the Lord shall he behold:  
wherefore then were ye not afraid to speak against my servant  
Moses? And the anger of the Lord was kindled against them;  
and he departed. And the cloud departed from off the taber-  
nacle; and, behold, Miriam became leprous, white as snow: and  
Aaron looked upon Miriam, and, behold, she was leprous."

But God heard the prayer of Moses, whom  
they had criticised and envied, and Miriam was  
healed.

Shall not these lessons be of profit to those  
who are tempted to criticise, think evil of,  
speak evil of, and judge and condemn those  
whom God is leading and favoring? And how  
much worse it is to criticise and give judgment  
against the church that God has chosen to mag-  
nify his name and vindicate his honor, than to  
speak simply against an individual member.

(Read carefully the history of the spies in Num-  
bers 13 and 14.) A ruler from each of the twelve  
tribes of Israel was chosen to go up and spy out  
the land into which they were to come. Forty  
days were consumed in fulfilling their charge.  
God sent them into the land for a special purpose,  
but the spies brought back an evil report, full of  
unbelief and complaint. Before the congrega-  
tion they exaggerated the difficulties to be met.  
But Caleb's clear, ringing voice was heard before  
Moses and the people, saying, "Let us go up  
at once, and possess it; for we are well able to  
overcome it. But the men that went up with him  
said, We be not able to go up against the peo-  
ple; for they are stronger than we." The ex-  
aggerated report of the unfaithful spies filled  
the people with discouragement, and they gave  
up in the abandonment of despair, and the leaven  
of murmuring spread throughout the camp of  
Israel. And they said one to another:—

"Let us make a captain, and let us return into Egypt. Then  
Moses and Aaron fell on their faces before all the assembly of  
the congregation of the children of Israel. And Joshua the  
son of Nun, and Caleb the son of Jephunneh, which were of  
them that searched the land, rent their clothes: and they spake  
unto all the company of the children of Israel, saying, The  
land, which we passed through to search it, is an exceeding  
good land. If the Lord delight in us, then he will bring us  
into this land, and give it us; a land which floweth with  
milk and honey. Only rebel not ye against the Lord, neither  
fear ye the people of the land; for they are bread for us: their  
defense is departed from them, and the Lord is with us: fear  
them not. But all the congregation bade stone them with  
stones. And the glory of the Lord appeared in the taber-  
nacle of the congregation before all the children of Israel."

The people were ready to batter down the  
men who made their voices to be heard to change  
the current of feeling in the congregation of the  
children of Israel, and it was now time for God  
to work.

"And the Lord said unto Moses, How long will this people  
provoke me? and how long will it be ere they believe me,  
for all the signs which I have showed among them? I will  
smite them with the pestilence, and disinherit them, and will  
make of thee a greater nation and mightier than they."

Moses was then tested and proved of God.  
Forsake Israel? Come out from among them,  
and leave them in their rebellion and sin?—  
No, never.

"And Moses said unto the Lord, Then the Egyptians shall  
hear it (for thou broughtest up this people in thy might from  
among them); and they will tell it to the inhabitants of this  
land: for they have heard that thou Lord art among this  
people, that thou Lord art seen face to face, and that thy cloud  
standeth over them, and that thou goest before them, by day-  
time in a pillar of a cloud, and in a pillar of fire by night.  
Now if thou shalt kill all this people as one man, then the na-  
tions that have heard the fame of thee will speak, saying, Be-  
cause the Lord was not able to bring this people into the land  
which ye swore unto them, therefore he hath slain them in the  
wilderness. And now, I beseech thee, let the power of my Lord  
be great, according as thou hast spoken, saying, The Lord is  
longsuffering, and of great mercy, forgiving iniquity and trans-  
gression, and by no means clearing the guilty, visiting the in-  
iquity of the fathers upon the children unto the third and  
fourth generation. Pardon, I beseech thee, the iniquity of this  
people according unto the greatness of thy mercy, and as thou  
hast forgiven this people, from Egypt until now. And the Lord  
said, I have pardoned according to thy word: but as truly as I  
live, all the earth shall be filled with the glory of the Lord.  
Because all those men which have seen my glory, and my mir-  
acles, which I did in Egypt and in the wilderness, and have  
tempted me now these ten times, and have not hearkened to my  
voice; surely they shall not see the land which I swore unto  
their fathers, neither shall any of them that provoked me  
see it."

Mark the whole tenor of this chapter, and  
learn the lesson it conveys to modern Israel.  
These things are written for our ensamples upon  
whom the ends of the world are come. We see  
the unbelief, and the stout resistance of some  
who have had great light, and although evi-

dence has been piled upon evidence, they have kept themselves in stubborn resistance. The Lord has sent messages of warning and entreaty, messages of reproof and rebuke, and they have not been in vain. But we have never had a message that the Lord would disorganize the church. We have never had the prophecy concerning Babylon applied to the Seventh-day Adventist Church, or been informed that the "loud cry" consisted in calling God's people to come out of her; for this is not God's plan concerning Israel.

In the example of Moses pleading for the children of Israel, is represented the position that we should take in regard to the people of God, however erring, or weak, or defective they may be. By the mighty cleaver of truth, the Lord has brought out a people from the quarry of the world, as he brought out of Egypt a people to keep his commandments, and at every step he has shown them that he is leading them in paths of truth and righteousness. He has sent his light and his counsels, instructing them to build institutions of learning, to provide sanitariums and publishing houses, and success has attended the carrying out of these plans. The money of the Seventh-day Adventists has not been hoarded in order that they might live delicately, but self-denial and self-sacrifice have marked their history, and still their work is to make progress, and to be aggressive. The world have a light constantly shining upon them, because this people honor God in keeping his commandments. Now can we expect that a message would be true that would designate as Babylon the people for whom God has done so much? Hell would triumph should such a message be received, and the world would be strengthened in iniquity. All the reproaches which Satan has cast upon the character of God, would appear as truth, and the conclusion would be made that God has no chosen or organized church in the world. O, what a triumph would this be to Satan and his confederacy of evil! God does not work in this way. He does just what he said he would do in the 58th chapter of Isaiah:—

"And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

#### BAPTISM IN ITS RELATION TO FAITH.

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

THE first declaration in the Gospels of Christ's work is in Matt. 1:21, and that is by an angel from heaven: "Thou shalt call his name Jesus: for he shall save his people from their sins." This is his work in his mission in this world. This testimony of the angel we want to keep in our minds. In Luke 1:30 an angel announces his conception by Mary, and gives some of the facts of his future work.

His birth is such a wonderful event that a star leads the wise men of the East to the place where he was born. Matt. 2:9. An angel announces his birth. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone roundabout them; . . . and the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly

host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:9-11, 13, 14. And thus we see what wonderful manifestations of heavenly interest there were when the Saviour of men was brought into this world. And this interest of heaven is a continued interest.

After Jesus had grown up to manhood, and the time had come for him to enter upon his ministry, as the last qualifying act, he was baptized. God now introduced him to the world. As he came up out of the water, "he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." Mark 1:10. In the transfiguration it is added, "Hear ye him."

The heavenly interest did not abate when he was about to drink of that cup of which it was necessary for him to drink to bear the sins of man in his own body in the cruel death of the cross. In his anguish of soul, an angel was present from heaven, strengthening him. Luke 22:43. An angel was present at the resurrection to aid in that work, and witness to his disciples. He rolled away the stone from the door of the sepulcher, and the guard of soldiers became as dead men. Matt. 28:2. John says two angels were present at the sepulcher. John 20:12.

We now pass to the ascension. As Jesus ascended to heaven, leaving those dear disciples that he had been with so long, who had left all for him, two angels appeared to comfort them. And as the sweetest and dearest words of consolation that they could offer them, they told them that he should "come again." Jesus has now gone to his priestly office in the heavenly court, to plead our cases there, to record our names in the Lamb's book of life, to blot out our sins, and obtain for us the kingdom, the everlasting kingdom of God.

And the angels, true to their past interest in the work of man's redemption, make him the special object of their care and love.

And right here let us pause and ask ourselves what all this interest and loving care was for. To make poor, fallen man a child of God, to wrest him from the power of Satan, and make him a son of God, a joint heir with Jesus Christ!

Once more we ask, Will God do this as he has told us he would? In view of all this love and interest in man's redemption, will God accept the purchase of his Son's blood, and make us new creatures when we satisfy our faith in that blood through God's own appointed memorial? Are we not impelled by every noble, loyal, and loving impulse of our hearts to believe he will? The unreasonableness is all on the other side. He cannot fail to do it when conditions are complied with. The Scriptures treat it as an assured fact. In Col. 3:1 we read, "If ye then be risen with Christ, seek those things that are above." We are reckoned new creatures, born of the Spirit; and if we walk in the Spirit, we have the righteousness of God, or righteousness of Christ.

I will give a few more words on the gospel order in making man a new creature. Let us specially notice that the gospel arrangement was made on the very day of Pentecost, the day of the wonderful outpouring of the Holy Ghost, for transmission of this Spirit to future believers. We find in the answer of Peter, when filled with the Holy Spirit, to those convicted at that time: "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.

Having now noticed the order in the gospel plan for the transmission of the Holy Spirit to the repentant sinner, we would add a few more words on the gospel order in making him a new creature, and draw a parallel between the gospel work and the work under the former dispensation.

We have found baptism to be an institution from heaven, through which a figure of the acts of Jesus Christ in this world, necessary to save man from his sins, was shown. It was introduced through John the Baptist in preparing Christ's way. It is called the beginning of the gospel of Jesus Christ, the Son of God. We found it was a figure of the death and resurrection of the Saviour—the acts necessary in justification from sin. We found, as we passed the cross, that the same heaven-given institution was introduced as a memorial of those acts which it had prefigured, and that, when, having repented, they were baptized in the name of Jesus Christ for the remission of sins, they should receive the gift of the Holy Ghost.

As the time had come for that gift, it was promised the person as soon as he was prepared for it. What would it do for the one thus prepared? We found it would make him a new creature, put off the body of the sins of the flesh, create him anew in the image of God (and God is love). This is the circumcision of Christ.

On what condition of mind did God say he would circumcise the heart, or put off the body of the sins of the flesh in the former dispensation? When thou "shalt return unto the Lord thy God, and shalt obey his voice . . . with all thine heart, and with all thy soul." Deut. 30:2. When they have returned unto the Lord with all their hearts; they have renounced the service of sin. They are dead to sin and alive to God; they virtually say, "Lord, give us a new heart." The Lord accepts them, he does as they desire him to do. By his Spirit he puts off the carnal nature, the body of the sins of the flesh, and gives them a heart of love. And this is the circumcision of the heart. Deut. 30:6.

The natural man born of the flesh gives place to the new man born after the spirit. This the Lord did for his people when they turned unto him and obeyed his voice. And this he promises to do for us. How much higher obligations of grace are we under than were they! And as all these blessings come through faith, we are admonished not to fall after their example of unbelief. Shall we heed the admonition, and have faith in the operation of God?

A few more words on making immersion a memorial of the burial of Christ:—

First, It puts another reason for the immersion than the one the Scriptures give for it, the remission of sins. It was introduced by John the Baptist in the beginning of the gospel of Jesus Christ, the Son of God, for the remission of sins. It was ratified by Peter on the day of Pentecost under the ministration of the Spirit, as being for the same reason.

Second, Being a memorial of the burial of Christ, it is a memorial of that on which there is no vitality. Jesus said: "This cup is the new testament in my blood, which is shed for you." It has nothing to do with our justification. When Jesus died on the cross, he had done all that he could do for us. And unless he had a resurrection from death, our faith is vain—we are yet in our sins. His burial was simply an act of love on the part of the disciples. It belittles the death on the cross in which was the concentration of divine love. "And I, if I be lifted up from the earth, will draw all men unto me." This he said, signifying what death he should die."

Of all the drawing power of the gospel, this is the central point. Here is summed up in its intensity the drawing power of divine love and grace. This was when the travail of his soul for us was consummated. This is what we want to remember. When he had poured out his life unto death, his offering for us was done, the great deed of love was finished. He is now under death, under the powers of darkness. It is mourning and weeping until the resurrection morning. It conveys no grace. The death and resurrection are the luminous points.

And when we show that we have forgiveness of our sins, and are made righteous before God,

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and accepted into his visible house, the church, by the gift of the life of the Son of God, who purchased these inestimable privileges for us, God is glorified in his Son through us, and Jesus is lifted up. Truly the finger board of the Almighty!

And this Spirit that we receive at our baptism by whose divine power we are made new creatures, is just what Jesus promised when he went to the Father, that he would send, and that it should abide with us forever.

Among its offices are: By it we are born of the Spirit. It takes the things of Christ, and shows them unto us. It is a comforter. It guides us into all truth. It is also the earnest of our inheritance until the redemption of the purchased possession to the praise of his glory.

And this is our dear Saviour's first gift after he leaves this world, and begins his priestly office. He does not leave us comfortless, but sends an abiding friend and helper, and makes the provision for our reception of his gift.

And this is the earnest! What will thefulness be?—The redemption of the purchased possession to the praise of his glory! Can we ask for anything more?

First, he sends us the Holy Spirit, whose power to meet every emergency was proved in raising Jesus from the dead, delivering him from all the combined powers of darkness, to make us joint heirs with him, and fit us for the eternal possession. Is not this indeed the assurance that he will give us the possession? All praises to God! We will no longer doubt, but will surrender ourselves to him, for him to make us just what he has made provision in the gospel to do.

And thus we have the office work of the "Father, and of the Son, and of the Holy Ghost," in whose name the Lord enjoined the baptism.

The ax is now laid to the root of the tree. The individual must acknowledge himself the sinner. It is his own heart that must confess the wrong. Here all stand alike, the rich the same as the poor. The rich man cannot offer the multitude of sacrifices, the abundance of bullocks and sheep, as though he could do something to palliate his sin, while the poor man brings only the little dove. Each must now give *himself* to God. One can return as much as another, without regard to condition in life.

Thus baptism, a figure introduced at the opening of the gospel, is in harmony with its future work. The wisdom of God directed it all. And if we search the realms of nature through, we shall not find so complete and practical a figure by which faith in a crucified and risen Saviour could be shown.

FREEDOM.

BY MRS. J. F. KETRING.  
(Elk City, Kans.)

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8: 31, 32.

Will we do it? He has bought us, and paid the ransom price. Will we accept our liberty at his hands, and keep a firm hold of it, or will we again go back into bondage? Do we so lightly value life and liberty that after we are set free, and the promise of eternal life is given us, we will willingly place ourselves under our old taskmaster? And yet how many of us do it, and do it every day of our lives.

Every sin, every wrong word, act, or thought knowingly indulged in, proves that we have placed ourselves again in the power of our enemy; for, "Whosoever committeth sin is the servant of sin" (John 8: 34), and, "Of whom a man is overcome, of the same is he brought in bondage" (2 Peter 2: 19), and the apostle continues, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again en-

tangled therein, and overcome, the latter end is worse with them than the beginning." Verse 20.

How many of us can testify to the truth of the above statement? How strong the bondage grows as we from time to time allow ourselves to be overcome and enslaved. How hard to break the fetters. We cannot break them. But there is a way by which we can "be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8: 21. How?—By looking "into the perfect law of liberty," God's holy law; by taking all our thoughts, words, and deeds, and comparing them with this perfect law. And James 1: 25 tells us that "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a *doer of the work*, this man shall be blessed in his deed" (margin, doing). Blessed?—Yes, indeed. Christ says, "Ye shall *know* the truth, and the truth shall make you *free*." And it will do it. It will release us from all the vexing cares of life, all its griefs and sorrows. We will no longer carry burdens for this life, for its wants and needs; for we will trust them all to Him who has told us in Matt. 6: 25-34 what care he has for his children.

Anxiety, hope, and fear for the salvation of loved ones will give way to the precious promise in 1 John 5: 14, 15. These weights gone, are we not free indeed? The evil one has lost his power over us; for we rest in Him who gave himself as the ransom to free us from our bondage. It is true that as long as we remain in this world, he will not leave us alone, but will be constantly tempting and trying our faith and patience; but infolded in the arms of Christ, resting secure in his love, we can "count it all joy when we fall into divers temptations." The darts of the enemy cannot reach us there. He will bear them for us. Surely this is freedom, and the truth that is in Christ will make us free indeed.

Try it, dear burdened ones. Submit your will, your cares and burdens, your life and your possessions to his complete control, and there will come into your life a peace and quiet happiness which no words can describe. In "perfect submission" there is "perfect delight," and a freedom from care and sorrow that is unspeakable. Only those who have tasted of this joy can understand the calm peacefulness of life, while all its stormy, every-day scenes are being enacted about us. They cannot "come nigh thee," when wrapped in the arms of Christ.

There is an exquisite joy in the possession of Christ, which can only be known to the possessor, to the one who dwells in the "secret of his presence." O, then let none of us any longer cling to our old bondage, let us embrace the glorious freedom that is presented to us, let us make it ours *now*; for the day of "redemption draweth nigh," and "hasteth greatly." Let us submit *all* that now stands between us and freedom to the will of our Lord Christ, and while watching and waiting for the dawn of the resurrection morn, we shall be filled with such a sense of his goodness, and so lost in his love, that earth and earth's cares will no longer be in sight, and only Jesus with his whispers of love and tenderness will be heard by our listening ears.

"ENLIGHTENED THINKERS," OR THE  
BIBLE AS A BOOK.

BY ISAAC WAXMAN.  
(Battle Creek, Mich.)

ALAS, for our astute American thinkers! It is a lamentable fact that many of the so-called "enlightened thinkers" of to-day, who read all sorts of books,—Hebrew, German, French, English, and those in Tyrant III. language (Russian),—are too indolent or careless to read the Bible. As my observations have been almost wholly confined to Hebrew scholars, I would

restrict my remarks, at this time particularly, to the most advanced Hebrew thinkers, not even noticing the writers of the jargon of that tongue. These men have by all their learning not opened the Bible at all, from the time that they have begun the study of the Talmud at their schools.

We will also, for the time being, ignore the fact that our blessed Bible is a sacred book, in order to see whether any enlightened thinker has a right to set aside, disparage, or disregard such a remarkable book. We propose to consider its contents solely on their own merits, or demerits, aside from the divine origin of the book, which by virtue of its age forms the very foundation of all art and literature. It is acknowledged by all right-minded thinkers, that the Bible stands at the head of all literary productions, and takes the lead before all others, by reason of its various interesting descriptions, scenic delineations, dramas, narratives, poetry, proverbs, etc.

I have never read any English works in the original; I have, however, in translation read many of them, both in the Russian and in the Hebrew tongue.

If you take the most beautiful monologue of Shakespeare, and thoroughly study its contents and master its philosophy, it could not, with all that it contains of profit or pleasure, excel in the least the profound depths of Job; or take the most beautiful chapter from Milton's "Paradise Lost" (The Garden of Eden), and you will in no wise be able to consider it as even approximately equal to many a chapter in the Psalms or Isaiah. Victor Hugo and Tennyson both say that they cannot favorably compare their productions with those of the prophets. The simple narratives of Joshua and Judges, of Samuel, Kings, and Nehemiah, excel, without doubt, the writings of Herodotus or Macaulay. The Song of Solomon is the greatest poetic masterpiece of all time. Ecclesiastes will ever be a philosophical dissertation of the greatest value. And who is there that could not learn to prize the book of Ruth, which excels all other compositions outside of the Bible, both prose and poetry, from the most ancient times to the present?

The kind reader is requested ever to remember, and to note carefully, that we are not considering the sacredness of the holy Scriptures; but supposing, as many do, that they are simply a work like any other human production, written by talented men, without any divine inspiration or aid, even then it is a monument of literary art for all time, neither excelled nor equaled by anything else of the kind throughout the world; and we fail utterly to see why our "enlightened thinkers," who strut about with Schiller in the one pocket and Goethe in the other, should pay so little, or no attention, to the Bible, which is certainly far superior to either of their favorite authors,—even though it be considered as a merely human literary production,—and which, to say the least, surely stands not one whit lower in any respect.

Homer, Aristotle, Virgil, Tasso, Tennyson, and all the great galaxy of literary stars, have all displayed their highest skill in describing scenes of contest and the clash of arms, but they have never described a battle of contending forces as well as the Bible describes the encounter between David and Goliath. Would you like to see living pearls of literary pen-pictures? Then read the drama of the sale of Joseph by his own brethren, into Egyptian bondage; or the description of the Exodus of Israel, or the grand scenes from the life of Elijah the prophet; or David's mourning over Saul and Jonathan, and over Absalom, etc. And need we say more?

The Bible is a classical book for every thinking man, and we regret exceedingly that any one can be so foolish as to set it aside or ignore it. The more you read it, the more precious gems of truth you will find in it which as yet you have not known.

## MATT. 24:14.—A SUGGESTION.

BY G. W. AMADON.

(Battle Creek, Mich.)

IN this interesting passage the great Teacher tells the church that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and THEN shall the end come." But Paul makes the statement to the Colossians (Col. 1:5,6) that "the word of the truth of the gospel" had come to them "as it is in all the world." And in verse 23 he makes the still stronger assertion that the gospel which they had heard and received had been "preached to every creature which is under heaven." This was about thirty years after the ascension. Also in Rom. 10:15-18, in speaking of the progress of the gospel, Paul inquires, "Have they not heard?" To this he replies with emphasis, "Yes, verily, their sound went into all the earth, and their words unto the end of the world."

The fact being thus clearly established that the gospel in some sense was preached among all nations in the days of the apostles, then the query arises, How could the gospel be thus widely disseminated at that early period? and, second, why did not the end then come?

To the first thought it may be replied that the knowledge of the wonderful outpouring of the Spirit on the day of Pentecost was doubtless heralded everywhere. Such a miraculous manifestation would be promulgated to the utmost extremities of the habitable world. Does not Paul refer to this very thing in Rom. 10:18, where he says, "Their sound went into all the earth?" And Luke, in Acts 2:5, referring to this pentecostal manifestation, says, "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." These had come up to attend the passover. Sometimes as many as 3,000,000 Hebrews from every part of the earth came to Jerusalem to attend the annual paschal feast. Luke, in Acts 2:8-11, enumerates as many as eighteen different nationalities who were present at Jerusalem, and witnessed the effects of the outpouring of the Spirit.

Dr. Adam Clarke, in his notes on Acts, second chapter, says:—

"It was wisely ordered that the miraculous descent of the Holy Ghost should take place at this time, when so many from various nations were present to bear witness to what was done, and to be themselves subjects of his mighty workings. These on their return to their respective countries, would naturally proclaim what things they saw and heard; and by this the way of the apostles was made plain; and thus Christianity made a rapid progress over all those parts in a very short time after the resurrection of our Lord."

It might also be interesting here to note that in the days of Christ there were some 400 different synagogues in Jerusalem, in which Hebrew, Greek, Latin, Arabic, Persic, Syriac, and the various languages of the world were used as the common vernacular.

In reference to the thought why the end did not occur 1800 years ago, when the gospel message was so generally disseminated, it is proper to venture a few suggestions. The word "gospel," in its literal meaning, is "good news." It is the good news of salvation through the Lord Jesus Christ. And this embraces many interesting particulars in the work of Christ as our Redeemer. Salvation in its broad sense includes the incarnation of Jesus, his birth, life, ministry, death, resurrection, ascension, mediation in heaven, second coming, and establishment of the everlasting kingdom.

Now the first of these particulars, the ministry, death, resurrection, and priestly work of the Lord Jesus in heaven, were dwelt upon very fully and continuously by the apostles in their ministry, and all through the writings of the New Testament. But the other points, the second advent, work of the judgment, and setting up of the kingdom, more naturally pertain to the close of the gospel, when the mystery of God shall be finished, than to its commencement. And it would seem that it is in reference to this very

point why there are the three messages of Revelation 14, which is the finishing work of the gospel.

We should also bear in mind that it is "the gospel of THE KINGDOM," which the Saviour says should be preached in all the world before the end comes. Does not this really mean the coming, or approaching kingdom? More than half a century since, the God of heaven sent forth the great second-advent proclamation, warning mankind of the approaching judgment. This heaven-sent warning is an integral part of "the everlasting gospel" of Rev. 14:6. Indeed, the three messages of this chapter are the final culmination of the gospel, and the exact sense in which the gospel of the kingdom is to be preached to all nations just before the end comes. This was not done in apostolic times. And the fact should not be overlooked that the gospel is to be preached "for a witness unto all nations," which is very far from implying their conversion.

## TIME IN CREATION.

BY J. M. HOPKINS.

(Stewartville, Minn.)

IN this age of many doctrines, of doubts, and of unbeliefs, it is indeed a comfort to the Christian to turn to God's unfailing and unchanging word—"a light that shineth in a dark place." 2 Peter 1:19. There are many who seem more anxious to sustain man-made creeds, even at the terrible cost and sacrifice of truth, than to convert souls to God. It is sad to say this,—sad that it is so.

The opinions of men—the philosophy of past ages based upon heathen superstitions, modern science, so called—are arrayed against the Bible; and because men cannot make the Bible harmonize with their speculations, it must go, and their views, likely as they are to be changed or thrown aside for any new discovery, are exalted to heaven. I said "likely to be changed." This is true. The student of history or of science—chemistry, if you please—knows very well that many views that were entertained fifty or one hundred years ago, are now discarded.

And so it may be again. New discoveries are being made in philosophy, in physiology, in chemistry, which either confirm the correctness of views already held, or disprove them. So we say changes are likely to come. True, there are well-established principles—I would not say otherwise. But while this is true, why will men, professed Christians, teachers, ministers, so quickly and freely reject cherished views, and accept in their stead that which may even in a decade be proved false.

This has been done with the Sabbath. It is not an uncommon thing for men now to say that the six days of creation's week were not literal days of twenty-four hours each, but were long indefinite periods of thousands or perhaps millions of years. If this position is correct, the seventh day was of equal duration with the previous six; hence we cannot intelligently commemorate the rest day of Jehovah by observing a literal day of twenty-four hours.

But why take this position? Could not God have created what he did in six literal days as well as in as many years? Shall we question the wisdom and power of Omnipotence? The power that could create in a million of years could create in one year, or in a moment. Time is no consideration with infinite, almighty, creative power. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6-9. "Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels. praise

ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created." Ps. 148:1-5.

"By the word of God the heavens were of old, and the earth standing out of the water and in the water." 2 Peter 3:5. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33:4. "And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. . . . And God said, Let there be a firmament. . . . And God said, Let the waters under the heaven be gathered together. . . . And God said, Let the earth bring forth grass," etc. Gen. 1:2, 3, 6, 9, 11. And so on with each creative act. "God said; namely, 'spake,' 'commanded,' and it was done."

And who did this? "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us." John 1:1, 3, 14. "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist." Col. 1:14-17. These texts positively affirm that he "in whom we have redemption," was the same "God" that "said," "spake," "commanded," and "it was done."

Now let us notice another creative act of this same God. "And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children." Matt. 14:15-21.

If women assembled on that occasion as they now do at public gatherings of that kind, it is reasonable to suppose that there were not less than twelve thousand, including the children. And yet there was more left after all had eaten and were filled, than there was in the beginning. A similar occurrence is narrated in chapter 15:32-38, where they had "seven" loaves "and a few little fishes." "Four thousand men," besides "women and children," were fed, and "seven baskets" remained.

From whence came this wonderful increase of this meager supply? We cannot fathom the mighty power of God, but perhaps we may be permitted to say that we think the same divine power that first was manifested in the creative work, the "Word," that "spake," "commanded," "said," again "blessed," and this great creative work was done. Christ, by that same "spirit" that moved upon the waters, by whom we are "made" (Job 33:4), moved upon the surrounding elements of which the bread and fishes were formed, called those elements together, and thus created the increase.

And how long a time did it require for him to do that work? A "million of years," as our friends say about the creative days? How long

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a time did it require to raise Lazarus?—Perhaps about as long as it did to form man—Adam—of the "dust of the ground." How long a time did it require to still the tempest on Galilee?—About as long as it did to "divide the waters from the waters," by the same power. How long a time did it require to curse the fig-tree by the way?—Perhaps about as long as it took to create it.

But now, allowing that the days of creation's week were millions of years long, what follows?—Adam was created on the sixth day. Gen. 1: 26-31. He lived some considerable portion of that day; for after him Eve was formed the same day. He, then, lived a part of the sixth and all of the seventh day, which, according to our friend's reasoning, would make him over one million years old. But the Bible says that "all the days that Adam lived were nine hundred and thirty years, and he died." Gen. 5: 5. How these modern divines (?), notwithstanding "science," can believe the Bible, stand in the sacred desk to expound its truths, and yet oppose such plain statements, I fail to see. Perhaps the answer may be found in 2 Tim. 4: 3, 4.

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day. . . . And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day." Gen. 1: 3-5, 14-19.

Just the same time that constituted a "day" and a "night" then, constitutes them now; namely, the revolution of the earth on its axis; and it did not require a million of years for it to revolve then, any more than now.

The same divine Son of God that "spake," "commanded," "said," also "blessed," "created," rested upon the seventh day; that is, made the Sabbath for man. Nor did he rest a million years. Reader, will you honor him by keeping his holy day?

#### POINTS IN THE LIFE OF SATAN.

BY ELDER CLARENCE SANTEE.  
(Carthage, Mo.)

It is with sadness that we read of the downfall of the noble ones of earth, though they bear little of the divine image; and how inconsistent—when powerful beings of heavenly origin stumble and fall—that puny man should lightly speak of, and ridicule, him who falls.

The early life of him we now call Satan (an adversary) was in the blissful surroundings and presence of God. He was a real being, active, happy.

In viewing the life of Satan, it is necessary to get a view of the position and work of angels in heaven. Our Saviour beheld Satan as lightning fall from heaven. Luke 10: 18. Angels were with him in sin (2 Peter 2: 4), and were cast out with him. Rev. 12: 9. In Jude 6 (see margin) we learn that among these were some of high rank. Satan was their chief. Matt. 12: 24, 26.

The Lord told Moses to make him a sanctuary. Ex. 25: 1, 2, 8. This sanctuary was to be after the pattern of things in the heavens. Verses 9, 40; Heb. 8: 5; 9: 23, 24. In the most holy place, or second apartment of this

sanctuary, was placed the ark of the testimony of God, with the mercy-seat upon it. Ex. 26: 33, 34. At either end of the mercy-seat was a golden cherub, and from between these cherubim, upon the mercy-seat, God met and communed with the high priest of Israel. The cherubs also had their faces ever turned toward the law of God. Ex. 25: 18-22.

We now turn our eyes to the great original of all this—the sanctuary in heaven. Heb. 8: 1, 2. The Lord dwells between the cherubim (Ps. 80: 1), and from the mercy-seat he looks upon this fallen planet—this "that was lost"—in mercy. The law is there in full view of all that come before him; for we learn that this throne, of which the ark was a pattern, is as a sapphire stone (Ezek. 1: 26), clear as heaven itself. Ex. 24: 10. How inexcusable that one in the courts of heaven should turn his back upon this constant reminder of the righteous will of God.

If Satan was once in heaven, can we know what was his position? I believe we can. I turn to Isaiah 14, and here I find a clue to the mystery of Satan's fall, and also evidence of his exalted position. Satan is spoken of, and it can be no other. Verses 16, 17. His power has cursed the earth, made the world a wilderness, opened not the house of his prisoners, etc. In verse 12 he is called Lucifer (margin, day-star); he had a throne in heaven (verse 13), and his ambition was to exalt that throne. Of him it is stated that he has sinned, and is "cast out," referring again undoubtedly to the judgments of Satan. Ezek. 28: 16. In verse 14 it is stated that he was the anointed cherub, and that this position was given him of God. Then as Lucifer, day-star, we find him clothed with majesty, on a throne, sealing up the sum, full of wisdom, perfect in beauty (Ezek. 28: 12), indeed a "son of the morning."

There is a striking similarity between the picture given of Satan in his innocence and the one given of our Saviour. "Full of wisdom, perfect in beauty." Of Christ it is said: "He is altogether lovely." Lucifer was a day-star, or morning star. The two words seem to be used interchangeably. (See 2 Peter 1: 19; Rev. 22: 16.) Christ is the bright and morning star.

Zechariah in vision saw the seven lamps of fire before God and two olive trees, one on either side of the bowl of the lamps. Chapter 4: 2, 3. He asks the angel the meaning of these things, and is told that the two olive trees are "the two anointed ones, that stand by the Lord of the whole earth." Verses 11-14. Our Saviour (Christ) is the anointed (John 1: 41, margin), and God must have anointed the covering cherub, Lucifer. The same thought is perhaps expressed in Rom. 11: 17-24. One olive tree has become wild, and we find ourselves in this wild olive tree. We are servants to Satan. We are then by the mercy and love of God cut out of this wild olive tree (verse 24), and put into Christ, the good olive tree.

We next inquire how he became a rebel to the righteous government of heaven, how he became wild by nature? Isaiah speaks of the purpose of his heart in these words: "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God: . . . I will be like the Most High." Here, though turning his face to the law of God continually, in heart he began to deviate, and that accursed ambition to exalt self became the ruling passion of life, until it completely destroyed that once noble nature, and if he who shared all the glory of heaven can be shut out from the favor of God, certainly they who can claim but little have no reason to boast that because they were once in the grace of God, they can never be removed.

Satan's determination to be like the Most High has been his rule of action, his ambition, not alone in heaven, but we see the same spirit in his contest with Christ in the wilderness. Luke 4: 5-7. Some have viewed the temptations

that Satan brought upon Christ, as simply relating to the ownership of this world; but it is evident that the arch deceiver, though using this world as a present object, was laying a plan as much more broad and deep as heaven itself is higher than the earth. Let us see: God gave the dominion of this world into the hands of Adam. Gen. 1: 26. Adam became servant to Satan by obeying his suggestion, and all that Adam possessed passed into the hands of Satan. 2 Peter 2: 19. He is since then "the prince of this world." John 14: 30. Of Christ it is said that all nations should be blessed in him, (Gen. 22: 15-18), and in Dan. 7: 27 it is promised of God that his kingdom shall be everlasting, that "all dominions shall serve and obey him."

This world is one dominion. Gen. 1: 26; Micah 4: 8. All dominions would embrace the whole universe of God. This was in God's plan, as we see from Phil. 2: 10, 11, where it is said that at the name of Jesus every knee shall bow in heaven and earth, and that "every tongue should confess that Jesus Christ is Lord."

(Concluded next week.)

#### "WHO CAN KNOW IT?" JER. 17: 9.

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

It is a cause of astonishment as well as sadness to know that so many will come up to the time of the last great judgment, knowing next to nothing of their own hearts. They have never yielded to the gentle movings of God's Spirit, but in pride and self-confidence have walked apart from the dear Saviour, their entire lifetime. Such will never know the unspeakable joy of a soul forgiven and washed of its stains. "The heart is deceitful above all things," says God. How few there are who fully appreciate and rightly sense the force of this statement, and they will never discover how sadly true it is till they have reached a point in their history where the knowledge will only crush them with despair; but how blest and happy they will be who in time can sincerely pray with the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

#### "ONLY BELIEVE."

BY J. Q. FOY.  
(Battle Creek, Mich.)

If it is really true that "Satan trembles when he sees the weakest saint upon his knees," will not his sagacity lead him to "laugh in his sleeve" when he hears that same "weakest saint" talking doubtfully of his heavenly Father's power to save immediately (see Mark 1: 41, 42; 2: 9, 10) and eternally from sin? Not more, perhaps, that he thus renders himself an easy prey to his Santanic majesty, than because, by so doing, he is aiding him in his terrible work of misrepresenting Him whose very nature is love, whose power is infinite, and with whom "nothing is impossible;" and who in the infiniteness of his attributes has "laid help upon one who is mighty," having "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1: 20, 21. "According to your faith be it unto you." Matt. 9: 29.

When we talk of Satan's power, let us remember that he is but the finite creature, while God is the infinite Creator. There is no such thing as comparison between them.

## The Mission Field.

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

### NOTES OF EXPERIENCE FROM THE BAY ISLANDS.

JUNE 14 Mr. Hutchins and I took a trip to Bonacca, two of the brethren having come down for us in brother Haylock's sloop, the "Clyde," to go up and attend the quarterly meeting. We reached there Thursday evening, having been about twenty hours in making forty miles, meeting two or three calms, as many squalls, and a head-wind part of the way.

We found the new church building nearly completed, but the work not moving off very rapidly. The night after the Sabbath, Mr. Hutchins called a meeting of the brethren, and proposed to them that they all turn to, and try to put the church in order, so we could have the use of it the coming Sabbath. All seemed well pleased with the idea, promising to do all they could; so bright and early Sunday morning the work began. All worked with a will. About four o'clock Friday P. M., we put on the finishing touches, and when we stood back and surveyed the work, we were much pleased. One of the sisters has an organ which she loaned us, to use in the church while we were there.

The building is about completed except painting the outside, but they needed it so much for the Sabbath-school, that we thought best not to wait longer, as it is likely to be some little time before the paint can be secured, being obliged to send to New Orleans for it.

The following week being the one previous to the quarterly meeting, we had five early morning prayer and social meetings. This is the third quarterly meeting that we have enjoyed here, and each one has been preceded in this way. We had several afternoon meetings for the children, and they seemed to enjoy them very much. We trust the lessons will be of lasting good to some of them, at least. The last meeting we had with them Mr. Hutchins gave them a little temperance lecture from the charts, and although they are young, it was just what they needed.

After the morning service Sabbath, four more were baptized and united with the church, making the membership now twenty-seven. In the afternoon, after the social meeting, the ordinances of the Lord's house were celebrated, and it was a solemn time for all who were present. All were ready to praise God for his manifold blessings, and especially at this time, in giving us such a pleasant house of worship.

Tuesday evening, just before dark, we started again for Ruatan, intending by Friday evening to have the tent pitched at French Harbor, but providence did not permit. The breeze was very light all night, so we made but little progress, it taking us until nine o'clock next morning to make Port Royal harbor, where brother Rivers lives, a distance of twenty miles. We called in there for a short visit, and left about two o'clock. We had only nicely left the harbor, when a squall came up, and as the "Clyde" is an open boat, it gave us a good wetting. When that passed, it left us in a calm, but before we reached Oak Ridge, six miles below, I think we had a breeze from nearly every point of the compass. When we were about a mile past the harbor, we were left in another calm, and there seemed to be storms gathering on every side, with plenty of thunder, and as night was right upon us, we decided to go back and seek shelter in the harbor until morning. At this time of year we cannot depend much on the weather, and we did not care to be out all night in an open boat. Before we got ashore, it began to rain, and the wind blew very hard all night, and such a sea! The shore is lined with a reef, and it made a fearful noise as the waves broke over it. Just at daybreak, brother Haylock called us to

go, but by the time we were ready, the breeze was so heavy and such a sea rolling over the reef, that it was not safe to go out of the channel, it being very narrow, so we decided to wait a little while until it abated.

Both the wind and the sea continued to increase, until by nine o'clock it was something terrible. The majority of the people at this place do not live on the island proper, but on a point of land that runs out from it and on a small cay also. The tide rose much higher than usual, and the sea, when it came rolling in, looked as high as the tops of the houses. Neither did it keep within its bounds, but swept right over the point and the cay, sometimes three and four feet deep. The houses are all set up high on pillars, but the water would come up to the floors, and sometimes wash right through. The people all decided it was best to leave their houses and seek refuge in a boat that was anchored between the point and the island, in comparatively smooth water. Just as we were leaving the shore, the sea came in with such force that one large, new house was thrown off its pillars, leaving it so the sea washed through it, carrying in any amount of rocks and sand. In a little while, the new Baptist chapel also went off its base onto the ground; kitchens were thrown down, water tanks carried out to sea, chickens were drowned, and havoc made in general. None but those who have witnessed such a gale can imagine anything about the grandeur and the terribleness of it. Three large boats in harbor were all dragging their anchors at the same time, one going ashore before she stopped.

There were about thirty of us aboard the boat from nine o'clock until one, before it was thought best to go ashore; by that time the wind and sea had begun to abate a little. What I have related is what we witnessed with our own eyes, but in other places it seems to have been even more severe. At Bonacca a great deal of damage was done on some of the cays. Our people were fortunate, meeting with no losses to amount to anything. Our little church stood well through it all, for which we were thankful to Him who rules all things. The storm also extended to the mainland, and did much damage along the coast; some large buildings were blown down in Belize, and on the coast east of us several small boats were wrecked, and quite a number of lives lost. The old settlers here say it was the severest gale that ever visited these parts, and some, we hear, are accusing the Adventists of being the cause of it. On account of the gales and the drouth, the islands at the present time are in a destitute condition.

Friday morning the sea was calm enough, so we resumed our journey, although it had not forgotten its mad frolic of the day before. Early Monday morning we left Coxen Hole for French Harbor, where we pitched the tent for the first time in Honduras. We trust that with the blessing of God some good may be accomplished here.

We praise the Lord for his kind care over us, and for what he has done for his cause in this part of his vineyard. May he enlighten our understanding, that we may be able to discern the signs that are thickening around us, and be faithful in the work he has called us each to do, that we may be ready to meet him when he shall appear.

MRS. C. E. HUTCHINS.

Bay Islands, July 14.

### MELBOURNE AS A MISSION FIELD.

As a field for missionary work, Melbourne (Australia), when compared with many cities, presents an aspect that is inviting. The city with its suburbs covers a space of several miles. Although a town of recent date, it presents a permanent appearance. Its buildings are massive, its streets wide, and its general aspect denotes, in many respects, an energetic and active people. There is an air of freedom about its surroundings, unique in comparison with many cities of older

date, and the general contour of the people indicated a community in many respects unfettered by the restraints, associations, and customs which have stamped their impress so deeply upon many cities of the Old World.

Springing up as it did so far from the mother country, the resources of the people were fully exercised, and their success depended upon enterprise and energy; so that it is not surprising that freedom of thought, self-reliance, and independence are among the characteristics of its inhabitants. Education is provided for liberally by the government, and the people generally avail themselves of the common opportunities. Thus as a field for the truth, the way had been prepared under the superintending providence of God, and there is no doubt that Melbourne will be represented by many faithful adherents to the cause of God.

At present it marks the headquarters for our work in Australia. Its situation is in many respects central, so that the truth has extended from Melbourne to many parts of Victoria. As a seaport, the city is in communication with the principal ports of the world, India, China, and Japan being in the direct routes of trade; so that, in association with Sydney, the light of truth may find a home in these cities that will brighten foreign lands, and enlighten the islands of the sea.

Although the cause of truth is onward, and there is every reason to be thankful, still there is evidence that a much greater work must be done. Opposition at times is bitter, and educated minds fight under the banner of Satan, and there is need everywhere of men who are strong in the Lord and in the power of his might, whose abilities the Lord can use. May the Lord bless his people, and endow them with power.

Recent efforts among us have resulted in good. The Bible school, located in Prahran, has opened its second term with prospects highly encouraging to all. Our earnest desire is that many of the students may receive an education that will fit them to enter the homes of the people with the truths for our times, and thus reach a class that, we think, cannot otherwise be gained.

The school has been the means of strengthening the Prahran church, directing and supporting their missionary endeavors, and at present, under the direction of Elder Starr, an effort is being sustained that we hope will result in good. The central hall of the town has been secured for a series of lectures, and the students, in connection with the Prahran church, have combined their efforts in the movement, which we hope will be a success.

While we rejoice at the success of our mission, there being several hundred Sabbath-keepers in Melbourne alone, and have every reason to be thankful to God for the results of past efforts, the fact still confronts us that many thousands in our city have not had any fair opportunity of carefully weighing the reasons of our faith.

The awakening of Melbourne is yet future, and we feel thankful for any means under God that will be the cause of stirring the hearts of its people to a true realization of affairs.

Events would lead to the belief that well-directed public effort in many instances would place the truth favorably before the people; while a corps of Bible workers would meet with success in other directions, and high hopes are entertained that such will soon be the case. As a whole, the prospects are encouraging; for the fields are white unto the harvest.

UNSIGNED.

Melbourne, Australia.

— Christ nigh us! There is no life we should know so well as that life which it concerns us most of all to know, no personality to which we can come so close, as the greatest personality that ever appeared on earth.—Selected.

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## Special Mention.

### MESSAGES FROM THE SPIRIT WORLD.

For some time past there has been comparatively little agitation in the subject of Spiritualism, but lately it seems to be coming to the front again. One of the themes that is interesting the public now is whether or not Lincoln was a Spiritualist. Mrs. Nattie Colburn has just issued a book under the above heading, which is receiving quite frequent and complimentary notices. The position is taken that many of his most important decisions during the time of the war were made at the suggestion of spirits from the spirit world; and the *Minneapolis Tribune* says that if this can be proved true, it is "the profoundest revelation of modern times;" another critic states that if the authenticity of these assertions is assured, "Spiritualism will obtain a greater vogue than ever before."

But the most significant event in connection with Spiritualism, is the founding at Liberal, Wis., of the first Spiritualistic college on earth. Arrangements have been completed for a fine building where those desiring to be more fully initiated into the mysteries of the spirit world, can be accommodated. The prospectus states that "the object of this college is to teach the principles and practices of Spiritualism, or broadly stated, to establish a more amicable relation between the material and the spiritual world."

The world is ripe for just this thing. It is but another of the evidences that we are in the last days, and that the great deception is fast being prepared to ensnare the people.

W. E. CORNELL.

### THE CATHOLIC PARTY.

ONE of the most significant utterances of the year, is the advice given by Archbishop Ireland to Irishmen in the United States to maintain, so far as political parties are concerned, an attitude of independence. The effect of this will be actually to create a Catholic party, to which will be drawn, not only the Irish element of this country,—for they are largely Catholic,—but a large proportion of other foreigners, who are mainly Catholic, and which includes German, French, and Italians. With a Catholic party, which will hold the balance of power as between the two great political parties, we may look for an active interest to be taken by the hierarchy in future elections.

The fact that they not only have their fingers in the public treasury to the extent of one-half million dollars annually, in the way of Indian schools, and their unwillingness to relinquish it, shows clearly what they would do if they had control of the government. Couple this with their attempt at party organization, and the further fact that they are drilling armed men all over the country to such an extent that one State at least has passed laws to stop it, and the outlook for their peaceable appearance in politics is not very promising. There is an important reason for this action on the part of Rome.

When our fathers laid the foundation of this republic, they swung it far away from anything that savored of a union of Church and State. They had seen the evil effect of this in the Old World, and in the colonies, and fully understood what they were doing when they forever separated Church and State. And a hundred years of unparalleled prosperity has demonstrated the wisdom of their course. This has not been without effect upon other countries, and has resulted in an overthrow of priestly power in France, a republic, and a consequent toleration of all religions in Brazil, and an unmistakable tolerance in all Catholic strongholds in Europe. Let this thing go on, and the time will come when there will be no such thing as a priest-ridden country on the earth. The best way, then, to check this tendency would be to bring about a return to a condition of Church supremacy in the United States, and hence this effort to swing it back again on the part of the hierarchy. In this work the Catholic party is being aided by the Protestant churches, which are endeavoring to enforce an institution of the Catholic Church; to wit, the festival of Sunday, upon the people of the

United States. When the Protestant churches succeed, of which there seems to be almost a certainty now, they will find they have put the Catholic party into power, and will have to conform their lives and practices to the construction Catholics may put upon that law as to its observance.

That this is a fact, one need only point to the conduct of the Roman Church in the matter of using public money to educate Indians. When the so-called Protestant denominations found it was wrong to use public money for this purpose (and they never discovered this until they saw that the Catholic Church was getting as much as all the rest put together), they protested that it was wrong. They were coolly informed that if they thought it was wrong, to quit; the Catholic Church did not think it was wrong, and was not going to quit; and when they tried, they found her so deeply entrenched in the law that they could not make her quit.

And so it will be in this case. They will be used as a cat's-paw of the church to carry out its designs, and when they have accomplished the designs of the hierarchy, they will find the Catholic Church in the saddle, ready to ride, and to use the work done by Protestants for their own advantage.

R. W. ROBERSON.

### HOW IT IS DONE.

IN England we have two societies for the purpose of enforcing Sunday observance. One is "The Lord's Day Observance Society," and the other, "The Working-men's Lord's Day Rest Association." Both circulate a large amount of literature to show that Sunday is the Sabbath. Most of the writers follow the same line of thought. They first start out on the solid foundation of the institution of the Sabbath at creation, and then come down through the Bible, bringing forth an impregnable array of texts which refer to the *seventh* day; and all goes well until they reach the resurrection of Christ, when here they attempt to slide all this edifice onto the first day of the week, and make all they have said apply to Sunday. This Herculean task is impossible as a feat of logic; for it can only be performed in the way a conjurer performs a "pass," by sleight of hand (Eph. 4: 14); and the various ways which these gentlemen attempt it is of great interest.

First, here is a pamphlet, "The Lord's Day is the Sabbath," by Rev. J. Gretton, D.D., secretary of the first-named society. In it occurs this:—

"There remains but one other question. Can the Lord's day be the Sabbath day, when the one is the seventh, and the other the first day of the week? I reply, the Sabbath law is the separation of one day in seven unto the Lord,—one day after six and not the seventh day absolutely. There came a time when one day in history fell out, as not being; for therein the Lord of life lay dead in the tomb, and the next day—when he rose again, the Prince of life—became at once the seventh and first; and this day, thus unique and glorious, was actually the Sabbath."

Could any argument be more fanciful and unreal? How could a day fall out? Where did it fall to? A marvelous performance, surely, but it is surpassed by the Rev. Dr. Pope, in "The Christian Sabbath" (for same society). He says of Christ:—

"He kept the old day always and to the last. He went from its most sacred observance in Jericho straight to his cross. He left the old Sabbath in his sepulcher, but it rose again with him on the third day, now to be the first day of the week."

Such talk is sheer nonsense. How could a day perform in this manner? And yet this is presented by grave doctors of divinity as the best they have.

The other society publishes a pamphlet by Bishop Ryle. The bishop starts with the institution of the Sabbath, and comes steadily along the beaten track, through the giving of the manna and the law, down to Christ, and does beautifully till he comes to the "gap," and this is how he gets over it:—

"Undoubtedly the day was changed. It was made the first day of the week in memory of our Lord's resurrection, instead of the seventh. But I believe the apostles were divinely inspired to make that change, and at the same time wisely directed to make no public decree about it."

As an example of legerdemain, this last is a masterstroke. With one hand the bishop presents an unwarrantable assumption, and with the other he filches away all possibility of any one testing that assumption.

In another pamphlet put out by the same society,

the Rev. Eynon Davis tries his hand. Mr. Davis is a wise man. He simply says:—

"We find that with the change of dispensations, a change was also made in the world's day of rest. . . . The deliverance from sin through Christ was greater than the deliverance from Egypt through Moses, so the memorial day was shifted from the seventh day to the first day of the week—to our present Sabbath. The day is not at all important, so we need not stay to discuss the alteration."

So he hurries off to a less dangerous ground, carrying his reader with him. Yes, Mr. Davis is certainly a wise man. (See Prov. 17: 28.)

Now these are circulated as the best reasons that the best men in England can produce for "shifting" the commandment of God. If this is the wisdom, what must the foolishness be like? Well might Paul say, "Hath not God made foolish the wisdom of this world?" 1 Cor. 1: 18-27.

Belfast, Ireland.

FRANCIS HOPE.

### PROGRESS OF SUNDAY-CLOSING.

LAST week Omaha, Nebr., passed an ordinance prohibiting the opening of barber shops on Sunday. The bill, when it came before the council, evoked much discussion, but was carried when put to a vote. There is now in circulation in the city a petition asking the mayor to veto the bill; but it is stated that he will without doubt give the bill his signature.

Kansas City is fast gaining a reputation as a strict observer of Sunday. A few weeks since, the Supreme Court decided in favor of the ordinance that was passed, prohibiting shaving on Sunday within her corporate limits; and now the Retail Grocers' Association of the city has sent out to every retail grocer in the city a placard on which are these words: "This store will not be open for business on Sunday on and after Oct. 1." They are requested to post it in a conspicuous place, and see that it is put into effect, and any failure to comply with the request after the date named, will be prosecuted under the Sunday-closing ordinance of the city.

Sheriff Whitcomb, of Berrien Springs, Mich., has notified the butchers, the bakers and restaurants, candy and cigar stands, drug-stores and all other kinds of business, that henceforth they must close their doors on Sunday.

The Muncie, Ind., base-ball team are again in trouble. They were arrested a few weeks since for playing ball on Sunday, but to evade the law, they played ball last Sunday without an admission fee, but charged twenty-five cents for seats in the grand stand; and because of this, the Ministerial Association allege that the law was violated, and hence had them arrested.

At the last week's meeting of the Topeka, Kans., Ministerial Association, strong resolutions were passed against the "wholesale desecration of the Sabbath by Sunday excursions to the World's Fair and the National G. A. R. Encampment." One minister remarked that it looked bad to see those Christians who were the loudest in their protestations against the opening of the gates of the Exposition on Sunday, now being the first to take the Sunday train for that place.

W. E. CORNELL.

### ALUMINUM TO BE CHEAP.

DULUTH, AUG. 22.—The Patent Office authorities sent to this city a chemical expert on an application for a patent for a new process of obtaining aluminum from its oxide. The process includes chemical combinations heretofore supposed to be impossible, and on this ground the application for a patent was rejected, the method being termed unoperative. Three entirely satisfactory tests were made by the government chemist, and he has returned to Washington. A copy of his report to the Patent Office was received here to-day. After detailing the tests as made by himself, he says that the process is operative, that it appears to be almost perfect in its results in obtaining the entire aluminum value of the oxide.

The discoverer of this process and his Duluth associates say they can produce pure aluminum at a price considerably below that of any of the electrical processes, and cheaper, bulk for bulk, than copper. Experiments have been under way here, where the clay is rich in aluminum, for much over a year, looking to the perfection of the process. It was first discovered by a German chemist with friends in this city.—*Selected.*

# The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 3, 1893.

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## THE HEAVENLY THINGS.

Heb. 8:1-13.

VERSE 1: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens."

By the words, "the things which we have spoken," the apostle refers to what he had written in the previous portion of this epistle, contained in the first seven chapters. What he now introduces is the "sum" of his argument. This is the summing up of what he had just stated. And what is it?—It is that we, Christians, have such an High Priest. What kind of High Priest?—Why, that priest who was promised by the oath of God, a priest after the order of Melchisedec, about whom he had been instructing them. And who is this priest?—The Lord Jesus Christ, as previously set forth. And where is he?—At the right hand of the throne of the Majesty in the heavens. And what is his position and work while there? This the apostle describes in the next verse.

Verse 2: "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Paul here advances a step farther in his argument to introduce the place where Christ performs his ministry. He reveals the fact that there is a sanctuary in heaven, that Christ, while at the right hand of the throne of the Majesty there, is in that sanctuary, that he is its minister, and that that is the true tabernacle, pitched by the Lord, and not by man. How completely he answers every objection which might be raised by a Hebrew against Christianity. He shows that Christianity is only the enlarging, unfolding, and completion of the system which his Hebrew brethren had been following for 1500 years. Did the Jew insist that Christianity had no priesthood? Paul shows that it has a priest, after the order of Melchisedec, holy, immortal, and exalted higher than the heavens. Did the Jew affirm that Christianity had no tabernacle? He shows that it has, the true tabernacle, pitched by the hand of God, in the heavens. Did they say that it had no altar and sacrifice? Paul shows them that so far from that, it has the only true and effectual sacrifice, the offering of the Son of God himself. And the relation of these two systems he more fully explains in the verses that follow:—

Verse 3: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the pattern showed to thee in the mount."

Here the great and interesting fact is set forth which was the connecting link to unite the two dispensations. Moses, the leader of the Hebrew people, the mediator of the Jewish covenant, was directly instructed by the Lord in regard to the establishment of that whole economy. So the tabernacle that he made was according to the pattern showed to him. It was only a copy; the original was in heaven; and the priesthood ordained to serve in connection therewith, was not an independent priesthood, but one which served only unto the example and shadow of heavenly things, or to that which was afterward to be accomplished by a priest in heaven. Moses was a type of Christ as the mediator of the new covenant. The priests were types of Christ, as the great High Priest after the order of Melchisedec. The victims they offered were types of Christ, as the great sacrifice for the world; and the place where the earthly priests officiated, the tabernacle of Moses, was the type of the place where Christ ministers, the tabernacle in heaven, the great original,

which constituted the pattern, after which Moses was commanded to make the earthly building. That was pitched by man, made by the hands of the Israelites, but this was made without human hands; it was pitched by the Lord himself in heaven. And now Paul would have them understand that the time had come for the change, the transfer, from the earthly to the heavenly, from the old dispensation to the new, from the Levitical priesthood to that of Melchisedec, in the hands of Christ. The law had been changed; and the antitypical Priest had appeared from the tribe of Judah; the great Sacrifice for the world had now come, and had been offered; the work had been transferred to heaven, whither Christ had ascended; and there he ministers in the true tabernacle, which is the antitype of the earthly building.

He then shows that no part of the work of Christ, the true priest, could be performed on this earth; for there had been an order of priests ordained, namely, the Levitical priesthood, to do all that was to be done by the service of the priesthood on the earth. Therefore no part of Christ's work as priest was to be performed by him on the earth. He was not acting as priest while on the cross. He was then simply the victim in the hands of wicked men, giving his life an offering for sin. The expressions about his "offering up himself," "making an offering for sin," etc., refer only to his consent to die for man, giving himself a sacrifice for the world, and becoming "obedient unto death, even the death of the cross."

Verse 6: "But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

To minister in realities, as Christ does, is better than to minister in shadows, as the Jewish priests did. It is as much better, as the covenant of which Christ is the minister, is better than that under which the Levitical priests officiated. The apostle now introduces the new covenant, established upon better promises, which he discusses as he proceeds in his argument.

Verse 7: "For if that first covenant had been faultless, then should no place have been sought for the second: 8: For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10: For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12: For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

This "first covenant" was that which was made with Israel at the exode, as recorded in Exodus 19. In this the Lord took the initiative. Remembering his covenant with Abraham, that he would bring out his people from the house of bondage (Gen. 15: 13-16), he proposed to take them to himself, to be an husband unto them, and bring them out on eagles' wings. So, through Moses, he offered to bestow upon them certain blessings upon certain conditions. He promised to make them a peculiar treasure to himself, above all people, and a kingdom of priests, and a holy nation, if they would indeed obey his voice and keep his covenant. The people agreed to it; and further negotiations between God and the people were carried on through Moses with them, to chapter 24, where we find the record that the covenant was ratified with the blood of sacrifice. Verses 7 and 8. Moses was then called up into the mount to receive the tables of stone containing the conditions of the covenant on God's part. Verse 12. And here the ten commandments are by themselves called a "law."

But while Moses was in the mount, the people fell into grievous sin, transgressing the very conditions to which they had just subscribed. All did not fall into this sin, and none of them need to have done so. They contracted to do nothing that God had not provided grace to enable them to perform, if they would only have availed themselves of it. Moses rehearsing the history of that people forty years afterward, as recorded in Deut. 26:16-19, declares that God still stood to his part of the covenant, and that what he proposed to do was a "promise" on his part. This shows

that the arrangement was a regular covenant based on the mutual promises of the contracting parties. The promises were not all on one side. Had they been, it could not have been a covenant. Nehemiah also refers to the great transgression of Israel in the wilderness, and declares that God did not cast them off on that account. He says: "Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go. Thou gavest also thy good Spirit to instruct them, and withholdest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness," etc. With such provision for their guidance and support, they certainly need not have fallen into sin and transgression against God. Then Nehemiah goes on to say that the Lord gave them kingdoms and nations, and brought them into the land concerning which he had promised their fathers, and made their children as the stars of heaven for multitude. The blessings of the covenant still continued open to them, but they never complied so fully with the conditions as to secure in their completeness the blessings promised under that arrangement. The nearest they came to it was probably under the reigns of David and Solomon.

But the new covenant, Paul says, is founded upon better promises. What were these? The promises that pertain not to temporal things, merely, but to spiritual and eternal things; for let it be borne in mind that the covenant with Abraham looked in two directions, and involved two kinds of blessings: first, blessings upon his literal descendants in the land of Canaan, in this life; and, secondly, spiritual blessings upon all nations through his seed, which is Christ, reaching its complete fulfilment in the world to come. To carry out the first, or preliminary arrangement, the old covenant, made at Horeb, was necessary; to carry out the second, the blessing upon all nations, the new covenant, made by Christ, was necessary.

This new covenant did not exist before it was thus made. When the Lord said (Jer. 31:31), "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah," he referred to something that was to be done in the future, to a covenant that would not exist till it was thus made. The new covenant was not the Abrahamic covenant, but a covenant necessary to be made to carry out the promises of the Abrahamic covenant. Christ was the seed to whom the promise was made. Gal. 3:19. This covenant contains provisions by which sin is taken away in fact. Its blood speaketh better things than that of Abel. It reaches over into the redeemed state, beyond the time when the sins and iniquities of God's people are to be blotted out; for they are to be remembered no more forever. And this state of things once reached is to be everlasting. The blood of Christ is therefore the blood of the everlasting covenant.

This is a covenant in the proper sense of that term, a mutual agreement founded upon mutual promises. We, on our part, covenant to do the will of the Father (Matt. 7:21), to keep the commandments (Matt. 19:17), to take Christ's yoke upon us, and bear his burden (Matt. 11:28-30), and to deny self and follow him. Matt. 16:24. And he covenants on his part to receive us (John 5:37), to write his law in our hearts (Heb. 8:10), to be our God (*id.*), to make us a chosen generation, a royal priesthood, an holy nation, and a peculiar people (1 Peter 2:9), to be unto us wisdom, and righteousness, and sanctification, and redemption (1 Cor. 1:30), and that we shall sit with him at last upon his own throne. Rev. 3:21. In that blessed and eternal state they will not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all will then know him from the least to the greatest.

The word "faultless," as applied in the old cov-

enant, in Heb. 8:7, means simply that it was not adequate to secure the end in view. Read the first clause of verse 8, as follows: "For intimating his dissatisfaction, he saith to them," etc. This is the construction some place upon it whose views are



covenant, contracting on one side, covenant, transgression, that God

He says: "I will make a new covenant with them, not according to the covenant made at first. And the apostle would now have them understand that that covenant was made with them through Christ, and was the fulfilment of that prophecy."

Verse 13: "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

Thus the old covenant continued till Christ brought in the new, as he says in chapter 10:9, "He taketh away the first, that he may establish the second."

#### SIN AND ITS REMEDY.

EVERY one who will seriously consider his past life must be aware of the fact that he has committed many grievous sins against God; that the days when he has done his best have not been free from sin, and that his whole life, even in its would-be service for God, has been so marred by selfishness, that it cannot be acceptable in the sight of a just and holy God. An intuitive perception of the terrible nature of sin, and the necessity of some means for its removal, has been and is now still felt by the people of those nations, who ages in the past strayed away from God, and who by their own imaginations and inventions have built up the false systems of religion which are so prevalent in the world. The heathen, groping in midnight darkness, recognizes the fact of his sinful condition and the need of something outside and beyond himself as a means of purification, and he resorts to various means for the purification of himself. He goes on long pilgrimages to bathe in streams that are reputed to be holy; he visits shrines and particular places for devotion, which are supposed to be more favorable places than others for the propitiation of the deity, and torments himself in various ways to appease the wrath of God, which he feels he has incurred by his acts of wrong doing. He has but a vague, distorted sense of God's requirements, and would be unable to express himself in regard to his condition as clearly as those whose acquaintance with the perfect law of God, gives them a better understanding of their defective characters; but he does know that his conduct is not pleasing to God, and he longs for some way that these sins may be removed, and his life made pure in God's sight.

Those who have the word of God, which reveals as in a glass, their true condition, laying bare with unsparring faithfulness the sins which they know exist in their own hearts, which describes the holiness and purity of the Creator and rightful Judge of all the earth, and which declares their accountability to him and the fact that he will "judge the world in righteousness," the assurance of which is given in the death and resurrection of Jesus Christ, (Acts 17:31),—those who have this means of a knowledge of sin, may know the magnitude and grievous character of their sinfulness, and the just retribution that God will render to them,—know by the commandment the exceeding sinfulness of sin, and that in anything that they can possibly do there is no hope for justification. David was sensible of this when he prayed, "And euter not into judgment with thy servant: for in thy sight shall no man living be justified." Ps. 143:2, 3. The patriarch Job realized this when he said, "I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand." Job 9:2, 3. There is no man, no one, whose life, if weighed in an even balance, in respect to morality and virtue, but what would be a failure. This is true of high and low, rich and poor, free and bond. "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Ps. 62:9.

Those who know nothing of the word of God and the plan of salvation, know no way by which the sense of guilt can be removed from them. The various systems of heathenism provide no means of expiation other than man himself can make, which must be forever unsatisfactory; for how can a man

who knows himself to be nothing but sin, make expiation for himself? He has no righteousness for either past or present unrighteousness. He is helpless, and unable to extricate himself from his terrible condition. This shows that in order for man to be saved, there must be made for him a manifestation of power equal to the greatest, a life of perfect righteousness to take the place of his unrighteousness, and in this life a divine power, which entering into his life and transforming it, shall enable him to conform his life so that it shall agree with what he knows to be good, and what the law of God demands. This is precisely what is given to mankind in Jesus Christ. He is a manifestation of divine power for man's salvation. The gospel of Jesus Christ "is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith." Rom. 1:16, 17. What we have not done and cannot do, Jesus does for us, both for past and present.

"For he [God] hath made him [Christ] to be sin [suffer for our sins] for us, . . . that we might be made the righteousness of God in him." 2 Cor. 5:21. He takes upon himself the curse of our sins, bearing them upon the cross, and gives us in their place his righteousness, really his righteous character. In his abundant fulness he is able to supply all our need. He is "made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. By his work for us and his work in us, the righteous demands of the law are fully met. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:3, 4. The law cannot save, because of the weakness of humanity which fails to keep its holy precepts. Law cannot justify violations of itself, nor give strength for future obedience. But thanks be to God, what the law cannot do, Jesus Christ can do. He can both pardon and justify us for all the misdeeds of our past lives. His righteousness fully covers all our unrighteousness, removing from us the sense of guilt. "There is therefore now [when we accept Jesus Christ as our Saviour] no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. The condemnation of the law is removed, and resting in the love and smiles of a sin-pardoning and justifying Saviour, we "delight in the law of God after the inward man."

Not only does he pardon our past offenses, but he gives strength for future duty. If we will let him, he has promised to take up his abode in our hearts; and as he overcame Satan in his own person, so he will overcome him in the person of every one who fully believes and trusts in him. Shall we not welcome him who will do so much for us, allowing him fully to direct our actions, and bring "every thought into captivity to the obedience of Christ"? Thus our righteousness is all of Jesus Christ. It begins in faith, and is maintained by faith. Faith grasps it, faith appropriates it, and faith holds it. The just shall live by faith. And this perfect righteousness of Jesus Christ is just what the law requires. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:21, 22.

A witness must tell the truth, and if the righteousness which we receive by faith of Jesus Christ is not in harmony with the law of God, which is the truth, it will not stand the test, and therefore it is not the righteousness of Christ, for his righteousness is in harmony with the law in every particular. Only by faith can we keep the commandments of God. There is, therefore, a wonderful fitness in the words of prophecy, which describing the last warning message the world will ever hear,—the message which is followed by the coming of One upon the white cloud to reap the harvest of the earth, and the people who are prepared to stand in that day,—says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. This company, developed under this message, are freed from sin. Christ provided the

remedy, righteousness, and by faith they have made it theirs. In this faith, which brings the ever-living, justifying, and law-keeping Christ into the heart and life of those who believe, may we abide, until the day of deliverance when the faithful shall stand upon Mount Zion. M. E. K.

#### CHRIST THE ANGEL OF HIS PRESENCE, THE MESSENGER OF THE COVENANT.

Is Christ ever called an angel? There are various instances in the Old Testament especially, where it is said an angel appeared to some of the ancient worthies, yet in the immediate connection we are constrained by the record to believe it was the Son of God. For example, when Hagar fled from Sarah her mistress, "the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude." The "angel" also immediately foretells the birth of Ishmael, and the substance of his whole career. Gen. 16:11. Could an ordinary angel do this, and would he promise to multiply her descendants, and has an angel power to do such a thing? Hagar at least did not so believe; for she said of this being, "Thou God seest me."

So also when Hagar and Ishmael were sent into the wilderness, away from Isaac, after the former had mocked at the son of promise, and the fugitives were in great need of water, the record says, "And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. . . . And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad," etc. Gen. 21:9-21. Here a divine being overseeing the welfare of this son of Abraham, seems to be at one time called God, and at another time an angel.

In the remarkable struggle Jacob passed through when his name was changed to Israel, all night long, when in the darkness he struggled with an unknown foe till day-break, when his thigh was unjointed, and he clung to the mighty One, and gained the victory, the record says, "There wrestled a man with him until the breaking of the day." The prophet Hosea, writing of the same encounter, says, "Yea, he had power over the angel, and prevailed," while Jacob himself declares, after the contest was over, "I have seen God face to face, and my life is preserved." Hosea 12:4; Gen. 32:24-32.

In a previous article the effort has been made to show that Jacob was right and that this personage was Christ himself. It is evident that the language of appearances is often thus used in the Scriptures, as in the case of the interview with Abraham in Genesis 18, where it is said, "Three men stood by him," yet one of them is called the Lord in the same connection, and the other two, "angels."

So of the interview at the burning bush: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." But that same Being spoke to Moses out of the midst of the bush, and called himself "the God of Abraham, the God of Isaac, and the God of Jacob," and declares himself to be the great "I AM." Stephen also calls this being an angel, and also the Lord, when rehearsing these circumstances. Ex. 3:2-19; Acts 7:30. So also that Being that was in the cloudy pillar, and that superintended the whole training and direction of the children of Israel in their wanderings, is called an angel. Ex. 14:19; 23:20-23. And many other instances might be cited.

But if St. Paul ever made any point plain, he has in the first and second chapters of Hebrews shown the infinite exaltation of the Son of God above the nature and station of the angels. The latter are all ministering spirits, employed in ministering to the heirs of salvation; while of his Son, God saith, "Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed

thee with the oil of gladness above thy fellows." It was the Son who laid the foundation of the earth, and created all things, and the heavens are the work of his hands. Heaven and earth shall pass away, but he will endure ever the same, and his years never fail. How, then, can he be ever called an angel?

The original words from the Hebrew and the Greek from which "angel" is translated, means a messenger, one sent, an agent. (See Greenfield's Lexicon and Young's Concordance.) The heavenly beings, employed by God to go on errands of love to his creatures, are called angels, doubtless because of this fact. But the original term is employed in quite a number of instances when speaking of men, as any one can see by consulting an "Englishman's Greek Concordance." For example, Matt. 11:10; Mark 1:2; Luke 7:24, 27; 9:52; 2 Cor. 12:7; James 2:25; the Greek term is translated "messenger," or "messengers," referring to men. The angels of the seven churches in the first chapters of Revelation undoubtedly refer to the office or elders of these churches,—men and not heavenly beings, because they were the ones actively in charge, doing errands of importance for the church, and giving messages of love to their members. It will be seen, therefore, that the original term has some latitude of meaning, and is not absolutely confined to the heavenly beings who ordinarily minister to God's people. In view of this fact, when the Son of God from the "bosom of the Father" goes forth to declare him to mortals on earth, as his Revealer, Interpreter, and Divine Agent and Representation, leaving the "abode of light" which "no man can approach unto," appearing not in his glorious form as when in the Father's presence, but rather as an angel or man, is there anything inconsistent in his being called by this term? When clothed in flesh, he was called man, and thought to be such. When in angelic form, he has undoubtedly been called an angel till his true nature was detected, as by Abraham, Hagar, Jacob, and Moses.

In the very nature of his mission and work, having charge of the plan of salvation,—yes, and creation,—he was the messenger and agent of the Father. Though immensely higher in nature and position than the ordinary angel, he was constantly acting in this capacity. He declares himself that he did not come to do his own will, but that of Him who sent him. He recognized his Father as supreme, saying, "My Father is greater than I." He was the great archangel, Michael himself.

Young gives the meaning of "archangel" as "chief messenger." And what a peculiar significance this title has when applied to the Son of God! If the ordinary angels are messengers, how much superior in every way as such is Emmanuel! His mission is infinitely more important than theirs can be. He is as the title implies, commander over all the angels. They worship him and so should all God's creatures.

It may be in place at this point to present some of the evidences that Michael the archangel is none other than Christ our Saviour. 1. He is the "chief messenger" or commander over all the angelic host. 2. He was Daniel's "prince." 3. He was "the first" of the chief princes. 4. He is "the great Prince who standeth for the children of thy people" in the time of trouble. 5. He was the one sent to raise Moses from the dead, who contended with the Devil, who sought to hinder his triumphing over the prince of evil angels. 6. He stands at the head of the whole angelic host, when it is arrayed against Satan and his host. 7. When Christ descends from heaven with a shout, it is the voice of the archangel which raises the dead, and makes the living saints immortal in the twinkling of the eye. (See Dan. 10:13, margin, 21; 12:1; Jude 4; Rev. 12:7; 1 Thess. 4:16; 1 Cor. 15:52.) That this being could be any other than the Son of God, who could believe? There is evidently but one archangel. The host of heavenly messengers have not two separate commanders, it being always understood that the Father and the Son are one in purpose and counsel, the latter being the chosen one to represent the former in all things relating to the plan of salvation.

An interesting circumstance will at this point be likely to occur to the reader, if he be a careful Bible

student. When Joshua had assumed command of the hosts of Israel after Moses's death, they had crossed the Jordan and confronted Jericho, a strong walled city, and were about to enter upon the work of utterly subduing and destroying the corrupt, wicked hosts of the Canaanites. It was a crisis in their history.

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or our adversaries? and he said, Nay; but as captain [prince, margin] of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Josh. 5:13-15.

It will be seen at a glance that this was none other than he who appeared in the bush to Moses. He was an object of worship. The ground was made holy by his presence. He was a "prince," the commander of all the heavenly host, Michael, the archangel, the one who was with Moses in the pillar of cloud, and went with them in all their wanderings, and yet was with them directing how Jericho was to be taken. It was Christ our Lord, that angel in whom was God's name. "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Ex. 23:20, 21.

Is the name of God in any created being, whether man or angel, in the sense of this text? Has any angel a right to be called Elohim, Jehovah, or the great I AM? Has any angel anything to do with the transgressions of God's people, so far as pardoning or not pardoning them? They may register them in the books of God's remembrance, but nothing more, unless sent by God to inflict punishment. It was this being who was to keep them "in the way and to bring them unto the land of Canaan." And we see the captain of the Lord's host doing this. It was our Lord and Saviour who did this, and no created being.

There seems to be a difficulty in this scripture, which long perplexed the writer in making this application. Were it God the Father speaking to Moses, there would be no difficulty in understanding this angel to be Christ. But if Christ was the personage who communicated with Moses in all these recorded instances, how could he say, "I send an angel," if that one was himself? We see but one way to answer this query fairly. Christ appears in two phases, or characters,—as specially representing God, speaking as the Deity, appearing in glory, vested with all authority as the fulness of the Godhead bodily. In this vale he appeared in those glorious manifestations as God of Israel. But at other times he divested himself of this glorious appearance, and showed himself in various forms, as a man to Joshua, or as an angel in many cases; while as God, speaking to Moses, he promises that an angel in whom is God's name—that glorious name ever to be adored—shall constantly guide them in all their wanderings. In other words, he himself should go with them. "That Rock that went with them was Christ."

Does not this view of the text obviate all difficulty? "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Mal. 3:1.

Space forbids the full examination of this important scripture. It is noticed simply for the consideration of the title here used—"the messenger of the covenant." That this is Christ himself we cannot doubt. 1. This is a scene in the closing work of our great High Priest in the heavenly temple above. 2. His name is THE LORD, the Lord whom we seek, our Saviour himself, the one in whom all his people will delight. 3. The connection shows this is just at the beginning of the great judgment work, preparatory to his second coming, the peculiar cleansing of his people so they will be without spot or wrinkle, or any such thing. 4. He is the messenger, i. e., the angel of the covenant, the Word, the Interpreter, or Representation of God, in the making of every covenant between the Father and God's people. He was with Abraham, Isaac, and Jacob, as we have seen; with

Noah also, when covenants were made with them. He it was on Mount Sinai who met Moses in the making of the old covenant. He also consummated the new covenant, ratifying it with his own blood. "This cup is the new testament [covenant] in my blood, which is shed for you." Luke 22:20. He has ever special charge of all the plan of salvation. He is "the angel of his presence."

"I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?" Isa. 63:7-11.

Here we see the relation of the Father and the Son beautifully set forth, as illustrated in the dealings of God with his ancient people. The Father is deeply interested in the welfare of his children. "The angel of his presence" saves them, not the angels of his presence, but one specially commissioned to represent them. "In his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Such language brings forcibly to view the work of our blessed Lord and Master. He appears in various forms, but ever with one object—to save and bless his people. O the infinite love of the Father and the Son! Who can refuse or ignore it?

G. I. B.

#### IN THE LAST DAYS PERILOUS TIMES SHALL COME.

WE are living in the time when we know what the words of Paul in 2 Tim. 3:1-5 mean. We know, because these are the last days, and we can see in the events and circumstances about us on every hand the literal fulfilment of the prediction. We obtain an understanding of the nature of the perils here spoken of from the character of these times. The apostle says, "In the last days perilous times shall come. For [because] men shall be lovers of their own selves." The prevailing element in society at the time spoken of will be selfishness. But will selfishness produce peril? And if it will, what will be the nature of those perils?

It is true that in the prevalence of crime, of storms, and calamities, with which the very air is laden, there is peril to life and property; but these are not, we apprehend, the perils of which we are warned in this case. Nor are these the most to be dreaded of any perils. The most important circumstance that occurs in this life are those that affect our relations to God. The taking away of life or of money are nothing compared to what it is to be robbed of eternal life and the blessing of God. And therefore it is far more perilous to be living in a time when the tendency of human thought and purposes are away from God and toward self-gratification, in a special degree, than it is to live in a den of robbers or in the midst of a cyclone. In one instance this life will be in peril; in the other, eternal interests are in jeopardy, and to forfeit them one has but to yield to the seductive influences which prevail in society about him, and which are everywhere popular, and to the natural mind very pleasing. It is true that in these days we are exposed to both these aspects of peril, but it is of the greatest of these that the apostle warns us here.

Selfishness leads to the indulgence of every sin in the catalogue here given. Indeed, it leads men to the commission of every sin and crime. It makes men covetous, boasters, proud, blasphemers, truce-breakers, false accusers, incontinent, fierce; it leads them to love pleasure more than God, even though they may have the form of godliness. To be thrown under the influence of such people is a deadly peril, and to drink in of that spirit is sure death spiritually and eternally.

And yet it requires that we but open our eyes, and behold, we are living in the midst of a generation that is steeped in this deadly thing. Are we not in peril, then? There is nothing but the saving power of God's grace that can keep any man or woman in this trying time. And the most dan-



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gerous feature of the whole situation is that there is such a deceptive, pleasant sensation that goes with it that thousands care not for the peril; they refuse to be warned or entreated.

It will be seen that a large proportion of the sins enumerated in the scripture alluded to, arise directly from covetousness. This sin is placed at the head of the list, because of its primary gravity. It engenders almost every evil in the whole list of sins. As Paul says in another place, the love of money, which is covetousness, is the "root of all evil." And it is probably true that there is no natural impulse or passion so universal and so strong as that of covetousness. Now we believe that God in his wisdom and goodness has provided a truth that will counteract this, as well as every other prevailing form of evil. What virtue is it that stands opposite to the sin of covetousness? We answer, it is benevolence. Benevolence is an antidote to the evils of covetousness, and hence is one of the most important graces to possess in this time.

If some dreadful malady was sweeping through the country, and there was one remedy that was sure and complete, it would be deemed indispensable to every person. It is so. Covetousness, selfishness, is abroad in the world, and thousands, yea, tens of thousands and millions are going to ruin under its power; there is a remedy provided by the hand of infinite wisdom and love. It is the privilege of denying self and bestowing our money and our goods upon the cause of God and suffering humanity. It is true that most people prefer the disease to the remedy; but our eyes have been opened, and it is not the part of wisdom for us to be deceived by this illusive pleasure of money getting, and money keeping. And we have the privilege of using the means we may obtain for the noblest of purposes, for the glory of God, and for the salvation of our fellow-men, thus transferring our treasure to the eternal world, where, through a ceaseless eternity, we may see in the beauty and happiness of those whom we have helped, its golden fruits.

Apparently there are before us trying times, that will test every man's faith of what sort it is. Those who are inclined to do so will see in the present outlook a reason for holding more tightly to their means, and others will see the necessity of getting their money beyond the reach of failing banks and tumbling shares. This state of things which now threatens our country and the entire world, to a greater or less extent, will increase the peril to which the selfish and worldly-minded are exposed. But God designs that it shall be a means of grace to his people. By it he would teach the uncertainty of the things of this world. And then at the same time he presents the wants of his cause. And to our minds it is not a little significant that just at this time, when there appears to be a crisis in financial matters at hand, the demands of the cause of God upon us are more and greater than ever before.

Certainly there is no mistake on the Lord's part in having it this way. It means that he would direct our attention to his cause and to the danger of covetousness all around us. Now the question is, How shall we regard the present juncture, and how shall we relate ourselves to the present situation? Will we say, Well, times are very hard, and are likely to be harder, and I will hold back and not give my money. I may need it in my business or for my own support? or shall we realize the fact so often illustrated, that there is no place in the world so safe as the bank of heaven, and hasten to get our means in there? Shall we remember that the institutions that God has established, and his cause are the safest places in which we can deposit our substance? and shall we by a mighty effort shake off the deception of self-love and covetousness, and arouse to the warning that is given us in these things? We speak plainly, and would to God we could speak with force to the heart of every one among us who is in danger upon this point, and there are hundreds of them. The cause of God will succeed when everything else goes to destruction. These are those who hold securities in worldly institutions, who would do well to exchange them for stock in this work. Now the opportunity is presented and urged upon you; will you not improve it?

There is, as we have said, great need for money, and yet the thought would suggest itself to many minds that on account of these close times we should slacken our hands. But this is not God's design in bringing this state of things about. He designs to emphasize the warning of the apostle, and to try the faith of his people, and does not leave us in uncertainty as to our duty; for he places the wants of his cause before us so urgently that we need not err.

There never was a time when the work of the Lord was in more need of funds to carry it forward. Everywhere the fields are white, ready for the harvest. From every land comes the Macedonian call, "Come over and help us." And again, everything goes to indicate that our time to work is very short. The time of trouble is here, and the difficulties and perplexities that we see on every hand are only a beginning of what will come. The liberty that has been such a blessing in the United States, is gone, and instead, we see the wicked hand of persecution raised against those who keep the commandments of God and the faith of Jesus. This is only what we have been looking for, and is a most certain indication of what is before us. Surely this is no time to hold onto our earthly treasures. But all these things are intended to serve as a warning to us, that we shall not walk in the way of this people; and just at the time when selfishness and covetousness are manifested to their greatest degree, God's people will show forth the opposite characteristic, true benevolence; just at the time when the wicked will be hoarding up their earthly treasures, the people waiting for God's coming and kingdom, will be heeding the injunction of the Saviour to sell and give alms.

Now money is needed for the cause of God, and must be forthcoming, or else the work of the Lord will be hindered. It is to us the highest privilege to contribute to the work of the Lord in the face of apparent difficulties, and we, instead of lessening our benevolence because money matters may not be as favorable as usual, should seek all the more to do our utmost, and contribute the more liberally, that the work of God be not in any way hindered. This is the only consistent course we can take at such a time as this; for by so doing we show that while in the world, we are not of the world. These are perilous times, but this is so because of the tendency to give way to the selfish, covetous, money-loving spirit of the age. We can escape these perils only by heeding the counsel of God, and acting upon the instruction given for this time. That the situation will be more favorable, we cannot expect, but on the other hand, we may rather expect an increase of perplexity.

We are often reminded of the statement of sister White to the effect that we should have to perform under unfavorable circumstances that which we neglected to do when the circumstances were comparatively favorable. But if we will move forward by faith in God, even when it looks dark, and the surroundings are unfavorable, the blessing of God may change the circumstances, so that they will become more favorable than we would expect them to be.

It is amid the perils of these last days that the people of God are to be tested and tried, even as gold and silver. Their character must be developed and strengthened on every point. And it will be a question of the utmost importance whether we will be faithful to the counsel of God, and thus escape the evil, or whether we will follow the tendency of the age, the inclination of our carnal hearts, and the spirit of the world around us. God help us to be wise unto salvation, and thus escape the perils that will plunge the world into perdition. We now need the heavenly anointing, that we may discern the time, "that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Our time to work is fast closing, therefore to be holding back now would be to increase the peril of our souls. These are some of the perils of this time. May you, dear reader, be enabled to escape all these, and hear the blessed plaudit, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

O. A. O.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

### CHRIST PRAYS FOR YOU.

BY N. W. VINCENT.  
(Attamont, Kans.)

God's only Son who wept and died  
For Adam's sinful race  
Is with his Father glorified  
In heaven's most holy place.

In God's great temple, bright and fair,  
With lovely angels near,  
Christ breathes the tender, earnest prayer  
Which God will always hear.

He prays for you, my brother dear,—  
To him our life we owe,—  
That, saved from Satan, sin, and fear,  
You may his fulness know.

He prays for you, dear sinner, too,—  
His Father hears him pray,—  
That you may prove his gospel true;  
O come to him to-day.

Repent; O hear his loving voice!  
Confess to God your sin;  
Make God's dear Son your saving choice,  
In Christ salvation win.

### PROVINCE OF QUEBEC.

BOYNTON.—We took down our tent here Sept. 6. The nights were so cold we thought it best to continue the meetings in a school-house which was kindly offered us free; and Sabbath, Sept. 9, our people came in from Dixville, Way's Mills, Ayer's Flat, and Fitch Bay, and we had a most excellent meeting. The Spirit of God was with us in a marked manner, hearts were melted to tenderness, and as the new converts gave us a sketch of their experience in accepting the truth, tears freely flowed. We all felt that it was good to be there. On Sunday a large number of people were present to witness the baptism of three young converts who had just embraced the third angel's message, and in the evening two more took their stand to obey God. In God we trust, and it is by his word that victory has been given. We will praise him for it.  
J. B. GOODRICH,  
Sept. 11. H. E. RICKARD.

SMITH'S MILLS.—I began meeting in Victoria school-house, Sept. 12, with a very good attendance. The Lord has helped in speaking his word, and some seem interested. I still meet with them at Boynton every Sabbath, at 2 P. M., and Sunday at 10:30 A. M.

Brother Rickard has gone to Buckingham to visit brethren and sisters in that vicinity.  
Sept. 18. J. B. GOODRICH.

### MAINE.

FALMOUTH AND CLIFF ISLAND.—Brother C. W. Keniston and myself began a series of meetings at Falmouth, June 22, and continued them till Aug. 20. The interest was good from first to last, and the attendance quite fair. The Lord blessed, and we left nine or ten keeping the Sabbath, and all of these, with the exception of three, have lately begun the observance of the Lord's day. We were successful in organizing a Sabbath-school, with a membership of twenty-one. The proper officers were chosen, and a club of the *Instructor* was ordered, also one of the *Little Friend*. We left many friends in and around Falmouth, who are almost persuaded to take a stand with us, and we have hopes that at least some of them will yet decide to walk in the light, as God is in the light.

We scattered thousands of pages of reading-matter, and eternity alone will reveal the result. We received in donations nearly \$45. The ministers became somewhat alarmed, and tried to ease the consciences of their members by telling them that it made no difference which day they kept, so they did not keep Saturday—as that is "Jewish"—or work on Sunday. Many saw the flimsiness of such arguments, and denounced them as dishonest.

I spent Aug. 22-28 with the church on Cliff Island. Here the Lord blessed, and we enjoyed some excellent meetings; all who attended seemed greatly encouraged, and we cannot but believe that much good will result therefrom.

Sept. 1-10 I was at the camp-meeting at Bath, and I can testify with others that the Lord blessed, and we had a glorious meeting. Personally, I enjoyed it very much, and I feel to take new courage, and go forward in the Master's work, and in

his strength and wisdom to labor as never before. The Conference Committee decided to have me hold quarterly meeting for the next five weeks with the following churches: South Norridgewock, Sept. 30 to Oct. 1; East Washburn, Oct. 7, 8; Blaine, Oct. 14, 15.

We hope to see a good representation of our brethren and sisters at these different churches, as we expect the Lord will greatly bless his people. May God prosper us all and help us to sense the times in which we live. M. G. HUFFMAN.

Sept. 18.

#### INDIANA.

In company with Elder A. W. Bartlett, as equal laborer in preaching, etc., and brother W. H. Anderson as tent master, I have labored all summer in tent work in the city of Indianapolis. Our association in the work has been pleasant. The Lord abundantly blessed the effort to our good and to the good of those who attended. The church now numbers 118, twenty-three having united in fellowship this summer. Others are standing in obedience, who have not yet united with the church. Those who accepted the truth are persons of influence. One was an engineer on the Big Four R. R., who gave up his engine to obey God, but was retained as switch engineer in the city. We have endeavored not to bring them in by personal influence, but let the Lord work on the hearts by his Spirit, so those who took their stand with us seemed to be thoroughly converted.

We are happy to render all the praise to the Lord. The city papers, especially the *News*, favored us with many notices of our meetings. The influence of the meetings was felt all over the city. We have calls for tent work, and lots offered us, in the southeastern part of the city and in West Indianapolis. This is the first report we have made of the meeting, but we are glad that to the praise of the Lord we can report a successful effort. We are happy to note the progress of the cause all over the field. To His name be all the praise!

VICTOR THOMPSON.

#### GEORGIA.

LIBERTY.—After remaining at the place last reported for about five weeks, where a few accepted the truth, I moved to this place Sept. 5. I had preached here several times during my stay at the former place, and there seemed to be quite an interest to hear; but excessive rains a large portion of the time since coming here, have prevented much of an attendance. This is a country place five miles from Gainesville, with a large union church free for all, which we are using instead of pitching our tent, as we were invited to come and occupy it. Have now been here nearly two weeks. Sickness in Elder Owen's family has prevented his being with me much in this meeting. Brother Whitford has gone to Florida, and we miss him very much. Brother Owen's family is now about recovered, which will enable him to be with me more from this on.

The work at Gainesville continues to grow. A new one occasionally comes in still from the influence of the meetings there the past spring and summer. One of these was added to the church last Sabbath. Another baptism is appointed for next week, when three or four others will be baptized. The church building is now in process of erection, which greatly rejoices the hearts of the believers here who have been struggling to get it up, though they know they have a considerable burden to carry to get it paid for. But they are walking out by faith. Brethren and sisters everywhere, pray for the work here.

Sept. 18.

W. A. McCUTCHEN.

#### VIRGINIA.

BASIC CITY.—We came to this city, pitched our tent, and began meeting Aug. 18. The first night we had a very good audience; and after we began to bring before them the precious truth for this time, their curiosity turned to an interest in the solemn message which is increasing. Two have told me they are going to unite with us. There are two or three other families that are deeply interested, and we expect they will accept the truth before we leave. One man is a licensed preacher in the Northern Methodist Church. He says he takes the whole Bible, and believes that the seventh day is the Sabbath, and accepts our position on the state of the dead. He asked for all the texts on the Sabbath question, the state of the dead, and the destruction of the wicked.

When we came to this place, we pitched our tent in the bottom near the South River; and when the storm, that caused so much damage on the Atlantic coast, reached us, we lowered our large tent to the ground, to keep it from being torn in pieces. It kept raining, and the river began to rise, and our tent and bedding got so wet that we

carried our bed and trunks to a house back on the rise, and in about three hours the river was all over the fields and our tents, and surrounded the house that we went to; but the water ceased rising about twelve o'clock that night, so by ten o'clock the next day the water had abated, and we could get to our tent, which was all covered with mud and sand.

A lot of men from the C. & O. Car Works came and helped us lift it out of the mud. As the ground was not in a condition to stay there with the tent to hold services, we obtained the use of a large new store that was empty, free of charge, washed the lumber, seated the store, and began meetings, which we will continue for some time. Our tent is down, and ready to store away for the winter. We can see the hand of God in all this, for we are now in the center of the city, and have a good class of people to attend our meetings. Brother R. W. Gardner has shown that he has the love for the truth. He is letting his light shine among the people. His wife has been very kind to us by preparing our food, etc. We are of good courage in the work, and by the help of God will press the battle. We desire the prayers of our brethren for the work at this place. G. A. STILLWELL, T. H. PAINTER.

Sept. 13.

#### IN THE SOUTH.

FROM TEXAS I went to the camp-meeting in Arkansas, where we enjoyed another good meeting, and much of the blessings of God. We were much pleased to meet those with whom we have enjoyed sweet communion on several similar occasions in years past, and also to see others added to their number, rejoicing in the truth. Some were absent, whom we have seen earnest and devoted in times of trial, when the strong hand of the law was testing their obedience to the faith, when fines and imprisonment were staring them in the face. Can it be that now, in this watching time, they are cold, and benumbed with sleep? It is no time now to slacken our pace when we are so near the goal, for which in those days we were ready and willing to make costly sacrifices. "It is now high time to wake out of sleep."

Sept. 4 I returned home, joined in marriage two of my children, and started the following day for the Tennessee River camp-meeting, at Nashville. Elders J. N. Loughborough and A. O. Tait were on the ground, and the meetings were in progress. Elder Tait had been laboring with them during the workers' meeting, and all seemed to enjoy and to profit by the instruction given. The labors of these servants of God were much appreciated throughout the entire meeting. A large number were forward for prayers, several were converted, and eighteen were baptized, others deferring it until they should return to their home church. The blessing and power of God were present, and a general revival and awakening of souls was manifested, as seen upon the faces of all and from the testimonies borne. The outside attendance was good, until the daily rains set in, and prevented those not on the grounds from coming.

There are evidences of growth in the Conference, both in numbers and in tithes, which were several hundred dollars more this year than last year, the total amount being a little over \$2,000. The tract society was found to be in such a prosperous condition, that it was voted to pay the State agent from its funds.

It was voted by the Conference to request the General Conference Committee to restore the boundaries of the Tennessee River Conference back to its original position, making the territory to embrace the two States of Tennessee and Kentucky. If this request is granted, the Cumberland Mission Field, as such, will become extinct; while the churches and workers in it will be placed under the supervision of the Tennessee River Conference. In view of this change, L. Dyo Chambers was elected secretary of the Conference, with his office at Chattanooga. All the other officers of the different departments were reinstated, except the president of the Sabbath-school Association. Elder C. L. Boyd was elected to that office, and E. R. Gillett to fill the place on the Conference Committee made vacant by the death of Francis Kinny.

On the whole, this was a very profitable and enjoyable occasion. The brethren return to their homes filled with the spirit of the message. While there is a lull in the storm of persecution, there is an opportunity offered the brethren and sisters to make more decided efforts to push the banner of the cross into every nook and corner of the territory which God has intrusted to them.

Returning home to Graysville for a few days, I was glad to note the lively interest in the church. The meeting-house is too well filled to render comfortable all the members of the Sabbath-school. The interest in the day school is increasing, so that the new academy building affords none too much room for those who are coming with those already

here, there now being an enrollment of sixty students, and from present indications, the attendance will be increased to seventy-five in a few days.

R. M. KILGORE.

#### THE NEBRASKA CAMP-MEETING.

THE Nebraska State camp-meeting held at Seward, Aug. 22-29, was one of the most interesting I ever attended. The workers' meeting preceding was attended by about 300 people. We are learning to regard these meetings as of almost as great value as the meeting proper. Elder N. W. Kauble, of South Dakota, gave a course of lessons on health and temperance, which attracted much attention, and gave general satisfaction, on account of their thoroughness and reasonableness. Two other courses of instruction were carried through the workers' meeting, one by Elder J. H. Durland on the spirit and the preparation needed for Christian work, and another on religious liberty by Professor C. B. Clark, of Union College. Both were very instructive, and made a deep impression.

The pavilion was pitched and seated Friday; and from that time was well filled evenings with an outside attendance. Indeed, it was difficult to tell where the regular meeting began, either from the attendance or from the interest. On Tuesday and Wednesday the laborers were reinforced by the arrival of Elders Underwood, Farnsworth, and Allee.

In some respects the meeting departed from the usual customs. Revival services were conducted from the first. The seekers were divided into three classes; adults, youth, and children, and were directed to different tents. Here they were subdivided, until each one could engage personally in conversation with some worker. The whole camp was organized into classes of from twenty to forty each, and at the close of the afternoon service these classes met to study less formally the subject of the sermon. Thus nearly every individual on the ground received personal attention.

There were two meetings a day for the youth, two for the older children, and two for the little ones. In all these, good results were attained. I do not know how many were converted; but forty-one were baptized, while candidates from Lincoln, College View, and one or two other places were left to be baptized at home.

A free spirit was in the meetings throughout, which was recognized by outsiders. An evangelist and his family camped on the ground. On Thursday he drove home,—thirty miles,—intending not to return; but Friday afternoon found him back again. He said he had tried in vain to arouse his own people, and was glad to be where there was some spirituality.

The meeting cost about \$1,600. The contributions were as follows: Sabbath-school, \$96.40; Persian Mission, \$35.57; Omaha Rescue Home, \$33.08; Camp-meeting fund, \$537.40; Hamburg Mission, \$100; Foreign missions, \$3,087.72, \$2,000 conditioned on the sale of property; number of tents, 210; campers, 1,158.

At the close of the service Sabbath afternoon, brother Edward Leoppe, of College View, was ordained to the ministry, and will labor in the German field. C. C. LEWIS.

#### SOUTHERN ILLINOIS CAMP-MEETING.

THIS camp-meeting, in accordance with the appointment for the same, was held on the beautiful shady fair grounds in the edge of the city of Olney, Richland Co., Ill., from Sept. 13-19. The mayor granted us the free use of the park, with its wells of fine water, and such buildings as we might wish to occupy. Our camp was composed of thirty-four tents and rooms, and a little over 200 persons encamped to share the benefits of the meeting. This was about thirty more than camped with us on the same grounds last year. Considering the hard times and the limited means of most of our people in southern Illinois, the attendance showed the result of sacrifice on the part of the people to get to the meeting. Their labor was not in vain; for the Lord's presence was evidently manifested among his people from the beginning to the close of the meeting. Personal labor for the unconverted and backslidden began with the arrival of the campers. There were many hopeful conversions on the ground, and as the ministers in charge of the several divisions said, it seemed that there was about a full surrender of the whole camp to the Lord.

The laborers present were the presidents and secretaries of all our State organizations,—Elders Merrell, Decker, Scoles, and the writer. Brother A. F. Ballenger was with us the latter half of the meeting, presenting especially the fulfillments of God's word in events that are happening around us, and sounding the alarm for the crisis just before us. The Sabbath-school offering for the Hamburg Mission was \$14.80. The first-day offering for foreign missions on first-day morning, was \$75.50.

Besides the reference to the Illinois end of Monday by brother camp full of the work and Scoles the truth. As the St. Francis was passed were near nois Conf from St. I am Mich., to Conferen

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Besides this, pledges were made to the Illinois Conference Association interest fund, and to the Illinois endowed bed in the Sanitarium Hospital. On Monday morning, Sept. 18, fourteen were baptized by brother Decker. Our people separated from the camp full of courage in the Lord for the prosperity of the work, and especially so as brethren Decker and Scoles are to devote their efforts to planting the truth in new places in this part of the field.

As the most central place for the meetings of the St. Francisville church is now Allendale, a resolution was passed by the members of that church, who were nearly all upon the camp, requesting the Illinois Conference to change the name of that church from St. Francisville to Allendale.

I am now on my way from Olney to Lansing, Mich., to attend the great State camp-meeting and Conference for the State of Michigan.

J. N. LOUGHBOROUGH.

#### THE COLORADO CAMP-MEETING.

This meeting was held at Denver, Aug. 31 to Sept. 10. Arlington Park, in one of the southern suburbs of the city, was the location, and was all that could be asked for the convenience, comfort, and success of the meeting.

Elder W. S. Hyatt reached the ground for the opening meeting, and was with us until nearly the close. Elders A. J. Breed and A. T. Jones came a few days later, and remained through. Professor Loughhead, of Union College, was also with us two days.

The preaching was principally done by Elders Hyatt, Breed, and Jones, and was of a character adapted to the present needs. It was in the demonstration of the Spirit, and resulted in corresponding good, both to our own people, and to the strangers who attended. Revival effort commenced with the meeting, and continued to the close. As a result, the faith, hope, and love of those who came enjoying the blessing of God, were increased, and those who sought the Lord found him precious to their souls. There were fifty-seven baptized, many of whom were young people. Some who had once accepted the light, but had become indifferent, and had even given it up, were reclaimed and caused to rejoice again in it.

Regardless of the hard times, the attendance of our own people was larger than at any previous meeting in the State. The attendance from the city was not large, but many who did attend seemed interested. One of the city papers, the *Colorado Sun*, published favorable reports of the meetings throughout.

At the close of the second Sabbath afternoon meeting, brother V. H. Lucas was ordained to the ministry.

It was decided to begin the publication of a small Conference sheet, *Echoes from the Field*, to hold a workers' and ministerial school some time during the year, and to build a mission home in Denver. A resolution was passed inviting Dr. J. H. Kellogg to open a Sanitarium boarding-house at Boulder, Colo., pledging the patronage and support of the Conference to such an enterprise.

Plans were laid for the extension of the Conference, tract society, canvassing, and Sabbath-school work, and many gave themselves to be used in any branch of the work, as the Lord should open the way.

In a few minutes at the close of one of the morning meetings, between \$700 and \$800 were donated in cash and pledges to the foreign missionary work.

Few changes were made in the Conference or tract society officers, the most important being the supplying of the place on the Conference Committee made vacant by Elder Matteson's removal to College View, by the election of Elder V. H. Lucas. Brother Lucas was also elected secretary of the Conference, corresponding secretary of the tract society, president of the Sabbath-school Association, and is to have charge of the publication of *Echoes from the Field*. It is evident that the voice of God calling for laborers in his vineyard was never more fully recognized in this Conference than at this meeting. It is expected that several of the older canvassers will be called out of the State to more destitute fields, while their places will be more than filled by new ones engaging in the work.

The workers go to their various fields of labor with renewed hope, courage, and consecration, thankful for the increasing light received at this meeting, and rejoicing in the inestimable privilege still accorded them of being co-laborers together with the Lord, and partakers of his sufferings and glory. The thought was emphasized that this privilege belongs to every one, wherever or whatever his work may be, provided that work is performed as unto the Lord and not to men.

Another thought was that we should not be anxiously looking ahead for trials. We are prone to distinguish between blessings and trials, and not

to recognize the fact that what we may consider our severest trials, when rightly understood and properly met, become our richest blessings. All returned to their homes with these impressions left upon the mind, and we cannot but believe that the labor the coming year will bring forth much fruit to the glory of God, as the result of this meeting.

E. W. WHITNEY.

#### THE ARKANSAS CAMP-MEETING.

This meeting was held at Clarksville, as had been appointed in the *Review*, in a beautifully shaded grove, just out of the city far enough to make it a pleasant walk for those who wished to attend. In company with Elders Kilgore and Jones, I reached the place Thursday morning, the day of the opening meeting. Quite a number had already arrived, and were busy getting ready for the meeting. Twenty-three tents were pitched, while many used their covered wagons to camp in. When all had arrived, about 200 camped upon the grounds. The same line of work was taken up as is generally followed in annual camp-meetings. The business of the Conference and other associations passed off very pleasantly, with a good spirit pervading them all.

The cause is moving onward in Arkansas, and the brethren seem very hopeful as they go into the field the coming fall, of seeing many embrace the truth. They say they are better prepared to move on with the advancing light, than at any time in the past. The lessons presented by brother Jones brought a close heart-searching work among the people. Several came to the meeting feeling quite hopeful of their present condition, but the meeting had not been in progress long before many began to feel dissatisfied with their present condition, and sought for a deeper work of grace to be wrought in their hearts. And before the meeting closed, shouts of victory were heard in the camp.

Elders Rees and Martin had been conducting a series of meetings for several weeks before the camp-meeting began, so a good interest was seen among the people from town, which continued all through the camp-meeting. Several had decided to obey,—how many we were not able to tell at the time we left the place, having to leave the evening after the Sabbath, and the camp-meeting proper did not close until Sunday evening.

Twenty-five were baptized, quite a number of these making a start for the first time.

The different branches of the work were considered, and whenever anything was introduced that called for advance moves, the brethren and sisters responded freely, saying that they had learned how to consecrate themselves to the work of the Lord as never before.

The canvassing work is moving along encouragingly. About twenty-five or thirty will go into the work from this meeting. Some lately taking hold of the truth, want a place in the work, and feel anxious to redeem the past by now giving themselves, with all they have, to the cause of God, placing all upon the altar, waiting until the Lord shall call to have it used. Money is very scarce in Arkansas. The brethren live among the mountains, where there is but little work to do. The country is thinly settled, and few people purchase books. The State agent said they were doing more this year than the year before, and with a delivery of fifty per cent of orders taken, they will be doing a very fair business. The people in Arkansas have but few books to read, so it is no trouble to take orders. If the hard times do not affect the delivery this fall, they will be doing much better than years in the past.

The camp was tastefully arranged, with everything picked up, as well as in older Conferences where camp-meetings have been held for many years. This was one feature that attracted our attention, which made a very favorable impression upon our minds.

The last Sabbath afternoon of the meeting, brethren J. A. Sommerville and W. F. Martin were ordained to the work of the ministry. It was a solemn time. After the ordination service, a social meeting was held, when all entered into the spirit of the meeting by praising God for what he had done during the time we had been together.

Elder J. M. Rees was elected president of the Conference and tract society. All seemed full of courage, and as they will depart to their homes (some had driven more than 200 miles to attend the meeting), the road home, though rough, will be passed over much easier than when they came to the meeting. It will take some of them ten days on the road each way, yet no complaint was heard, but instead, expressions of thankfulness for the privilege of being present at so rich a feast.

The brethren seemed to be getting hold of the Lord by faith, as they have not done in the past. Many expressed themselves that the meeting began where it left off last year. If all go forward as they may, it will be much easier to live out the truth than it has been in the past; for they learned how

to trust God, how to believe his word, to rely upon his promises, and make them their own.

We are now at a railway station in Kansas, waiting for the train to take us to Denver, the place of the Colorado meeting.

A. J. BREED.

#### TEXAS CONFERENCE PROCEEDINGS.

The sixteenth annual session of the Texas Conference of Seventh-day Adventists convened at Dallas, Aug. 10-20.

FIRST MEETING, AUG. 11, at 10 A. M.—The Conference was organized with thirty-two delegates, representing fourteen churches. The Chair was empowered to appoint the usual committees, which were announced as follows: on Nominations, J. W. Gage, R. M. Kilgore, A. W. Jensen; on Resolutions, J. A. Holbrook, A. J. Breed, W. S. Cruzan; on Credentials and Licenses, W. T. Drummond, A. T. Jones, Elisha Taylor, T. T. Stevenson, A. S. Christman; on Auditing, J. J. Cochran, J. W. Kirkpatrick, A. Prewitt, Will Adams, J. J. Spikes, J. A. Moseley.

The Committee on Nominations submitted the following report: For President, W. S. Greer; Secretary, W. S. Cruzan; Treasurer, T. T. Stevenson; Executive Committee, W. S. Greer, W. T. Drummond, J. A. Holbrook, B. F. Woods, J. W. Gage. The report was adopted, and the persons named elected.

The Committee on Resolutions presented the following:—

Whereas, During the past year the Lord has gone out before us preparing the hearts of the people for the truth, giving a degree of success to the efforts of the brethren in the field, and has also in his divine providence opened so many new fields for the spread of the last message of mercy; therefore,—

1. *Resolved*, That we express our thankfulness to God for his loving-kindness in blessing the work and permitting us to labor with him in spreading his truth to a fallen world.

2. *Resolved*, That we recognize these blessings, and especially the opening of new fields to be the voice of God calling us to arise and carry forward the work with renewed vigor, entering these new fields as the Lord in his wisdom may direct.

3. *Resolved*, That we authorize the president in consultation with the Executive Committee to appoint the usual committees before the Conference convenes, and be ready to name them at the first meeting of the Conference.

4. *Resolved*, That it shall be the duty of the president in consultation with the Executive Committee to appoint a committee of five to make all necessary arrangements for holding the camp-meeting, said committee to be appointed long enough before the camp-meeting to allow the work to be fully accomplished.

Whereas, The credit system of carrying on the canvassing work has proved detrimental in the past, and cannot be followed further with success to the society; therefore,—

5. *Resolved*, That it be discontinued so far as the agents and members of our tract society are concerned.

Whereas, After due consideration of the many offers made to them by the people of various localities, the committee appointed by the Conference to locate the Texas Conference school has decided to locate the same near Cleburne, and has purchased land for that purpose; therefore,—

6. *Resolved*, 1. That we, in Conference assembled, hereby endorse the action of said committee in this matter; and, 2. That brother B. F. Woods be, and is hereby, appointed to act as the manager and business agent for and in behalf of the Conference in all the affairs pertaining to the financial interest of the Texas Conference school under the direction of the Executive Committee of the Conference.

7. *Resolved*, That we approve of the action of the General Conference in establishing a school to be held at Battle Creek, Mich., the coming year to educate such laborers as do not have the privileges of our colleges, and we request the Executive Committee to recommend and assist such laborers in the Conference as in their judgment should attend the school.

The Resolutions were adopted by the Conference.

The following report of the Committee on Credentials and Licenses was adopted, and the persons named given Credentials and Licenses: For Credentials, W. S. Greer, W. T. Drummond, W. S. Cruzan; Ordination and Credentials, J. M. Huguley; Ministerial Licenses, D. U. Hale, T. W. Field, J. A. Holbrook, A. W. Jensen, H. B. French; Missionary Licenses, Elisha Taylor, Elijah Taylor, O. Glass, Mrs. A. L. Glass.

The treasurer reported as follows:—

| RECEIPTS.                   |            |
|-----------------------------|------------|
| Cash on hand, Aug. 1, 1892, | \$ 301 09  |
| " received to " 1, 1893,    | 5,312 71   |
| Total,                      | \$5,613 80 |
| EXPENDITURES.               |            |
| To Conference laborers,     | \$3,426 51 |
| " General Conference,       | 531 29     |
| On expenses,                | 101 85     |
| " loans,                    | 1,332 00   |
| Cash on hand,               | 222 15     |
| Total,                      | \$5,613 80 |

The report was accepted.

At the close of the Conference, Aug. 20, brother

J. M. Huguley was set apart to the gospel ministry by ordination.

This session of the Conference occupied six meetings.  
W. S. GREER, Pres.  
W. S. CRUZAN, Sec.

## Special Notices.

### NOTICE TO SOUTH LANCASTER ACADEMY.

ALL students desiring to attend the Academy should first correspond with the principal, and await reply before coming. This is necessary, because our accommodations are limited, and we have now at the opening, almost all we can possibly care for without additional facilities.  
G. W. CAVINESS, Principal.

## The Sabbath-School.

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

### LESSONS ON THE FIRST EPISTLE OF JOHN.

Lesson 2.—Love and Obedience. 1 John 2:1-8.

(Sabbath, Oct. 14.)

1. How are the readers of the epistle addressed?
2. For what purpose are these things written?
3. What provision has been made for one who falls into sin?
4. What is the name and character of the advocate?
5. What relation does he sustain to sin?
6. For whom?
7. By what evidence may we be assured that we really know God?
8. What charge is made against those professing to know him, in whom this proof is lacking?
9. In whom is the love of God perfected?
10. Of what is this the proof?
11. What should be the daily walk of the Christian?
12. Is this a new conception of the Christian life?
13. How old is it?
14. How long since it has been made known?
15. Although old, is it still new?
16. In whom is it true?
17. For what reason?

### NOTES.

1. VERSES 1-3.—Christ came to save, not *in* sin, but *from* sin. Matt. 1:21. He redeems from *all* iniquity (Titus 2:14), and delivers from the power of evil (Col. 1:13); but God remembers our weakness (Ps. 103:13, 14), and has adapted his plan of salvation to the weakest one. "The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength."

"There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, 'These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' And do not forget the words of Christ, 'The Father himself loveth you.' He desires to restore you to himself, to see his own purity and holiness reflected in you. And if you but yield yourself to him, he that hath begun a good work in you will carry it forward to the day of Jesus Christ. Pray more fervently, believe more fully. As we come to distrust our own power, let us trust the power of our Redeemer, and we shall praise him who is the health of our countenance."

We each have a case pending in the court of heaven, but we have an Advocate there watchful of our interest. Heb. 7:25. "He asks for his people not only pardon and justification, full and complete, but a share in his glory and a seat upon his throne." "The law was there [within the veil], but it was concealed under the golden mercy seat, and its voice was hushed by the blood of the atonement. The propitiation, or mercy seat, was there, and on it sat the glory of God, whose anger had been turned away by the voice of the blood."  
—Rodgers.

"Obedience—the service and allegiance of love—is the true sign of discipleship," but "it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience."

2. VERSES 4-6.—"Though John in his epistles dwells

so fully upon love, yet he does not hesitate to reveal the true character of that class who claim to be sanctified while living in transgression of the law of God." "God is love, and his law is love," and so "the love of God hath been perfected," or fully wrought out, in the one whose life is in harmony with his word. We are called to holiness (1 Thess. 4:7), which is agreement with God, and "the command, 'Be ye therefore perfect, even as your Father which is in heaven is perfect,' would never have been given if every provision had not been made whereby we could obey the requirement,—be as perfect in our sphere as God is in his." "It is not Christ walking upon the sea, but his ordinary walk, that we are called upon to imitate."—Luther. Love to God (Deut. 6:5) and love to man (Lev. 19:18) was not a "new commandment" in fact, but to many it was "a new commandment" in experience.

## News of the Week.

FOR WEEK ENDING SEPTEMBER 30, 1893.

### DOMESTIC.

—Yellow fever is spreading at Brunswick, Ga., and fears are entertained of an epidemic.

—Plans for the mid-winter exposition at San Francisco, Cal., are fast being formulated, and contracts for the erection of the principal buildings have been let.

—At Manteno, Ill., Sept. 19, one section of an express train ran into the rear of the one preceding, with terrible results. Eleven persons were killed, and many wounded.

—Frederick T. Ames, prominent in railroad matters and the richest man in New England, was found dead in the parlor of the steamboat "Pilgrim" of the Fall River Line, Sept. 20.

—An express train on the Wabash railroad, at Kingsbury, Ind., collided with the engine of a freight train, Sept. 22. Twelve persons were killed, and twenty were wounded.

—Five men were killed in a mine explosion at Plymouth, Pa., Sept. 21. The explosion was caused by the carelessness of the mine inspector, who entered the mine with an open lamp.

—The President has nominated William B. Hornblower, of New York, to be associate justice of the Supreme Court of the United States, to take the place of Samuel Blatchford, deceased.

—A heavy rain storm, with high wind, the night of Sept. 21, crushed in the roofs of the World's Fair buildings in many places, and the deluge of water pouring through the gaps did much damage to the exhibits.

—In the competition for the prizes for choral singing at Chicago, the first prize was given to a chorus from Wales. The highest prize to any one in America was given to the Mormon temple chorus of 250 voices, from Salt Lake City.

—Extensive forest fires have raged in northern Wisconsin. Two hundred square miles have been burned. Many persons have perished, and thousands have had to flee for their lives. At last accounts, rain had checked the progress of the fires.

—Trouble between union and non-union men in San Francisco, led to a terrible crime, Sept. 24. A dynamite bomb was thrown into a boarding-house frequented by non-union men, and five men were blown to atoms, and others severely hurt.

—The action of the President, of appointing white men to represent the United States in countries inhabited by black people, and black men to represent the United States in countries where the people are white, is exciting much comment.

—Train robbers at Centralia, Ill., came to grief Sept. 21. They seriously wounded both engineer and fireman, but were defeated by the express messenger and passengers. One robber was secured upon the spot, badly wounded. The others have been arrested.

—Those who made the wild rush into the Cherokee Strip are leaving nearly as fast as they went in. Only about one half of those who made the run, secured land. The extreme heat and consequent drouth have caused much suffering among those who entered the Strip.

—Owing to the frequency of train robbers, the Michigan Central has armed all its employes with "riot guns." These are the latest pattern of Winchester shot guns. They have short barrels, and will fire six charges of buckshot without reloading. No doubt other roads will follow this example.

—Representative Oates, of Alabama, has introduced a bill into the House to unite the territory of Utah to the State of Nevada. He thinks the success of this bill will solve two very vexing questions,—the Mormon question, and the question of what shall be done with Nevada, which, although a State, has only 42,000 population.

—The secretary of the United States treasury has lately received two letters from unknown persons, each containing several hundred dollars to make restitution for money which the writers declared they had robbed from the government in former days. One of them expressed great penitence, and said that he had returned double the amount stolen.

—The city of Roanoke, Va., is in a state of intense excitement. A negro thief and robber was under arrest, when a mob attempted to lynch him. The mayor ordered out the local militia to guard the jail. The mob attacked the jail, and although warned away by Captain Bird, they persisted in their attack and fired upon the soldiers, wounding the mayor. The soldiers returned their fire, killing nine persons. The militia were then disbanded, and the next day, Sept. 21, the mob again gathered, took the negro from the sheriff, hung him, and riddled his body with bullets. They then put him on a brush pile and burned him up. Thousands witnessed and approved the action. The mayor is in hiding, and it is not known where he is.

### FOREIGN.

—News has been received at Victoria, B. C., of the burning of the Russian steamer "Zeevecke," with the loss of sixty lives.

—France is following the example set her by the Triple Alliance, and President Carnot is holding large reviews of troops.

—At a grand review of troops at Barcelona, Spain, an anarchist threw two dynamite bombs at General Martinez de Campas. The general's horse was torn to pieces, one soldier was killed, and several officers and the general himself severely wounded. The man was promptly seized, and will be executed.

—Out of 9,000 pilgrims which left Tunis for Mecca this summer, only one half of them have returned. The others died of the cholera. Of 700 Turkish troops who were sent there to bury the dead, 500 succumbed to the disease. The ground around Mecca is said to be strewn with dead bodies, like a battlefield.

—M. Charles de Lesseps, who was sentenced to five years imprisonment for complicity in the Panama canal scandal, was released from prison Sept. 12. The sentence of five years' imprisonment was set aside on appeal to the court of cessation, which decided that the prosecution had not been inaugurated within the time set by the law.

—The Haytian war ship "Alexander Peitou," during a voyage from Port au Prince to San Domingo, suddenly sunk, Sept. 6. There were eighty-one persons on board. All perished but one sailor, who floated on a spar for thirty-six hours before he was rescued. Many prominent men of Hayti were on board. It is one of the most mysterious cases of a loss of a ship in the annals of naval history.

### RELIGIOUS.

—A late encyclical of the pope addressed to the bishops and priests of Hungary, advises them to pay less attention to politics and more to the education of the youth.

—The pope has sent a letter to Mgr. Satolli, the papal legate to the United States, giving expression to the satisfaction which he feels at the union of the American clergy, which has been completed through the efforts of Mgr. Satolli.

—Henry B. Foulke, a prominent man among the Theosophists, has announced himself to be the Messiah. He says that Madame Blavatsky came to prepare the way for him. He also holds that Lieutenant Totten is a great prophet, and that many of his predictions will come to pass.

### BUSINESS NOTICES.

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

FOR SALE.—A good house of eight rooms, with good cellar, also pantry and clothes' room, situated near Seventh-day Adventist church. Average sized lot, well fenced and fruited with sixteen grape vines, one apple tree, two cherry, ten pear, and eight quinces, most of which are bearing. Also a nice lot of raspberry bushes. The house has natural gas for fuel. Hydrant in kitchen and on porch. A neat little shop and chicken house, with park. The town is lighted with electricity. We have three railroads. For particulars, write to D. E. Lindsey, Clyde, Ohio.

WANTED.—A situation with some firm as tinner or clerk. Good on hardware and implements, or will do any work, so I can keep the Sabbath. T. C. Kane, 108 S. Center St., Bloomington, Ill.

### ADDRESS WANTED.

Will the person who desires reading-matter for distribution at Durand, Mich., please send his name and address.

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ADDRESSES.

G. MATTESON's address is now College View, Nebr.

The permanent address of Mrs. L. D. Marshall, secretary of Virginia Tract Society, is Box 221, Winchester, Frederick Co., Va.

The post-office address of Elder G. C. Tenney is 27 Sanita Ave., Battle Creek, Mich.

PAPERS WANTED.

I WILL be glad to receive late copies of the *Signs* and *American Sentinel*. Lottie Mullin, Cottage Grove, San Jose, Cal.

I THANK those who have sent me papers in the past, and can use clean papers of late date, also tracts. Mrs. Amanda M. Young, Aberdeen, So. Dak.

LATE copies of REVIEW, *Signs*, and *Sentinel* are wanted for missionary purposes. Send post-paid to Mrs. Alta D. Braden, Rockford, Spokane Co., Wash.

I WOULD like periodicals in foreign and English languages, for ship missionary work. Please send post-paid to Mrs. F. H. Smith, Box 1290, Tacoma, Wash.

CLEAN, late copies of the *Signs*, *Instructor*, and *Sentinel* for missionary work. Mail to me post-paid to Mt. Vernon, Ohio, care of Academy. Josephine Grannis.

CLEAN copies of the REVIEW, *Signs*, *Sentinel*, *Instructor*, and tracts also, will be thankfully received for missionary work if sent post-paid to Irena Watt, Leesburgh, Ind.

Mrs. C. M. DAVIS desires to thank all who have sent her papers, and will be thankful for late copies of our periodicals if sent post-paid to the following address: 325 Indiana Ave., Spokane, Wash.

COPIES of REVIEW, *Signs*, *Sentinel*, and *Home Missionary*, of August and September, 1893, are wanted for missionary work. Also religious liberty literature, and tracts and pamphlets on the Sabbath question will be thankfully received. Address Aggie B. Olds, Box 257, Warren, Ohio.

DISCONTINUE PAPERS.

I WISH to thank all who have so kindly sent me papers for distribution. They have been gladly received at the hospitals, workhouses, and jails; some have also been left at reading-rooms and depots. We think, however, that we have quite enough for the present. Solon Clough, Dayton, Ohio.

Obituary Notices.

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

HADDEN.—Died at Otsego, Mich., Aug. 21, 1893, of cancer, brother Lewis Hadden, aged 74 years and 2 days. He came from his birth-place, Carmel, Putnam Co., N. Y., to Otsego thirty-eight years ago. He embraced the present truth about thirty-four years ago, and it was his comfort and hope in his last affliction and death. His wife and children mourn, but without hope. Remarks by the writer, from Isa. 26: 19, 20. M. E. CORNELL.

WIARD.—Died at his home in Montague, Mich., Sept. 1, 1893, brother Alida V. Wiard, aged seventy-one years. Brother Wiard embraced the views held by Seventh-day Adventists under the labors of brother and sister White, more than forty years ago, in the State of New York. His aged companion, one son, two daughters, and many friends are left to mourn. He sleeps in Jesus, and rests under the benediction of Rev. 14: 13. W. OSTRANDER.

HERZ.—Died in Huntsville, Ala., Aug. 31, 1893, sister M. A. Herz, in the fifty-third year of her age. Sister Herz had from childhood been a member of the Episcopal Church, but quite fully accepted all points of present truth in the summer of 1892, when the tent was pitched at Huntsville. She often expressed her thankfulness for being spared to see new light and beauty in the Scriptures. We shall miss her from our little band in Huntsville. A. P. HEACOCK.

FISH.—Died of internal cancer, July 1, 1893, in the town of Chester, Warren Co., N. Y., Mrs. Bada Fish. She was born April 17, 1802. Sister Fish was a member of the North Creek Seventh-day Adventist church. Her sufferings were so intense that she welcomed death as a friendly relief. Words of comfort were spoken by the writer, from the text (1 Cor. 15: 26) selected by her daughter, sister Lucy Eastman. She was tenderly borne to her long anticipated resting-place, by eight strong young grandsons, to sleep with her kindred on the hill, till the dead in Christ shall rise. A. P. BUMP.

FAY.—A large number of relatives, friends, and neighbors attended the funeral of Daniel N. Fay, on Tuesday, Aug. 22, 1893, at his residence near Milan, Ohio. Brother Fay had been a devoted believer in the third angel's message for thirty-six years. He was 67 years, 11 months, and 18 days old, when he fell asleep in Jesus. For years he had been afflicted, but patiently endured, as one looking for a country where affliction and sorrow are unknown. He was respected and loved by all. Words of comfort from 1 Thess. 4: 18 were addressed to the friends by the writer. D. E. LINDSEY.

GREENMAN.—Died at Clyde, Ohio, Sept. 1, 1893, Francis Greenman, aged 78 years, 1 month, and 26 days. He was born in Era county, N. Y., July 8, 1815. Soon after he came to Ohio, which was in 1836, he professed Christ in the heart, but did not unite with any church until he heard the third angel's

message preached in Green Springs, Ohio. At the organization of the church in Clyde, in 1867, he became one of the charter members. He was considered by all who knew him to be one of the most faithful and consistent Christians. Even infidels said at the funeral that he was a good man, that he had a power in him to live out his religion. O for more such consistent Christians! He died at his home, leaving a wife and two sisters. Funeral sermon by the writer. Text, Gal. 6: 7-9. E. J. VAN HORN.

SEVERIN.—Died of consumption, at the home of his brother, 155 7th Ave., New York City, brother Emil Severin, aged about thirty-four years. Brother Severin was born at Altona, near Hamburg, Germany. He embraced present truth some years ago, and in August, 1891, came to America to fill an appointment as a teacher in Union College, College View, Nebr., at which institution he labored faithfully until his health gave way. He endeavored to return to his native land to be among his home friends once more; but the condition of his health was such that the officers of the ships would not let him make the voyage. He was therefore taken to his brother's house. He was buried in the Lutheran cemetery on Long Island, in his brother's lot. T. A. KILGORE.

MILLER.—Died of typhoid malaria, Sept. 15, 1893, brother Albert G. Miller, aged 59 years, 11 months, and 2 days. He died in his home on the farm where he had lived for thirty-seven years. At the time of his death, he was a faithful member of the church at Topeka, Kans., with which his interest had been interwoven for years. About eighteen years ago he embraced the message, and advanced with it, and at times filled important positions in the cause. His sickness of one week was attended with much pain, but he bore it all with patience and calm resignation. The community has lost an honest, upright business man and a faithful Christian, and our loss is great. He leaves a wife and five children to mourn their loss. Words of comfort by the writer, from Ps. 30: 5, latter clause. W. W. STEBBINS.

MARLOW.—Died at his home near Edmond, O. T., July 5, 1893, brother Stephen Marlow. He was born in England, June 19, 1834. He embraced the views of Seventh-day Adventists in 1875, at Wolf Lake, Ind., under the labors of Elder S. H. Lane. He moved to Oklahoma in November, 1892, where, through excessive physical exertion, his weakened vitality gave way. He was a warm-hearted friend of the cause of God, strict in his devotions, an earnest Christian, and liberal in his contributions. His sickness caused him intense agony. He was conscious to the last, and quietly fell asleep. He leaves a wife and two children. We miss him much. At the funeral a hymn was sung, appropriate scriptures read, and a few words spoken, after which he was laid in the grave, to await the call of the Living. A. E. STUTZMAN.

STEVENS.—Died of consumption, Aug. 3, 1893, in Bloomington Grove, Ohio, our dear daughter, Anna B. Stevens, aged 25 years, 6 months, and 6 days. Anna was converted at the Columbus camp-meeting in the summer of 1888, under the preaching of Elder E. W. Farnsworth. The following spring she entered the Master's work. Since that time she has worked in the cause when her health would permit. She was engaged chiefly as a Bible worker in the cities of Cleveland and Columbus. She attended the General Conference last winter, and enjoyed the meetings very much. At its close she returned to her field of labor, but her health was so poor she was induced by friends to seek a rest. It was soon apparent, however, that her work was ended. She was very patient during her illness, and so thankful for the light of the third angel's message. Anna died with a bright hope of a part in the first resurrection. The funeral services were conducted by Elders G. P. Irwin and H. M. Mitchell. Sermon from Rev. 14: 13. Mrs. M. J. STEVENS.

FAUCHER.—Died of cancer, at Grand Prairie, Dallas Co., Tex. Aug. 9, 1893, Antoine Faucher, in the seventieth year of his age. Father was born in Illeverte, Komauraska, Canada. He was brought up in the Catholic faith, and was confirmed by the young priest, Charles Chiniquy. At the age of twenty-eight he and a sister and two brothers, with a French Canadian colony and Father Charles Chiniquy, left Canada and moved to St. Anne, Kankakee Co., Ill. At the age of twenty-nine he was married. In 1858, by an act of providence, he, with almost the entire congregation, the above-named priest included, while standing in their church, were excommunicated from the Catholic faith by a drunken bishop. They then joined the Presbyterian Church. In 1875 Elder D. T. Bourdeau went to St. Anne, and began to lecture on the prophecies in that church; and my father was captured by the convincing power of the word. This time only he and his family took the step to obey God's law and the faith of Jesus. In 1876 he with his family left Illinois and moved to Texas, and in 1890 he was seized by that dreaded malady, cancer. He suffered patiently for three years, but now it surely can be said of him, "He is at rest." Words of comfort were spoken by A. W. Jensen. GEO. E. FAUCHER.

MASON.—Died of consumption, at the mission in Springfield, Ill., Aug. 26, 1893, Oliver J. Mason, aged 34 years and 9 months. Brother Mason was born Nov. 27, 1858, near Akron, Ohio. He was married to Verna Noll nine years ago. He first began preaching present truth in Ohio, ten years ago last winter. In the spring of 1891, by request of the General Conference, he moved to Springfield, Ill. He was elected as Vice-President of the Illinois Conference, Tract Society, and the Illinois Conference Association. It was hoped that by experience he might soon be president of these respective associations. How soon have our hopes in this respect been blasted by the hand of death. Immediately after the General Conference he was afflicted with malaria and lung trouble. In June he spent some four weeks at the Battle Creek Sanitarium. He was afforded some relief, but they gave him no encouragement of cure. Prayers were offered in his behalf by Elders Breed and the writer, and he was strengthened to return to his home. Steadily and surely he has fallen in health, till now he sleeps in Jesus. Funeral services were conducted by brother Merrill in the Springfield Mission chapel, Sunday, Aug. 27. His afflicted

companion has borne his body to its last resting-place, in Del aware, Ohio. Brother Mason was beloved by all who knew him. Sister Mason has many friends in Illinois and Ohio, who mourn with her the loss of her dear companion. He rests from his labors. To him the moment of deliverance will seem nearer than to those who still battle in life's conflict. J. N. LOUGHBOROUGH.

ROGERS.—Died at Atchison, Kans., Aug. 27, 1893, sister E. Mattie Rogers, aged 47 years, 1 month, and 18 days. Sister Mattie has been a great sufferer from a cancer for about two years, but she bore the pain with the fortitude of a Christian. In conversation with her, a few days prior to her death, she said, with a smiling face, that it was well with her soul. She had a strong desire to attend camp-meeting, but had made up her mind that the next great gathering with God's people would be at the last trump, when they would come forth from their dusty beds. She has been a lover of the truth for about seven years, and loved it more than ever the day she passed away. She was a member of the Effingham church. She was born in England, July 9, 1846, and was married to Myron Rogers, June 26, 1878. It was a great consolation to her, to know that her only daughter, of thirteen years, was baptized and united with God's people, a few days before she passed away. She leaves a husband and this little daughter, a few relatives, and a large number of friends to mourn, while she peacefully sleeps in Jesus. The funeral was held Aug. 29, in the South M. E. church at Atchison, with a large concourse of friends in attendance. Words of comfort were spoken by the writer, from Rev. 14: 13, Rev. W. H. Comer, pastor of the South M. E. church, assisting. O. S. FERREN.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 27, 1893.

| EAST.         |          | 1 Day Express. | *N. Shore Limited. | *N. Y. Express. | *Mail.   | *Atl'ntic Express. | *N. Falls & Buffalo Special. | *Night Express. |
|---------------|----------|----------------|--------------------|-----------------|----------|--------------------|------------------------------|-----------------|
| STATIONS.     |          |                |                    |                 |          |                    |                              |                 |
| Chicago       | am 9.00  | am 11.30       | pm 3.10            | am 7.05         | pm 9.10  | pm 4.20            | pm 10.00                     |                 |
| Michigan City | 11.00    | pm 1.15        | 4.55               | 9.15            | 11.15    | 6.05               | 12.00                        |                 |
| Niles         | pm 12.25 | 2.05           | 5.55               | 10.35           | am 12.30 | 7.05               | am 1.20                      |                 |
| Kalamazoo     | 2.00     | 3.15           | 7.05               | pm 12.35        | 1.55     | 8.25               | 2.55                         |                 |
| Battle Creek  | 2.40     | 4.00           | 7.35               | 1.20            | 2.45     | 9.00               | 3.35                         |                 |
| Jackson       | 4.30     | 5.05           | 8.52               | 5.10            | 6.25     | 10.35              | 4.05                         |                 |
| Ann Arbor     | 5.30     | 6.05           | 9.45               | 6.25            | 7.35     | 11.12              | 6.15                         |                 |
| Detroit       | 6.45     | 7.15           | 10.45              | 6.00            | 6.50     | am 12.10           | 7.45                         |                 |
| Buffalo       |          | am 2.05        | am 6.25            |                 | pm 2.45  | 8.30               | pm 5.00                      |                 |
| Rochester     |          | 4.45           | 9.55               |                 | 5.50     | pm 2.40            | 8.20                         |                 |
| Syracuse      |          | 6.45           | pm 12.15           |                 | 8.30     | pm 2.40            | 10.20                        |                 |
| New York      |          | pm 2.40        | 8.50               |                 | am 6.30  | 10.30              | am 7.00                      |                 |
| Boston        |          | 4.45           | 11.45              |                 | 10.50    | am 6.15            | 10.50                        |                 |
| WEST.         |          |                |                    |                 |          |                    |                              |                 |
| STATIONS.     |          |                |                    |                 |          |                    |                              |                 |
| Boston        | am 8.30  | pm 2.00        | pm 4.20            | pm 7.15         | am 5.00  |                    |                              |                 |
| New York      | 10.30    | 4.30           | 6.00               | 9.15            | 9.10     |                    |                              |                 |
| Syracuse      | pm 7.30  | 11.35          | am 2.10            | am 7.20         | pm 4.20  |                    |                              |                 |
| Rochester     | 9.35     | am 1.25        | 4.10               | 9.55            | 6.25     |                    |                              |                 |
| Buffalo       | 10.45    | 2.20           | 5.30               | 11.00           | 7.35     |                    |                              |                 |
| Detroit       | am 7.15  | 8.45           | pm 1.00            | pm 7.45         | 9.00     | am 5.30            | am 8.15                      |                 |
| Ann Arbor     | 8.19     | 9.45           | 1.55               | 9.08            | 10.20    |                    | 9.34                         |                 |
| Jackson       | 9.30     | 10.45          | 2.55               | 10.35           | 11.45    | 5.15               | 11.40                        |                 |
| Battle Creek  | 10.45    | 12.00          | 4.00               | am 12.10        | am 1.12  | 6.27               | pm 1.20                      |                 |
| Kalamazoo     | 11.25    | pm 12.30       | 4.35               | 1.02            | 1.53     | 7.15               | 2.08                         |                 |
| Niles         | pm 1.10  | 1.45           | 6.00               | 3.00            | 3.52     | 8.25               | 4.00                         |                 |
| Michigan City | 2.15     | 2.45           | 7.05               | 4.25            | 5.22     | 9.30               | 5.25                         |                 |
| Chicago       | 4.10     | 4.30           | 9.00               | 7.05            | 7.15     | 11.15              | 7.35                         |                 |

\*Daily. †Daily except Sunday.  
Accommodation train goes east at 7.52 a. m. except Sunday.  
west at 9.00 p. m.  
Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.  
North Shore Limited trains east and west require special tickets.  
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.  
GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 5, 1893.

| GOING EAST. |       | STATIONS. |       | GOING WEST. |      |
|-------------|-------|-----------|-------|-------------|------|
| 10          | 4     | 1         | 9     | 7           | 21   |
| Mail        | Ex.   | Day       | P. do | Ex.         | Mail |
| am          | pm    | am        | pm    | am          | pm   |
| 8.40        | 8.00  | 8.15      | 11.25 | 11.30       | 8.30 |
| 11.10       | 8.00  | 10.30     | 1.20  | 1.35        | 8.00 |
| 12.45       | 6.20  | 12.00     | 2.35  | 9.15        | 5.10 |
| 1.20        | 6.58  | 12.45     | 3.07  | 4.05        | 2.45 |
| 2.21        | 7.10  | 1.33      | 4.07  | 5.10        | 1.58 |
| 2.58        | 7.40  | 1.45      | 5.10  | 6.15        | 1.45 |
| 3.40        | 8.20  | 2.40      | 6.10  | 7.15        | 2.40 |
| 4.34        | 9.01  | 3.25      | 7.11  | 8.15        | 3.25 |
| 5.10        | 9.30  | 4.00      | 8.10  | 9.02        | 4.15 |
| 6.50        | 10.20 | 5.03      | 9.05  | 10.10       | 5.10 |
| 7.30        | 10.47 | 5.40      | 10.05 | 11.10       | 6.10 |
| 8.42        | 11.20 | 6.15      | 11.05 | 12.10       | 7.10 |
| 9.56        | 12.30 | 7.30      | 12.05 | 1.10        | 8.20 |
| 10.25       | 7.40  | 9.25      | 11.50 | 2.10        | 9.20 |
| pm          | am    | pm        | am    | pm          | am   |
| 8.50        | 7.40  | 8.10      | am    | pm          | am   |
| 9.50        | 7.00  | 7.00      | am    | pm          | am   |
| 10.50       | 8.30  | 7.35      | am    | pm          | am   |
| 11.50       | 9.30  | 8.00      | am    | pm          | am   |
| 12.50       | 10.30 | 9.00      | am    | pm          | am   |
| 1.50        | 11.30 | 10.00     | am    | pm          | am   |
| 2.50        | 12.30 | 11.00     | am    | pm          | am   |
| 3.50        | 1.30  | 12.00     | am    | pm          | am   |
| 4.50        | 2.30  | 1.00      | am    | pm          | am   |
| 5.50        | 3.30  | 2.00      | am    | pm          | am   |
| 6.50        | 4.30  | 3.00      | am    | pm          | am   |
| 7.50        | 5.30  | 4.00      | am    | pm          | am   |
| 8.50        | 6.30  | 5.00      | am    | pm          | am   |
| 9.50        | 7.30  | 6.00      | am    | pm          | am   |
| 10.50       | 8.30  | 7.00      | am    | pm          | am   |
| 11.50       | 9.30  | 8.00      | am    | pm          | am   |
| 12.50       | 10.30 | 9.00      | am    | pm          | am   |
| 1.50        | 11.30 | 10.00     | am    | pm          | am   |
| 2.50        | 12.30 | 11.00     | am    | pm          | am   |

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 Ft. Huron Tun. at 7:20 p. m., arrives at Battle Creek 9:25 p. m.  
Valparaiso Accommodation daily except Sunday.  
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.  
Stop only on signal.  
A. B. MCINTYRE, Asst. Supt., Battle Creek.  
A. S. PARKER, Pass. Agent, Battle Creek.

# The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 3, 1893.

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At the close of the Sabbath-school teachers' meeting, in the Tabernacle, Monday evening, Sept. 18, twelve persons were buried with their Saviour in the ordinance of baptism. An unusually interesting feature of this occasion was that in the company of candidates the two extremes of age met, one of the brethren being an aged man of eighty-two years, and four of them being very young and small children, two of them of the tender ages of eight and nine years. "Feed my sheep," and "Feed my lambs," is the injunction still of the good Shepherd.

Notwithstanding the multitude of Seventh-day Adventists who were absent from Battle Creek, attending the camp-meeting at Lansing, the auditorium of the Tabernacle was well filled, Sabbath, Sept. 30, and Elder G. C. Tenney spoke to them on the life of Moses. The social meeting in the afternoon was held in the College chapel. It was remarked that if about as many as had gone to the camp-meeting would move out to engage permanently in the work, or in any way let their light shine, in the needy fields all over the world, it would leave the number here still large enough, and doubtless be a lasting blessing to themselves.

The lines of controversy in the final struggle between truth and error in this world, now so rapidly drawing on, are narrowing down to very clear and distinct issues. It is on record in prophecy that "all that dwell upon the earth shall worship him" (the beast) except those whose names are written in the Lamb's book of life. Rev. 13:8. Professed Protestantism, by its miserable appeal to secular power to enforce in their behalf a papal institution, has so played itself into the hands of Romanists, that the latter now boldly announce the collapse of dogmatic Protestantism in this country; and they challenge Protestants from the standpoint of their own teaching and practices in reference to the so-called Christian Sabbath, to justify their existence. Some remarkable articles on this point have just appeared in the *Catholic Mirror*, organ of Cardinal Gibbons, of which our readers will hear more by and by. These articles particularly specify Seventh-day Adventists, and acknowledge that the members of this body are the only consistent Protestants. The fact is, that the Protestant world is now in a position where it must logically be forced back to Romanism or come forward to Seventh-day Adventist ground. This is the issue now, and Rome knows it; and Protestants who do not yet see it, will soon learn

it. None who heard the discourses of Elder A. T. Jones on this subject at the Lansing camp-meeting could fail to see it.

Just as this paper goes to press, we have only time and space to say that we have just returned from the white city; not the "white city" of the great World's Fair, but the white city of the tents of Israel, pitched for the Seventh-day Adventist camp-meeting, on the fair ground in Lansing, Mich. There were between six and seven hundred tents erected, and fully occupied; and besides those thus accommodated, many persons found rooms in the numerous large buildings on the ground. It is estimated that between four and five thousand people were in constant attendance. It was thus the largest camp-meeting ever held by our people, and probably the largest assemblage of Sabbath-keepers ever seen since the great apostasy began to turn men away from the Sabbath of Jehovah. We expect others will give particulars of the meeting such as we are not able to give, on account of the limited time it was our privilege to attend. The preaching was of a nature to show that we are rapidly nearing the close of probation, and that now is the time to be cutting loose from temporal entanglements of every kind, and making ready for the crisis just before us. The people were deeply moved, and blessings from the Lord fell upon many hearts. From the spiritual food imparted at this great feast of tabernacles, we doubt not many have received, and will receive, strength to enable them to finish their course with joy. Brethren J. N. Loughborough, superintendent of this district, I. H. Evans, president of the Michigan Conference, A. T. Jones, W. W. Prescott, J. H. Durland, I. D. Van Horn, from the Atlantic Conference, D. H. Lamson, from Nebraska, S. H. Lane, from New York, and a strong force of other laborers from the Michigan Conference were present.

## SUBSCRIBE FOR THE "MEDICAL MISSIONARY."

EVERY Christian family ought to receive the *Medical Missionary*, each number of which is brimful of interesting matter calculated to arouse and develop the true missionary spirit. The September number begins a series of most interesting illustrated articles by Dr. M. G. Kellogg, the medical missionary who is accompanying the "Pitcairn" on its voyages among the Pacific islands. Reports from Christian Help Bands, from the Chicago Mission, and other branches of our medical missionary work will also appear in each number. Subscription price, twenty-five cents per year. Address the *Medical Missionary*, Battle Creek, Mich.

## CORRECTING JOHN.

THE *Christian at Work*, of Sept. 21, throws out this sop to the papacy:—

"Those who insist upon calling the Roman Catholic Church 'The Scarlet Woman,' as a correspondent does, should read history and recall the grand personnel of that church, notwithstanding all her errors in the domain of dogma. To cite only two or three examples: What prose writer ever wrote more inspiring for the uplifting and comforting of hearts than Aquinas or Thomas à Kempis? And who ever sang sweeter songs than the Bernards (of Cluni and Clairvaux) and Faber, whose 'Hark, hark, my soul! angelic songs are swelling' is sung the world over? Such lives are not born of 'scarlet women.'"

If there is one point made clear in all the Scriptures, it is that the great apostasy in the Christian church, which in the sixth century culminated in the establishment of the papacy, is symbolized by a filthy woman, committing fornication with the kings of the earth, holding in her hand a golden cup full of loathsome abominations, and drunken with the blood of saints. Under the symbol of a woman, John calls the Romish church "Mystery, Babylon the great, the Mother of harlots and abominations of the earth." Rev. 17:5. This woman he says he saw drunken with the blood of the saints and with the blood of the martyrs of Jesus. Under the symbol of a man, Paul denominates the papal hierarchy, "the man of sin," "the son of perdition," "that wicked," a pseudo-god, born of the mystery of iniquity which began to work even in the apostle's days. 2 Thess. 2:5-8. As one of the great systems of tyranny which have

arisen to oppress mankind, Daniel calls it "transgression of desolation," and "the abomination that maketh desolate." Dan. 8:13; 12:11. All its history testifies to the truthfulness of its symbols. It is "an organized conspiracy against conscience and liberties of mankind." The name of its prosperity and power was the mental midwife of Christendom, an era of ignorance, error, superstition, lust, and crime. It has waded through blood and its pathway is marked with the bleaching bones of saints and martyrs. Had it the power, it would do for this country what it has done for every other where it has ruled, the same, for instance, that it has done for Spain, for Italy, for Mexico, and for all the South American States; that is, to banish intelligence and enterprise, and to divide the inhabitants into two classes,—a pampered, tyrannical, besotted priesthood, and a low, ignorant, superstitious, and depraved people. All this, the meekest tyro in history knows full well, yet the *Christian at Work* has the impudence to appeal to history in behalf of the papacy. This writer pretends to know better the character of Rome than Daniel, John, or Paul, and assumes to correct these inspired writers. He finds a few persons in that communion who have given expression to fine sentiments and written pleasing verse, and this is enough, apparently, in his eyes, to gloss over the whole abominable mass and make it all Christian. It would indeed be strange if all papists were Mediceis or Borgias; but because some connected with false systems have risen above them, and given utterance to noble sentiments, that does not redeem the system. If it does, then why not appeal to the sages of antiquity, Gautama, Confucius, Socrates, Plato, and quoting some of their fine sentiments, then give vent to the gushing exclamation, "Such lives were not born of heathenism," and extend the hand of fellowship to all with which they were connected. Fine sentiments will not counterbalance the organic evils of a false system. John H. Newman, when falling under that fit of ecclesiastical insanity which led him into Romanism, the grave of all his greatness, penned that beautiful hymn, "Lead, Kindly Light;" yet this same man, when in the clutches of papal superstition, declared that if the church should condemn a heretic to the flames, he should consent to the burning! It would take many such hymns to transform into Christianity such a depth of depravity.

But are the statements under notice, the words of a Protestant, or are they the words of a Jesuit in disguise, who has secured a place on the editorial staff of the *Christian at Work*? We are prompted to this question, because these foes of civil and religious freedom have wormed themselves into connection with most of the leading papers, and into many of the Protestant pulpits of the land. And it is just such utterances as these, put forth by such papers as the *Christian at Work*, which gives cause for alarm. It is the promulgation of just these sentiments that is sounding the death knell of American liberty. The peril of our country today is a renegade Protestantism, or secret foes of liberty masquerading in Protestant ranks, under the guise of friends.

## LITERARY NOTICES.

### "Christ and the Sabbath."

This new tract, written by Professor W. W. Prescott, entitled "Christ and the Sabbath," notice of which was given in the REVIEW of Sept. 5, by Elder A. O. Tait, is now in print, and ready for circulation. It is a pamphlet of thirty-seven pages, and is, as its name implies, a presentation of the great truth that Christ is the creator of the heavens and earth, and that the Sabbath is a sign of the power of Christ both in creation and redemption. The question as to what constitutes Sabbath-keeping, is fully discussed, and the relation it sustains to Christ its divine author, plainly set forth. No less plainly is the work of the great rebel against Christ's rightful authority, Satan, brought out, and the sign of his power shown to be the false Sabbath which he has set up. The pamphlet closes with presenting the evidences that the Sabbath reform is an important part of the gospel message of Rev. 14: 6, 7, and the danger of receiving the sign, or mark, of Satanic power, in the place of the sign of the power of God. Price, five cents. Discounts made when quantities are ordered. Address International Religious Liberty Association, 271 W. Main St., Battle Creek, Mich., or any of the offices of the association.



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