

The Adventist REVIEW AND HERALD

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

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ALL IS WELL.

BY E. J. JOHNSON.
(Hart's Road, Fla.)

It oft hath seemed this mortal life,
With untold ills and evils rife,
Repleté with weariness and strife,
Was worse than vain;
But that was blindness; now I see
'T is golden opportunity
To seek for immortality,
And heaven gain.

I praise the Lord for clearer sight,
For blessed rays of heavenly light,
That make the darksome pathway bright,
The clouds dispel.
I need not now to mourn life's wrecks,
Or sorrow at its sad mistakes,
My sins as white as snow he makes,
And all is well.

What matters wealth or poverty,
The world's esteem or calumny,
Or any earthly vanity
Or trouble here?
I turn from these with eager eye,
To scan the earth and sea and sky,
For omens that He draweth nigh,
Whom I hold dear.

The bliss of trusting all to One
Who is my hope, my shield, my sun,
Assured of life when earth is done,
No tongue can tell.
It brings me rest and joy and peace,
From vain regrets a sweet release,
From all repinings glad surcease—
All, all is well.

Our Contributors.

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

GOSPEL HEARERS.—NO. 5.

Good-ground! Hearers.

BY MRS. E. G. WHITE.

"But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold." "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundred-fold, some sixty, some thirty." "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

What an encouragement it is that the sower is not always to meet with disappointment. The seed is sometimes received into honest hearts. The hearer comprehends the truth, and does not resist the Holy Spirit or refuse to receive the im-

pression of truth upon his heart. He feels he must be true to God, and true to himself. He receives the truth into the heart, and it accomplishes its transforming work upon the character. He is not able to change his own heart, but the Holy Spirit, through his obedience to the truth, sanctifies the soul.

The good heart does not mean a heart without sin; for the gospel is to be preached to the lost. Jesus says, "I came not to call the righteous, but sinners to repentance." The convicted sinner sees himself a transgressor in the great moral mirror, God's holy law. He looks upon the Saviour, upon the cross of Calvary, and asks why this great sacrifice was made; and the cross points to the holy law of God, which has been transgressed. It was to save the transgressor from ruin that he who was co-equal with God, offered up his life on Calvary. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The law has no power to pardon the evil-doer; but Jesus has taken the sins of the transgressor upon himself, and as a sinner exercises faith in him as his sacrifice, Christ imputes his own righteousness to the guilty one. There has been but one way of salvation since the days of Adam. "There is none other name under heaven given among men, whereby we must be saved." We have no reason to fear while we are looking to Jesus, believing that he is able to save all who come unto him.

As the result of active faith in Christ, we are brought into the moral warfare with the world, the flesh, and the Devil. If we undertake this warfare in our own wisdom, our human ability, we shall certainly be overcome; but if we exercise living faith in Jesus, and practice godliness, we shall understand what it means to be sanctified through the truth, and we shall not be overcome in the conflict, for heavenly angels encamp around about us. Christ is the Captain of our salvation. He it is who strengthens his followers for the moral conflict which they are pledged to undertake.

But if the love of the world, if self-esteem, or any deluding thoughts or actions, obtain the victory over us, then shall we lose confidence in Jesus, or in ourselves? Is it because Jesus failed us, and did not supply us with his grace?—No; it is because we did not do what the Lord has told us to do, Watch unto prayer; "Pray always;" "Pray without ceasing." How can your soul be in health, when you shut yourself away from prayer, and have no connection with Christ, the source of all spiritual light and life and power? We must have a constant connection with Christ; for he is our sustenance. He is that bread which came down from heaven. Then let us be doers of his word, and we shall have spiritual life and power. We must place ourselves often before God as suppliants, because prayer brings the soul into immediate contact with God through Jesus Christ. He is the Way, the Truth, and the Life. If a Christian fails, it is because he does not obey the orders of his Captain. He is off guard; he is not Christ-like. It will work disaster to the soul to neglect prayer; for you will be led to yield carelessly to temptation. But if you do yield, do not therefore cast away your confidence in God; lose confidence in yourself, and press closer to the side of Christ.

Christ is not to be charged with the results of the negligence and indecision of man. He who gave his life to save fallen man, appreciates the value of the soul. He will never fail of doing his part, nor become discouraged. He will never leave the erring one, tempted and tried in the conflict. "My grace is sufficient for thee." "God is faithful, who will not suffer you to be tempted above that ye are able." "He weighs and measures every trial before he permits it to come.

God can never be charged as unjust because he does not send assistance to men; but on the part of the one assailed by temptation there is a negligence to appropriate the freely offered aid. If they had trusted Christ, he would have proved an all-sufficient Saviour, and it is through conflict that the spiritual life is strengthened. We are not left alone, but we are to seek help where it will surely be found.

The opposition we meet may prove a benefit to us in many ways. If it is well borne, it will develop virtues which would never have appeared if the Christian had nothing to endure. And faith, patience, forbearance, heavenly mindedness, trust in Providence, and genuine sympathy with the erring, are the results of trial well borne. These are the graces of the Spirit, which bud, blossom, and bear fruit amid trials and adversity. Meekness, humility, and love always grow on the Christian tree. If the word is received into good and honest hearts, the obdurate soul will be subdued, and faith, grasping the promises, and relying upon Jesus, will prove triumphant. "This is the victory that overcometh the world, even our faith."

He who opens the Scriptures, and feeds upon the heavenly manna, becomes a partaker of the divine nature. He has no life or experience apart from Christ. He hears the voice of God speaking from heaven, "This is my beloved Son, in whom I am well pleased." That voice is assurance to him that he is accepted in the Beloved. And he knows that in character he must be like him with whom God is well pleased. God has fully accepted Christ as our substitute, our surety; then let every one who names the name of Christ depart from all iniquity, and be one with Christ in character, that Jesus may not be ashamed to call us brethren. He in whom we trust has proved himself a present help in every time of need; and as we dwell with him, we grow more and more into his image. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory [which means from character to character], even as by the Spirit of the Lord." "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

If we bear much fruit to the glory of God, our souls must be absorbed in meditating upon the glorious truths of the word of God. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

—"The best advice in all our affairs is to lay them plainly before God, and crave his assistance, without perscribing to him the kind and manner of help."

THE LAW OF SIN; OR THE TWO LAWS.

BY G. K. OWEN.
(Burrough Valley, Cal.)

THE general definition of "law" is given by Webster thus:—

A rule of order or conduct. . . . The regular method or sequence by which certain phenomena or effects follow certain conditions, or causes. . . . Any force, tendency, propension, or instinct, whether natural or acquired. (Propension, disposition to do good or evil.)

The moral law is defined to be—

The will of God, as the supreme moral ruler, concerning the character and conduct of all responsible beings; the rule of action as obligatory on the conscience or moral nature; the rules of external conduct which arise from the relations of men to each other in society, and the mutual rights which are founded on these relations.

From these definitions, it is evident that law is a rule of action; and that the moral law is a rule of right action. As every act must be either right or wrong, there must be, in the moral world, just two laws. And as all that is opposed to the law of God, is sin, the two laws must be the law of God and the law of sin. Can the law of sin be obeyed? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. Then to obey the law of sin leads to death. But how many have started on the road to death, by obedience to the law of sin? "For all have sinned, and come short of the glory of God." Rom. 3:23. And what is there in the nature of sin that leads men to become its servants? "Lest any of you be hardened through the *deceitfulness* of sin." Heb. 3:13. "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2:19. From this we learn that sin deceives men into its service by promising them liberty; but instead of giving them the promised liberty, it brings them into bondage. Therefore the law of sin is "the yoke of bondage."

It was through the *deceitfulness* of sin in promising liberty, that our race was first brought into bondage to the law of sin, instead of obedience to the law of God, as we learn from Gen. 3:5: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The book of Romans seems to be written to teach us how to find deliverance from this yoke of bondage, and to bring us into obedience to the law of liberty. In the first chapter, Paul presents a vivid picture of the degrading bondage into which our race has been brought by obedience to the law of sin, and shows how inexcusable it is for submitting to such slavery.

In the 2nd chapter he shows that the same yoke of bondage is upon both Jews and Gentiles who obey the law of sin and death; that the same law of liberty is the proper rule of life for both; and that to both the same way of escape from bondage is offered in the gospel.

In the 3rd chapter he tells us of the universal condemnation that will come upon all who refuse to obey the law of liberty, and continue to be servants to "the law of sin and death."

In chapter 4 faith in Christ is presented as the means of emancipation from the slavery of sin.

In chapter 5 he brings before us the full and free deliverance that is wrought through Christ, and the peace that is found in obedience to the law of liberty. This agrees with the words of David: "I will walk at liberty: for I seek thy precepts." "Great peace have they which love thy law: and nothing shall offend them." Ps. 119:45, 165.

Closing the 5th chapter of Romans with the thought that the reign of sin ends in death, but that the reign of grace through righteousness gives eternal life, he prays that God will forbid that we should continue in the service of sin; and shows that death is all the pay we get for the long time we have thus spent.

Chapter 6:2: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Sin can receive no more obedience from his servants after they are dead. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Verse 12. So then we are not to obey the law of sin after it ceases to reign over us. The same fact seems to be brought out in verse 14: "For sin shall not have dominion over you: for ye are not under the law, but under grace."

Rom. 6:23 tells what are the wages for obeying the law of sin. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

In the 7th chapter Paul continues the subject of the two laws, showing us in a figure that the law of sin has dominion over the sinner so long as that life lasts, but then it can require obedience no longer. Then the person is free to obey another.

Verse 5 says, "The motions of sin, which were by the law, did work in our members to bring forth fruit unto death." We found one definition of law to be "disposition to do good or evil." The disposition to do evil, or the law of sin, must be the law that causes the motions of sin, and brings forth fruit unto death. Verse 7 forbids the idea of the law of God as being identical with the law of sin: "What shall we say then? Is the law sin? God forbid." Instead of being "the law of sin," it is positively declared to be against sin: "Nay, I had not known sin but by the law: for I had not known lust except the law had said, Thou shalt not covet."

In Rom. 9:31 the law of God is called "the law of righteousness;" then how could it be the law of sin? In Rom. 7:12 it is declared to be "holy, and just, and good" and in verse 14 it is said to be "spiritual." In verses 15-20 the sinner is described as having formed such a habit of acting contrary to the law of God and his own better judgment, that in verse 21 this habit is called a "law;" "I find then a law, that, when I would do good, evil is present with me." Verses 22, 23: "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Here the law of sin, instead of being the same as the law of God, in which the mind delights, is declared to be another law that is warring against the law of God. What language could present a plainer distinction between these two laws than verse 25: "So then with the mind I myself serve the law of God; but with the flesh the law of sin?" Remembering Webster's definition of law, is it not evident that the "force, tendency, propension . . . [or disposition]" to do evil, that is found in the flesh, is the law of sin?

The 8th chapter of Romans opens with the triumphant testimony of the one who had so long been in bondage, now delivered from the law of sin and death, by the power of the law of God living in Christ Jesus.

Experience has taught the man that he was so weak through the flesh, that the letter of the law of God, whether written in a book or on tables of stone, had no power to deliver him from his obedience to the law of sin. It could only convince the mind of that which is right; but he says, "How to perform that which is good I find not." The letter of the law, even after convincing the judgment of the man, could not condemn sin with sufficient power to enable him to cease from wrong actions; but the living law in Christ could so condemn "sin in the flesh," as to enable the man to cease to walk "after the flesh," and walk "after the Spirit," and thus obey the righteous law. This thought of the weakness of the letter and the importance of the power of the law being manifested in the life, is brought out in 2 Cor. 3:3; Heb.

8:10, and in many other scriptures. (See Rom. 9:30-33; 10:1-4.)

Once more: in Gal. 5:16-25 Paul brings out the distinction between the law which is spiritual, and the law of sin which is in our members. He tells us that "these are contrary the one to the other," and shows the great contrast between the fruits of the two.

It may not be too much to say that the entire Bible is given to deliver us from our bondage under "the law of sin and death," and bring us into obedience to the law that is "holy, and just, and good."

If the law of liberty is a transcript of the character of the God of love, how can it be called a "yoke of bondage," or "the law of sin and death?"

BEING OF THE SAME MIND.

BY T. E. BOWEN.
(Newburg, West Va.)

THE heart is deceitful above all things, and while sin has brought the heart to this condition described by the Spirit of God as "desperately wicked," Jesus was revealed among men to introduce a power sufficient to bring it back to its original purity and simplicity. This change, which involves such eternal consequences, is not altogether brought about in a moment. Unseen agencies are working with all who yield themselves to God, working wonderful and rapid revolutions in some hearts, while in others the work is so retarded that the same changes are only made by lapse of time.

The questions must often arise in minds, Why this diversity? How does it occur that some individuals accept Bible truth while deep in sin, and God so works changes in a brief time that these souls soon reach an experience that others were years in attaining? Every follower of Christ must desire to progress rapidly in divine life. All must admit that it is the mind of the Spirit that each soul professing the name of Christ should attain to a high plain of spiritual life. This being true, then the failure must be on our part. The heart must indulge in something contrary to the mind of the Spirit of God which retards its progress.

Perhaps among the chief of these things is the sin of not being "of the same mind one toward another," which we are exhorted to be in Rom. 12:16. The same thought is again expressed in chapter 15:5: "Now the God of patience and consolation grant you to be likeminded one toward another according to [margin, after the example of] Christ Jesus." This excludes favoritism. The person showing partiality cannot be "likeminded one toward another."

The example of Christ Jesus is set, and no favoritism ever actuated him. When John, his beloved disciple, and his brother erred in desiring to call down fire from heaven to destroy the unbelieving Samaritans, Jesus turned and rebuked them. When Peter became unduly inquisitive concerning the work of John after Jesus should leave them, it called out the direct rebuke to him, "What is that to thee? follow thou me." It is nowhere recorded of our Saviour that he took aside any favorite disciple into particular confidence, and then paraded before him the faults and imperfections of another. God is no respecter of persons, and in his family there are no favorites. What a comfort this truth should be to all his followers!

"Now I beseech you, brethren, by the name of our Lord Jesus Christ [who has set the example before us], that ye all speak the same thing, and that there be no divisions among you. This will naturally result from the heart that is of the "same mind one to another." He whose heart is full of God's Spirit, will so appreciate what has been forgiven him, that the imperfections of his brother will seem trivial. While imperfections will seem trivial, the sinfulness which he sees in his brother will appear enormous to the

extent his own heart is free from sinfulness. When he thus feels convinced of sin in his brother, in love to him and to his God he will go and tell him alone. Unless we are sure we have sufficient foundation for such conclusions which would lead to a private interview with the one we believe to be offending God, our mouth should be barred. Then our prayer should be, "Set a watch, O Lord, before my mouth; keep the door of my lips."

O how many grand victories are lost by those professing a love for the third angel's message, because of this doublemindedness one toward another! This sin of uncharitable backbiting is eating the spiritual life of many like a canker. "If ye bite and devour one another, take heed that ye be not consumed one of another."

He who engages in this honorable work of dissecting his brethren, must sooner or later endure the like torture himself. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matt. 7:1. If by any means we escape this measure with men, we cannot escape God; and if he forgives us as we forgive those trespassing against us, will he not judge us finally as we have judged others?

God has spoken plainly upon this subject again and again. In recent instruction to his children, he has said:—

Persons have criticised those who were digging deep in the mines of knowledge, and their criticism, if heeded, would crush out the very powers that God would have men develop and strengthen. This talking against others must be stopped among those who profess to be the children of God. How much evil is done by unwise condemnation of others! O, whatever we do, let us not interpose ourselves between souls and God. How often the criticism of others, in the church or in the world, resulted in closing the door by which the most precious truths might have found an entrance to hearts, and souls might have been converted to God.

The Judge stands at the door. Let us place strict guard upon ourselves, lest by any means Satan use us in making void the solemn truths for this time which God is seeking to press home upon hearts! Shall we assist the accuser of the brethren in his work by uttering cold and Christless remarks concerning others of their work, and be found guilty at last of the blood of souls? This is not the work of Christ's followers. Let us instead heed the Spirit's pleading. "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Pet. 3:8, 9.

REJOICING.

BY MRS. ADELIA ALLEN.
(Parker, S. Dak.)

"REJOICE evermore," is the exhortation of the apostle of our Lord and Saviour Jesus Christ. "Rejoice in the Lord always: and again I say, rejoice." What a privilege is thus given to us while living in this world of sin and sorrow; yet how little rejoicing is seen among us as a people! The burden of testimony borne is that we *want* to be overcomers. Jesus says, "I have overcome the world." The testimonies say that he overcame in man's behalf; and as we can do nothing without Christ, and as the word says, "Ye are complete in him," just so long as we abide in him, and his words abide in us, we may rejoice in the Lord with "joy unspeakable and full of glory." His yoke is not hard and galling to one whose heart and mind are fixed on the enduring riches of heaven; and his burden is light; for he hath borne our burdens and carried our sorrows, and bids us rejoice in the Lord evermore.

—"No wave on the great ocean of time, when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it in the manner our strength, skill, and best judgment may suggest."

PRAYER.

BY FANNIE BOLTON.
(Melbourne, Australia.)

PRAYER is not coming to the throne
Of the great King of kings,
With but a low request to moan
For vain and selfish things;
It's coming to forget the dove
Of all our low desires,—
Coming to lose ourselves in love,
To praise with heavenly choirs.

It's coming to behold his face,
Who matchless is, divine.
It's coming to receive his grace
In this poor heart of thine.
It's waiting till God's grace transforms
By love's divine control,
To see, and have the Saviour's charms
Reflected in thy soul.

It's coming to be clothed upon
With heaven's robe of love,
Till every stain of sin is gone,
And thou partake of
The gracious nature of the One
Who sits enthroned above,
And with the Father and the Son,
Hold'st intercourse of love.

It's coming to be hushed and still
Before the God of love,
To learn the excellence of his will
As angels do above.

It's coming to behold the plan
Of sweet redemption given,
How God hath loved the race of man
And made them place in heaven.

It's coming to behold the love
That moved the heart divine
To see how all the heaven above
Bends o'er this soul of thine;
How all the heavenly worlds around
Behold, and bear our loss,
And with love's infinite plummet sound
The measures of the cross.

O Holy Spirit, fill our souls
With the celestial light,
Till every shadow backward rolls
That hides God from our sight.
O bring us to the audience throne
To see his glory there,
Till with the Lord our hearts are one
In all-absorbing prayer.

And then as Moses, filled with grace,
Left audience with God,
The light of heaven was in his face
As to the earth he trod,
So we shall go from that high throne;
And from our souls will shine
The glory of the holiest One,
The love of the Divine.

THE LAST WARNING.

BY J. A. OPPY.
(Greeley, Colo.)

THE message that is to be preached to the nations of the earth before the Lord comes to smite the earth with a curse, is found in the following words: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11. Millions are hearing it, but who will heed it? We cannot emphasize too strongly the importance of heeding a *warning* that comes from God. To heed is to be saved; to *ignore* is to be lost. God's word is a savor of life unto life, or of death unto death. From Genesis to Revelation there is but one alternative presented; *viz.*, Heed God's warnings, *obey* and *live*, or reject his warnings, *disobey* and *die*.

God is love; therefore in mercy he always *warns* before he *destroys*. He faithfully *warned* the antediluvians for one hundred and twenty years before the flood. Those who heeded the warning were saved; those who heeded it not were

lost. The word of the Lord was to the lost, death unto death. Their first death was by the flood. Their second death will beat the end of the one thousand years of Revelation 20. It is set forth as follows in verse 14 of this same chapter: "And death and hell were cast into the lake of fire. This is the second death." The Lord gave the antediluvians one hundred and twenty years to turn to him and live; and because sentence was not executed *speedily* against their evil deeds, therefore their hearts were "fully set in them to do evil." "The curse *causeless* shall not come." The Lord sent Jonah to Nineveh with a warning for that ungodly city. They had almost filled up the "cup of their iniquity." Only forty days more remained to them. "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." Jonah 3:4. What saved the people?—They *heeded* the *warning*. "So the people of Nineveh believed God." Every man from the servant to the king on his throne put sackcloth on himself. They even went so far as to put it upon all their beasts of burden. They all with one accord cried mightily to God and turned from their terrible wickedness. "And God saw their works," and saved them from the threatened overthrow.

We read in Gen. 19:1 that "there came two angels to Sodom at even." God sent them there to warn the inhabitants of Sodom of the judgment impending over the city. They communicated their message to Lot, who attempted to give the warning to others; "but he seemed as one that mocked," and only Lot and his wife and his two daughters fled from the city for their lives. The angels said: "Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city." "Escape for thy life," said the angels, "look not behind thee." "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Gen. 19:24. Could Lot and his family have been saved if they had not heeded the warning? Having escaped that awful deluge of fire and brimstone, Lot's wife dared to ignore a part of the command, and thereby lost her life, being changed to a pillar of salt—a warning memorial to all generations. The difference between obeying and disobeying is the difference between *life* and *death*. Why were these things recorded? "For whatsoever things were written aforetime, were written for our *learning*, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. But who are the "*our*" and the "*we*" here spoken of? Paul tells us in the following Scriptures: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. Yes, they are a warning to us that God *means* just what he says, and that he will *do* what he says he will do.

Now has God a *warning message* to us, "on whom the ends of the world are come?" We answer, Yes. But you ask, "How do you prove that the ends of the world are come upon us?" We prove it by the prophecies of the Bible, fulfilled in history. Let us briefly note the longest definite-time chain of prophecy in the Bible, and also the events immediately following the terminus of that chain.

In Dan. 8:14 we have a long period of time,—2300 days (years),—spanning the world's history from 457 B. C. down to 1844 A. D. At the close of this long period of years, God sent forth warning messengers, who went to every nation, kindred, tongue, and people, saying with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:7. As soon as this judgment-hour message was announced to the world, then following quickly in its track went another message, saying: "Babylon [the church] is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8. The

echoes of these messages quickly returned from the nations, kindreds, tongues, and peoples, to be met by a *third* message, which is now going the same round of the *first* and *second*. Verses 6, 7, 9: "Unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." When this *third* and *last* warning is given to the world, for a *witness*, then the next thing that meets the eye of the revelator, is the "white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14: 14. Next the seer beholds an angel who "came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." Jesus in defining the parable of the wheat and tares, said: "The harvest is the end of the world."

Thus it is easily shown that the ends of the world are come upon us. There are other lines of prophecy as easily traced as this one, and equally conclusive, but we must be brief. Now, in all the Bible, there is no threatening of God's wrath so terrible as that which is to fall on those who worship the beast and his image, and who receive his mark. Dear reader, if you are found with this mark upon you, when the Lord comes, you will be lost; your doom will be sealed forever; you will have crossed the fatal "dead-line" between God's mercy and his wrath, and you cannot retrace your steps. The antediluvians crossed that fatal "dead-line" seven days before the flood came. The Egyptians crossed it at the Red Sea. The Israelites crossed it in the wilderness. Sodom and Gomorrah crossed it as the sun rose upon their doomed city after that fatal night of licentious revelry. Ananias and Sapphira crossed it in the days of the apostles. The Jewish nation crossed it at the close of the seventy weeks of Dan. 9:24. Millions have crossed it since then. When the kingdoms and nations of the earth become as the chaff of the summer threshing-floor, they, too, will have crossed it. Many cross it every day. Dear reader, will you cross it too? We are now on the very eve of the time when Satan is to work "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for *this cause* God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

By these scriptures it is plain that it is not a knowledge of the truth that saves, but it is the love of the truth. Or in other words, it is not simply hearing and understanding, but it is heeding and obeying. "For this cause," because they received not the love of the truth, the strong delusion overtakes them, and the effect of it is, they believe a lie, and believing a lie becomes to them a second cause, and as the result of believing a lie, they are damned. But Peter says their "damnation is just." It is no doubt severe, but it is "just." It is not the *fear* of punishment, even "with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb," that will save us, but it is the *love* of the truth. We are in peril until we can say from the heart, "O, how love I thy law!" Only the love of the truth can save us from the "perdition of ungodly men."

The Lord does not give us all the truth at once. "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Take the first precept and live it; take the first line and do likewise. Take the first little, and do the same,—unite

all,—"A three-fold cord is not quickly broken." "As Jannes and Jambres withstood Moses, so do these also resist the truth."

Dear reader, do you resist it? If so, then you help fulfill this prophecy. To resist the truth is to open the door of the heart for the incoming of "all deceivableness of unrighteousness." No man will ever be damned who was not first deceived. Satan knows this full well. He knew it nearly six thousand years ago, when he came to Adam and Eve in the beautiful garden of Eden. And he "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Rev. 13:14.

But deception does not come all at once. It begins right where we begin to resist the truth. "Be not deceived; God is not mocked." Ah! the Devil with his "lying wonders" fully understands the importance of deception. He is to "show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

The burden of this article is to expose one of the great leading methods Satan employs now to lead men to accept the mark of the beast and worship his image. The mark of the beast is Sunday Sabbath observance, established by the people and enforced by laws. The third angel's message is a warning against such man-made worship. It also calls attention to the true worship of the true God. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. When people are convinced that the seventh day is the Sabbath of the Lord, and that it is their duty to keep it, and that this nation will yet enforce the observance of Sunday as the Sabbath under a death penalty (see Rev. 13:15), then they say, "Well, we will wait till the Sunday law passes, and then we will turn and keep the seventh day." Here is the terrible deception. It places us under the absolute necessity of resisting all the truth God may bring before us, between this and the time the image of the beast is set up. And if we resist all the truth God's Spirit impresses on us from now till the law is enforced, how can we be saved? "How shall we escape, if we neglect so great salvation?" What hope of salvation had the antediluvians who waited till they saw the flood begin to come? What hope had the Sodomites who waited till they saw the fire and brimstone begin to fall? What hope would have remained to the people of Nineveh, had they waited till the forty days were expired? What hope was left the Jewish nation, when their city was left unto them desolate, and the things that belonged to their peace were hidden from their eyes? What hope will this nation have, when it is engaged in enforcing the mark of the beast? What hope will we have individually, if we wait till the mark of the beast is enforced?

Ah, dear reader, the "dead-line" is there! Quenching the Spirit leads to the "dead-line," as surely as cause precedes effect. Beware of this satanic deception. "Procrastination is the thief of time." Your time, your opportunity stolen from you is suicidal to your own soul. Do not say, "To-morrow." To-morrow never comes! "To-day, if ye will hear his voice, harden not your heart." The Lord says, "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you." Prov. 1:23. You have heard God's words of reproof; will you heed these warnings of the third angel against the beast and his image, and against his mark? God has poured out his Spirit unto you, will you quench it? If you do, he says, "I also will laugh at your calamity: I will mock when your fear cometh." Verse 26. "They all with one consent began to make excuse." Be not thou like unto them. Ah, they did more than make excuse. Listen! "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: there-

fore came a great wrath from the Lord of hosts." Zech. 7:12.

Dear reader, are you doing the same thing? Have you the heart of stone? Do you hate to hear the law? If so, O, remember that "the great day of his wrath" is just before you. Soon the image of the beast will be set up, and his mark and worship enforced. In close connection with these events, probation closes, then will be fulfilled this most remarkable prophecy: "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:17, 18.

Some years ago I rode nearly two thousand miles to see my father, a Methodist minister, and presented this *last warning* of the third angel to him. He was convinced of the binding obligation of the seventh-day Sabbath, but who can measure my sorrow, when he said: "Well, my son, when this nation passes a law compelling the people to keep the first day as a Sabbath, then I will turn and keep the seventh day." O, blind infatuation! O, fatal *ignis fatuus*, luring only to the "dismal swamp" of an eternal night! "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." "And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

If it is in the *last time*, then we are hearing the *last warning*. Who will heed it? "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

"Then come while hope offereth,
Thy coming shall be blest;
Eternal life is proffered!
Within the ark of rest.
The dove of peace shall hover
Above thee on thy way,
And God's own hand shall cover
And keep thee every day."

"Come into the ark of safety,
Come in and be saved to-day;
The tempest may break to-morrow,
Come into the ark to-day."

THOUGHTS ON THE LORD'S PRAYER.

MATT. 6:9-12.

BY E. B. AYERS.
(Paw Paw, Mich.)

"Our Father." "Our" implies more than one, which must here mean the believer's; for though God is the Creator of all, he is Father only to his believing children. "Our" also indicates unity and fellowship, with brotherly love. *Our* Father, my brother's and my sister's as well as mine. It expresses a living obedience to the command to "love one another, as I have loved you." John 15:12. "*Our Father*." We are children by adoption (Rom. 8:15), having received the Spirit, "whereby we cry, Abba, Father." Yet, though we are *adopted*, we have a share in our Father's great love, *equal* with the love he has for his only begotten Son. John 17:23, 26. God *so* loved us, that he *gave* his Son. John 3:16. *So* loved with such strong yearning love that he gave his only and well-beloved Son a ransom to buy us back from our lost condition. He commendeth his love toward us, in that, "while we were yet sinners, Christ died for us." Rom. 5:8. We show the estimate or value we place upon an article, by the price we are willing to pay for it. God *so* loved those whom he sought to redeem, with a love equal to the love for his own dear Son—yearning, tender, self-sacrificing love, that

went out to the lost world with such intensity of strength, that he freely gave the Son of his love to buy them back to be his sons and daughters. And Christ dwelling in the believer's heart, and God in Christ thus perfecting the believer, is to be a witness to the world of this great love of God. John 17:23.

God was not deceived as to the real value of the purchase. He knew the evil and corrupt nature of the human family as sold under sin; he knew all the sorrow and suffering and indignity to which the Son of his love must be subjected to redeem us and make it possible for us to become members of his family; yes, he knew all the joy and blessedness of the life they had lost, and the wretchedness and sorrow to which they were going, and he longed to bring them back from being aliens and strangers, to become sons and daughters, equal with the Son himself, in favor and heirship, and so, we may with Jesus unite in saying, "Our Father."

"Father!" Tender is the tie that unites the heart of an earthly father to his child. "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. 7:9-11. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13. Yes, more still we read, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." With what confidence can we come and say, "Our Father," knowing that our names are graven upon the palms of our Elder Brother's hands as he stands before the Father's throne our surety and intercessor. Isa. 49:15, 16.

"Who art." Ever existing, constant, steadfast, faithful. The I AM whose ear does not become heavy nor his arm short, but he ever lives and hears and stretches out his hand to save all who come to him in faith.

"In heaven." His throne is high and lifted up, exalted in the heavens, where he dwells in the "high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15. He that loves Jesus and shows his love by keeping his words, will have the abiding presence of the dear Father and Son in the heart (John 14:23); and they will work in him to cause him to *will* and to *do* of the good pleasure of God's will (Phil. 2:13); and, as it is his will that we be sanctified, he will subdue *all* our iniquities in us, and cast all our sins into the depths of the sea. Micah 7:19. Truly, the name of such a dear, loving Father is to be *hallowed* and revered by us as we approach into his presence, and though we may come boldly, with full assurance of faith to the throne of grace (Heb. 4:16), we ought ever to remember that "God is *in heaven*," and we upon the earth (Eccl. 5:2); that as the heavens are high above the earth, so are his thoughts higher than our thoughts (Isa. 55:9), and that he who knoweth the thoughts of man afar off (Ps. 139:2) does not need to be instructed as to what we are, but with reverent love, genuine humility, and childlike faith, we should reverently speak his name when we come before him.

"Thy kingdom come." Whether we have in mind as we pray, the kingdom of grace or the kingdom of glory, it is a petition wide spread as the utmost bounds of the earth. The kingdom of God includes both, and the former is but accessory to the latter. To voice this prayer is then to pray for the final setting up of the everlasting kingdom of God. As this kingdom is to be the culmination and final outcome of the plan of salvation, to pray that it may come, is to pray for the final closing of the gospel work among men, the end of the great controversy between Christ and Satan, and the final destruction of sin and sinners. Mal. 4:1. It is to pray that the

dead shall be raised, the living changed, and death be swallowed up of life. 1 Thess. 4:16; 1 Cor. 15:51-54. In a word, to voice this prayer is to pray for the winding up of everything earthly, and the bringing in of the heavenly and immortal state. It is to give our hearts and lives to aid as far as we may, in answering our prayers by letting *our* light *so* shine that others may be led to seek a home in the final immortal home of glory. It was to the end that this kingdom might be established that Christ came into the world. To prepare the way for it he gave his life. John 18:37. It is his work to call out a people and fit them to become subjects of that kingdom; and if we have the mind that was in him, it will be ours also.

"Thy will be done in earth, as it is in heaven." This will is now done by the angels in heaven no more perfectly than it will be by the redeemed in the earth made new. To do it then and there, we must do it *now* and *here*; for the life of the saint of God begins when Christ is formed within, the hope of glory; for to as many as believe, he gives power to become sons of God (John 1:12), and they are no longer citizens of this world, but are strangers and pilgrims (1 Chron. 29:15), and with father Abraham they look "for a city which hath foundations, whose builder and maker is God." Heb. 11:10. To pray that the will of God be done on earth is to pray that it be done in and by us now and evermore, and this is to have the mind that was in Christ Jesus our Lord, who came not to do his own will, but the will of the Father who sent him. Phil. 2:5; John 4:34.

"Give us this day our daily bread." Here we acknowledge our entire *dependence* and God's infinite power; our *poverty*, for it must be a *gift*; and his fullness, from which to meet our daily wants. It is not *me* and *my*, but *us* and *our*. We are not to pray that *we* may be remembered with a supply of food, and forget our fellows, even though they be our enemies; but we are to pray for supplies to others, and if God blesses us with more than he does some other souls, it is that we may help him, as a worker with him, to answer our own prayers. Then as we pray, "Give us this day our daily bread," our minds should go out beyond the narrow limit of our home, to our neighbors, the church, State, and nation, asking God to give all their daily supply of food, and then, so far as in us lies, seek to co-operate with God in this work. No room is left for selfish self-seeking here. He who sends his rain on the evil and the good, and causes his sun to shine on the just and the unjust, would have us remember that he is long-suffering and merciful, or full of a disposition to do better by all than they deserve, and if we are like him, we will have the same mind, and feel an interest in the well-being of all, thus being children of our Father. Matt. 5:45-48. O, could we get out beyond the narrow limits of self-interest, and take broader views of life, and have our hearts filled to overflowing with the love of God, then would the deep yearnings of our souls go out for others, and they, seeing in us the mind of the Spirit of God, whose very being is *love*, would be won to him by a power hitherto unknown, and soon the conflicts would be over, and the will of God *would be done*.

"And forgive us our debts." We own that we are sinners, and by this petition recall our sins and the provisions of grace and of mercy through Christ, our sorrow for sin and sincere repentance before God, and faith in God as one who forgives and accepts us in and through his love and mercy.

"As we forgive our debtors." No room is left here for hate, envy, wrath, anger, malice, or any other of the hateful brood emanating from the carnal heart. Forgive *as we* forgive. Except ye from *the heart* forgive. Matt. 18:35. Not a remnant of hate or unforgiveness can be harbored, neither can we wait till our debtors come to us to ask forgiveness, else we must wait that same length of time to be forgiven our sins. "For if ye do not forgive, neither will your Father which is in

heaven forgive your trespasses." Mark 11:26. Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. And Paul says, "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Rom. 12:20. If we love one another as Christ loved us, we will love not those alone who love us, but those who wrong us, who speak evil of us and treat us as enemies. He died to save us while we were hateful and hating one another, and we are to have the *same mind*. Matt. 5:43-48. No room is left for evil surmises, evil reporting, or backbiting, but we need the broadest charity, which if we do not have, we are as the sounding brass and the tinkling cymbal. 1 Cor. 13:1. If we have not this mind and willingness to forgive, then we are strangers to the Spirit of Christ, and have reason to fear that we may be of those who shall hear the dread words, "I never knew you." Matt. 7:23. O that we may have the Spirit of Christ, and be like him.

"Lead us not into temptation." "God cannot be tempted with evil, neither tempteth he any man." James 1:13. Yet he does bring us into places where we are tempted and tried, not that *he* may know us, but that we may know ourselves and gain strength. He tempted Abraham (Genesis 22) that by the trial of his faith he might show to the world the faithfulness of God to fulfill his promise, and that not only he, but we for whose benefit the account was written, might know the power of true faith. The chastening of the Lord is grievous at the time it comes upon us, but it works out a rich experience for all who are exercised thereby, and heartfelt are the thanks that rise to God for it all. It is then that we see that "all things work together for good to them that love God." Rom. 8:28. James says, "Count it all joy when ye fall into divers temptations," or trials, and Jesus says, "Rejoice and be exceeding glad" when persecuted. Peter says, "Beloved, think it not strange concerning the fiery trial which is to *thy* you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings." 1 Pet. 4:12, 13.

Then to pray, "Lead us not into temptations," is not to pray that we may escape all trials and buffetings, but that our Father will not abandon us to them or suffer us to be overcome by them, and that he would give us the victory, and enable us to overcome even as Christ overcame, and that we may have grace to keep the word of his patience, and receive the blessing promised.

"Deliver us from evil," whether it be the evil in our natures or the evil in the world to which our natures respond. It was to save us from this present evil world that Christ gave himself (Gal. 1:4), and we ask that the purpose of God may be met; for it is according to the will of "our Father." So when we offer this prayer, we *know* he *hears* us, and *if he hears*, we *know* we have the deliverance we ask for. 1 John 5:14. Praise his name, his word is full of sweetness! May we have the faith of God.

"Thine is the kingdom." Yes, the kingdom is the Lord's, and we may be the immortal subjects. O blissful thought, God our Father will be there, and we may see him, and be forever at home with him. Jesus will be there, and we shall be like him; for we shall see him as he is, and dwell in his presence where there is fullness of joy forevermore. Yes, praise God, *thine is the kingdom* and *thine the power* to bring it in and to fit us to dwell in it, and *now* and then the glory shall be *thine*.

—From every disadvantage in our experience there is some advantage to be gained. Hindrances as a factor in human development figure quite as largely as helps, often seeming, like the obstruction in the electric current, to be necessary for the giving forth of intensest light.—*Sunday-school Times*.

The Mission Field.

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

CONDUCTED BY W. A. SPIGER AND P. T. MAGAN.

MISSIONARY WORK IN TURKEY.

ALL who are acquainted with the history of the church know that Turkey was a center of Christianity in the early centuries of the Christian era. When the spiritual darkness of the papacy was spread over all Christian lands, this country was so severely affected that even when Europeans were awakened to see the light of the gospel, Turkey remained in its deep sleep. But the God of mercy had not forgotten this country. When, in his providence, the time came to enlighten this benighted land, God stirred up many hearts in both America and England, to communicate to its inhabitants the healing light of the gospel, by which many were revived.

The missionaries, perceiving that the Mohammedans were not easily reached, because of the strict laws of the government, directed their energies to the Armenians. But here, also, they were met with great difficulties. As the Armenian religion is closely related to the nationality, and as the Armenians had suffered much persecution to preserve their religion from the surrounding heathen nations, they opposed every step to separate them from it. In consequence, missionaries had a hard time. Some were stoned; others were driven from one city to another; and several were killed on their journey by robbers. Those Armenians who had accepted the new light of the gospel were regarded as enemies by their own brethren. They were cut off from all the rights of citizenship, and could hold only secret meetings in the cellar. Their persecution was very severe.

The first step taken by missionaries was to translate the Bible into simple Armenian. It was translated into Armenian in the fifth century, but the language was too high to be of use to the common people. Besides, as many Armenians living in Asia Minor spoke Turkish instead of Armenian, it was necessary to have the Bible translated into Turkish, and printed with Armenian characters. The result of this step was remarkable. Many people were interested. In the year 1846 the first Protestant church was established at Constantinople, whence the gospel soon spread abroad, so that in fourteen years, forty churches had been established, with a membership of 1,300. In 1860 there were 78 missionaries and 115 native workers in the field. From that time to the present, the numbers have increased in a remarkable degree. Now there are 115 churches, with 10,523 members; 169 missionaries, 768 native workers, 4 theological seminaries, 49 boarding schools, 7 colleges, and 382 common schools.

Asia Minor is divided into 4 conferences, including 19 stations, with 297,333 environs. These conferences are Central Turkey, including Cilicia and Syria; Armenia and adjacent districts; Anatolia, including the central part of Asia Minor; Bithynia, including Constantinople and vicinity. Each conference has a theological school and colleges for both sexes, to prepare preachers and teachers for the field.

As the readers of the REVIEW AND HERALD will be interested to hear about Syria, I will add a few lines about the Cilician conference. This conference was organized in 1867. It now contains 33 churches, with 4,188 members; 28 missionaries, 153 native workers, 7 high schools, and 89 common schools. Central Turkey College was established at Aintab, in 1875, and has sent forth about ninety graduates. In 1882 Central Turkey Girls' College was established at Marash. Besides the work done by the missionaries of the American Board, other societies have undertaken the work of evangelizing the Arabs living in the southern part of Syria and Palestine. They also have good success, though not so much now as formerly. There is a college and theological seminary

at Beirut for Arabs, and one German hospital, well known in Turkey. There is a high school for girls at Latakia, and several common schools.

A word more about the spiritual condition of the churches. Would that I might give numbers to show the spiritual advancement, as I have to show the numerical increase. When the light of the gospel began to shine, it was received and appreciated by many. They rejoiced in it, suffered persecution, and were full of love for the truth. But when they finished their course, and passed from the stage of action, they left this light to their children as an inheritance. But the new generation did not appreciate it as did the fathers. The young inclined to worldliness, and were indifferent to religion and godliness. The chief subject taken into consideration at the annual sessions of the conferences, is how to interest the young in the study of the Bible and in the work of God. Ministers plainly see the perilous future of the churches, if the young continue as they now are.

American and English Bible societies are active in preparing Bibles at very low prices, to bring them within reach of the poorest. The preachers aim to select most interesting subjects for their sermons; but all seems in vain. Worldliness increases day by day. This is very apparent at Constantinople. Here there are about ten Protestant denominations, with fine church buildings; but they are without life. Their numbers increase, not by new converts, but chiefly by births. Would that their eyes were opened to see the light of present truth! Nothing else can revive them.

It is most rejoicing that God in his great mercy has begun to shed light over this country. It is our prayer that he will raise up churches to be witnesses to the last message of truth, as he did for the gospel in the first centuries. At the present, Turkey, and especially Asia Minor, is a field prepared for the third angel's message. Missionaries of other denominations, moved by the Spirit of God, have done what was necessary to prepare the way for this message,—the work of evangelization, and supplying the people with the word of God in their own language. Would that modern missionaries might yield themselves to the voice of the same Spirit of these last days, and nourish the people with meat in due season, as the first missionaries did in obeying the guidance of the Holy Ghost!

Constantinople.

Z. G. BAHARIAN.

GERMANY.

In accordance with a request from the Foreign Mission Board to attend the annual gatherings in Denmark and Norway, I entered upon a journey to this end, May 9, taking occasion to make several visits in Germany on the way. The first stop was at Saarbrücken, among my relatives. One of them, a teacher, lives at the foot of a hill, on the summit of which stands the castle of the Freiherr Stumm, quite a noted character in German politics, to whom the emperor had paid a visit a few days previous. Having given private lessons in the castle, our relative has free access to it and the pleasure grounds, a privilege which a stranger cannot obtain. Taking advantage of this privilege, we paid the castle a visit, which enabled us to form some idea of the extensive and costly preparations that are made for an imperial guest. Besides floral decorations, triumphal arches, illuminations, etc., a special carriage was provided for the occasion; and as no team in the vicinity was fine enough, a span of horses was brought from Frankfurt.

Saarbrücken, the home of my parents, was the first place taken by the French in 1870, and the scene of the second battle, which took place two days after that at Weissenburg. A monument is erected on the battle field, from which a fine view of the whole region is obtained. On the occasion of the emperor's visit, this monument was gorgeously illuminated.

From Saarbrücken, the next stop was at Wies-

baden, where two days were spent with our church, which numbers seventeen. Brother W. Schlegel is at work here, being engaged chiefly in giving Bible readings. A number are interested, and it is hoped that our numbers here will increase. Wiesbaden is a beautiful place, everything being arranged with special reference to the comfort of tourists and health-seekers. As no factories are allowed within certain limits, the city is remarkably clean and free from coal smoke. This is one of the oldest health resorts of Germany, having been noted as such in the time of the Romans. There is an abundance of springs, the waters of which are noted for their healing properties. The temperature of some of the hot springs reaches 169° Fahrenheit. The leading spring is covered and surrounded with elegant buildings, for the free accommodation of the public; and the water of the spring is furnished free to all. Thousands come here daily to drink of the water, which is as hot as can be taken.

At Wiesbaden one meets with the leading nations of Europe. Before the war of 1870, it was much sought by the French, and for a time was a noted gambling place. This soul-destroying luxury, however, was denied the citizens of Wiesbaden, strangers only being permitted to gamble. At present, the city is much visited by the Russians. Among the public buildings of note is an elegant Russian chapel, erected as a mausoleum for a member of the Russian imperial family.

From this point, we passed down the beautiful, many-castled Rhine, whose many points of interest we cannot even mention, excepting Neuwied, on the right bank, a little below Coblenz, noted as a center for the Herrnhuter, or Moravians. Had time permitted, we would gladly have visited this place, as there are here a number of institutions of this people, so noted for their missionary operations.

I was glad to be able to visit Gladbach, and hold a meeting with our church at this place. Some are awaiting baptism, and there is prospect that our numbers here will be increased. Passing through Essen, on the way to Hamburg, I stopped a few hours at this place, to visit the great works of Friederich Krupp. These works, with the colonies built for the accommodation of workmen, constitute a fair-sized city of themselves. Only a portion of the works are engaged in the manufacture of cannon. Cast-steel for all purposes, such as car-wheels, propeller-shafts, plates, etc., for ocean steamers, are the leading products.

The world is abundantly prepared to produce death-dealing instruments. Institutions for this purpose, such as gun-factories, distilleries, breweries, etc., have plenty to do; but how little interest is there in that which alone can save life. While Germany abounds in soldiers, weapons of war, liquor, and tobacco, she is growing more indifferent to the word of God. In many cases, when people learn that our agents have something relating to the Bible, the door is immediately closed to them, while the novel-vender is warmly welcomed. And what is true of Germany in this respect, may be said of most countries of Europe. But we know that from all, a people will be gathered who will have faith, and love the word more than their own lives.

At Hamburg, I met brethren Conradi, Boettcher, Frauchiger, and Rasmussen, besides other workers. Brother C. had just returned from a trip to eastern Prussia, where he found open doors for the truth. It will be of interest to those acquainted with the Sabbath movement in eastern Prussia, to know that the leader in it, Stangnowski, is dead. Father Lindermann, with whom the Sabbath movement began in Rhenish Prussia, still lives, but on account of old age, he has been for some time entirely inactive.

Sabbath was spent with the church at Hamburg. I was pleased to note an increase in numbers since my last visit. The church here now numbers seventy-nine, and there are others awaiting baptism. Just three years ago I was in this city alone, awaiting the arrival of workers

from America. Then it was an untried field; but to-day we can rejoice in a work well established here, with good prospects for the future.

Sunday evening I held a meeting at Harburg, where brethren Boettcher and Frauchiger are engaged in a course of meetings. A number have already taken a stand for the truth, and there is hope for more. A neat place for meetings has been secured at a reasonable rate, with the right to rent for three years, which will be a decided help to the work at this place. Brother Rasmussen, who is still engaged in ship-mission work at Hamburg, meets with encouragement, and rejoices to see people embracing the truth, from time to time, as a result of his work.

Besides the local work mentioned, by means of secretaries, work is carried on at Hamburg with the various nations surrounding Germany, as far as we have publications in the various languages, and already encouraging developments are seen. We have great reason to be encouraged in regard to the work in Germany. There are many more open doors than can at present be filled. As fast as faithful workers can be found, there will be places to receive them. It is our constant prayer that the Lord will send forth more laborers into the great harvest. H. P. HOLSER.

Copenhagen, May 25.

Special Mention.

THE MODERN CRUSADE.

It is a difficult matter to determine how many millions of lives have been lost, and how much suffering and misery have been the result of the attempt to recover the Holy Sepulcher. Now the movement has taken another turn; now it is to rescue the *holy Sunday*, prevent its desecration, establish it on a legal basis by an amendment to the Constitution, and yet further to make this a Christian nation by law. This movement was cradled in Xenia, Ohio, Feb. 3, 1863. The smoke of battle then hung like dark clouds over many parts of our fair country. The representatives then assembled were from eleven denominations, and from seven States. While the "boys in blue" were fighting to preserve the Union and the Constitution, these men were striking the first organized blow against the religious liberty which it guarantees. Although this object was to Christianize the national Constitution by an amendment recognizing God in it, what they wished to accomplish was contrary to the spirit of Christianity, and to the injunction, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." They claimed that they did not wish to destroy the "infidel republic," nor harm any party or sect; yet it is plain to be seen that their ultimate intention was to bring dissenting parties to terms. The history of this movement shows this to be true, as will be seen by the works entitled, "Civil Government and Religion," and the "National Sunday Law."

It is not our object to give a history of the movement in this brief article, but simply to show its beginning and something of its progress. At the start its defenders were full of stealth and patriotic zeal. The same spirit characterizes them now on a much larger scale. Then their numbers were comparatively few; now there are many millions who are ready to join the crusade.

I have in my possession the first number of Vol. I of the quarterly, entitled the *American Sabbath*, published at New York, March, 1891. This was started as the official organ of the American Sabbath Union, with Colonel Elliott F. Shepard as president, a general secretary, corresponding secretary, and a treasurer. There were twenty-one members of the Board of Managers, including Hon. John Wanamaker. Every State and Territory in the Union is districted into ten districts, with a secretary for each. There

are also forty vice-presidents by States, and the majority of all the officers are D.D's. Thus it seems they are adopting broad plans to carry out their measures. At present the thoughts of the association are turned mostly toward the Sunday opening of the World's Fair, thinking this theme a good entering wedge to wake up the people to the further accomplishment of their designs. These ecclesiastics seem to ignore the idea that the enforced observance of Sunday is just as much an act of arbitrary power as to compel men to go to church on Sunday, or to give for the support of a church.

A writer in the *Washington Post*, who is opposed to closing the Exposition on Sunday, says:—

In a little village in New York live two rival blacksmiths, one a Seventh-day Baptist, the other a first day, or Sunday, Methodist. Each thinks the other grossly mistaken in his views, if not positively wicked, but the result of their difference is, that the anvil chorus goes on every day in the year, and when the horse of a traveler casts a shoe on either first or seventh day, there is no discussion on theology. So let the devoted Jew keep away from the Exposition, if he will, on Saturday.—Colonel Shepard and all devoted Sunday worshippers on that day,—but let the great mass of humanity develop their own consciences, and live in the liberty of free choice.

Again: in the New York *Sun* the Shakers make the following protest:—

As Americans, we protest against all religious legislation. Let sectarians keep the peace, and let each other alone.

Notwithstanding all the protests against the closing (and there are many), the agitation of the question still goes on. At the recent Prohibition convention at Springfield, Ill., a resolution was unanimously adopted, favoring the closing of the World's Fair on Sunday, and also a resolution for the enactment of a civil Sabbath law.

It is evident that as this movement widens out by the increase of its supporters, and the papers which uphold it, the true Sabbath will come more and more to the front. Then let us "work while it is called to-day; for the night cometh, when no man can work." WM. PENNIMAN.

THE AGE OF THE MAMMOTH TREES.

A CORRESPONDENT inquires whether these celebrated California tree monsters are really two thousand years old or more, as represented in horticultural works. There is no doubt about their being of these great ages. Sections of the exterior have been cut into the wood, and the annual growths calculated accordingly, so the exact number of years to produce a half inch has been definitely ascertained. Dividing half the diameter of a tree, and multiplying by these ascertained facts of annual growth, the result gives the ages as already given by those who have already pronounced them of great age. The annual rings in the one forming the pavilion floor have been counted, and found to be over seventeen hundred.—*Mechanics Monthly*.

A WARNING FOR THE FAIR.

LAST Sunday in Chicago was, according to all accounts, not an ideal Sabbatarian Sunday. Sunday in Chicago does not ordinarily meet the Sabbatarian ideal. The theaters are open, and performances are given as on week days, concert gardens flourish, the saloon business is lucrative, and no one who yearns for a "little game" need be disappointed on account of the day.

This is the ordinary Sunday in Chicago, when the city has only its regular population and its normal accession of visitors. With the unusual number of strangers brought there by the convention, and in the absence of sufficient opportunities of innocent and reputable amusement, the day was, according to reports, largely occupied by a vast and unsavory orgy.

We call attention to this unpleasant subject, because the well-known scenes of dissipation on

Sunday, in a great city, with an unusual crowd of strangers in it, are what Chicago may be expected to show to this country every Sunday during the Exposition, if the Exposition is closed to visitors on that day.

The experience of last Sunday proves what we have repeatedly asserted, that to close the Exposition on Sunday would be to drive the visitors to pleasure resorts, to the saloons, and to worse places.—*N. Y. World*.

QUEEN VICTORIA'S LONG REIGN.

The Oldest Reigning Sovereign Excepting the King of Denmark.

ON May 24 of this year, Queen Victoria completed her seventy-third year, having been born on May 24, 1819. This age has been exceeded by only two of the sovereigns of England; viz., George II, who lived seventy-seven years, and George III, who attained the age of eighty-two. Yesterday, June 20, Her Majesty had reigned over the United Kingdom fifty-five years, having succeeded to the throne on the death of her uncle, King William IV, on June 20, 1837.

This length of reign has been exceeded by two British monarchs only, Henry III, who reigned for fifty-six years, and George III, whose sway lasted nearly sixty years.

Queen Victoria is the oldest reigning sovereign, with the exception of the king of Denmark, who is about a year older than Her Majesty. She has now been a widow over thirty years, the Prince Consort having died on Dec. 14, 1861.—*N. Y. World*.

THE JEWISH PROBLEM.

THE problem of what to do with the great horde of Hebrew immigrants arriving in the United States is, *Zion's Herald* thinks, in a fair way of solving itself, if the success of the colony which has established itself in Connecticut is a fair sample. They have taken hold of farms which were nearly abandoned, and transformed them into fertile fields, have established flourishing hat and shirt factories, and their families are busily engaged in making coats and trousers for the New York market. They now purpose to open a first-class creamery, and have invited the Yankee farmers and their wives and daughters to come and see them make butter. To this end they have imported an expert butter maker from Germany, and intend to make a superior article. For this commodity they will never fail to find a ready market, and may revolutionize an industry sadly in need of rectifying. They have dedicated a new synagogue, and there is little reason to doubt that they will in time become valuable citizens. They will also purchase milk for their creamery from the farmers in that region, and so be a help instead of a hindrance. Fortunately, their New York friends see that they have ample means to carry on their work, and the whole colony has been managed with singular judiciousness and economy.—*Intelligencer*.

—Considerable excitement has been occasioned in Russia by the arrest of Prince Khilkoff and his banishment to Asiatic Russia without trial or accusation. The apparent cause was his quoting several texts of the New Testament in answer to a priest who was opposing Stundism, Bible reading, and similar movements. After the Russo-Turkish War, in which the prince fought with great bravery, he spent a year in the Caucasus, and became interested in the Molokans. On receiving his ancestral lands, valued at 25,000 pounds, he sold the whole of them to the peasants' commune, and received from the peasants in return six acres, on which he lived, cultivating his own land and devoting his leisure to the physical and moral elevation of the poor. More than once he has been threatened with banishment, but hitherto the political influence of his mother's family has prevented it.—*Independent*.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 28, 1892.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRAD, M. E. KELLOGG.

WEAK OBJECTIONS.

It is a common saying that unbelief can always find a hook to hang itself upon; but it is surprising to see sometimes how slender a hook unbelief will trust itself to. Thus a correspondent informs us that a person of sceptical turn of mind finds a contradiction in Deut. 28:68: "And there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."

Here, it is claimed, is a contradiction; for how could they be sold, it is asked, if no man should buy them? We might inform the objector that if this is a contradiction, there are many in the Bible; for such forms of expression are very common. Thus, Eze. 24:13 says, "I have purified thee, and thou wast not purged." The same reasoning would here lead to the conclusion that the Lord contradicted himself; for they were not purified, yet the Lord said that he purified them. Again, in Gal. 5:4: "Whosoever of you are justified by the law;" but none can be justified by the law.

Prof. George Bush explains this form of expression in his notes on Ex. 7:11, when he says: "It is a canon of interpretation of frequent use in the exposition of the sacred writings that verbs of action sometimes signify merely the *will* and *endeavor* to do the action in question." (See such texts as John 5:44; Rom. 2:4; 1 Cor. 10:33, etc.)

The sense, then, of Deut. 28:68 is simply this, that the people should go into captivity, and be exposed for sale, as slaves; but that the captives would be so numerous that the market would be glutted, and purchasers could not be found for them. The word "sold," means, literally, "expose yourself for sale." That is, they would be reduced to such straits that they would desire to be sold as slaves that they might be provided with the necessities of life, but there would be none to buy them. It is said that "even the Romans thought it would be a reproach to have a Jew for a slave, they had become so despicable to all mankind."

The text in question is simply an overwhelming portrayal of the terrible calamities that should come upon that people; but there is no contradiction there. This hook of unbelief easily gives way, and faith finds a firm foundation upon which to stand. The word of God is consistent and true; let no one hesitate to take his stand upon it.

STRANGE TEACHING ON THE LAW.

"THE VOICE FROM SINAI, the Eternal Bases of the Moral Law, by F. W. Farrar, D.D., F. R. S., Archdeacon of Westminster," is the title of a volume of sermons on the ten commandments, just brought out in New York. As to the question in what form this great moral code was graven on the tables of stone, these remarks are made:—

"It is well known that the commandments occur in two different forms—in Ex. 20:1–17, and Deut. 5:6–21. The variations are unimportant; but as both forms cannot be the original; and as divergences mainly occur in the annexes or appendices to the commandments, it seems clear, on this ground alone, that on the tables they were carved in their simplest and shortest form. Not only would this minimize the difficulty of Moses in carving them on the stone at all, but otherwise the size of the tables would have rendered it impossible to inclose them in the narrow space of the ark."

Thus Mr. F. would teach that we do not have a record of what was engraven on the stones at all, but two differing statements, both drawn from that record. Whereas it is evident that the statement in Deuteronomy does not purport to be a verbatim copy of the tables, but only a rehearsal by Moses forty years after the law was given by the voice of the Lord from Sinai, and written with his finger on stone—this rehearsal containing exhortations of a

personal and local nature. He would teach us also that Moses was the one who engraved the commandments on the tables of stone; whereas it is expressly stated that God wrote the law upon the tables. Ex. 34:1; Deut. 5:22.

With such teaching, from men occupying such high positions in the theological world, can it be wondered at that men should look upon the law as "the law of Moses," and upon the Sabbath as "the Jewish Sabbath?" When professed teachers thus darken counsel by words without knowledge, surely it is time for the people to seek the word of the Lord for themselves.

IN THE QUESTION CHAIR.

[We aim to reply under this head, to questions which are of such a nature that the answers will be of general interest and profit to the readers of the Review. Those sending in long lists of disconnected texts for explanation, evidently as a mere matter of curiosity to see how certain puzzling passages will be disposed of, need not be surprised if no notice is taken of them. Many more inquiries are received than can be answered in this department; and the editor reserves the right to decide which to notice in this manner. All correspondents should therefore give their names and true post-office address, that queries not replied to here may be answered by mail.]

205.—TABLES OF THE COVENANT. DEUT. 9:9.

Moses says, "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water." This is used by opponents to prove that the ten commandments were the covenant which has been done away; and some are troubled over it. How do you explain it? D. C. F.

Answer.—The ten commandments, as engraved on the tables of stone, were not the old covenant that was made with Israel when they came out of Egypt; for these commandments were every one in existence, and were known before that time, as is clearly shown by the references to them in the previous portions of the Bible. They were the basis of the covenant. These commandments constitute an essential condition of all of God's favors to men; they are the basis of the new covenant, the same as they were of the old; but this does not make them any part of these covenants. A house is built on the rock; but the rock is not the house, nor the house the rock. Take away the ten commandments, and there could be no old covenant or new. It was because these commandments constituted the basis of the old covenant, that the tables of stone on which they were written were called "the tables of the covenant," and the ark in which that law was deposited was called "the ark of the covenant." These expressions do not prove that the ten commandments were the old covenant, but only show the important relation they sustained to that covenant.

206.—WEBSTER ON THE SABBATH.

Please explain Webster's definition of the Sabbath. He does not seem to agree with the law and the prophets. S. P. S.

Ans.—If Webster had been governed by the testimony of the law and the prophets, he would not have given the definition to the word "Sabbath" that he has. He gives simply a theological definition, not a Bible one. A lexicographer takes words as he finds them used, and gives a definition of them according to that use. But these are of no account in regard to Bible words, and Bible customs, if they contradict the testimony of the Bible itself.

207.—BUY THE TRUTH, AND SELL IT NOT. PROV. 23:23.

Solomon says, "Buy the truth, and sell it not." How do we buy it? and how could we sell it? G. W. A.

Ans.—We understand this testimony to refer to the truth itself, and not to any articles, or volumes, which simply contain the truth. We buy truth when we are willing to sacrifice to obtain it, and will receive it, and cherish and obey it, at any price. To sell it would be to give it up and cease to practice it, because of some worldly advantage or gain to be secured thereby.

208.—FIRE FROM HEAVEN.

When do you understand that the two-horned beast will make fire come down from heaven in the sight of men, as stated in Rev. 13:13? G. W. A.

Ans.—We understand that this is to be performed in connection with the great wonders which mark the working of Satan in the last days. 2 Thess. 2:9–12; Rev. 16:13, 14. And it would seem from the language of the verses under consideration that

the making of fire come down from heaven will be the culmination and mightiest display of his wonder-working power. It will doubtless be in connection with some great crisis, as was the case when Elijah called fire to come down from heaven as a test of the truth he proclaimed. But now the tables are to be turned, and this wonder is suffered to be wrought to lead the people to believe a lie, and to turn against the truth, and enact most oppressive measures against the people of God, because they themselves had rejected the light and truth when they might have received it. (See scriptures above quoted.) But as God manifested his power in favor of his truth in the days of Elijah, so he will work again for his people in the last days. Here is one of the gracious promises he has given to his people for that time: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

SECTS.

THERE seems always to have existed in the world a popular prejudice against belonging to a "sect." Generally, the word "sectarian" immediately suggests the idea of narrowness and bigotry. Opposed to it is the idea of liberalism, which is supposed to mean a broader and more advanced view of spiritual truth. It is safe to say that in the popular mind these various terms have a very vague significance.

The "liberalism" of the present day in respect to religious belief, is a dangerous thing. Popular opinion and popular prejudice do not change fable into truth. The apostle Paul was accused by the Jews of being a "ringleader of the sect of the Nazarenes;" and the Jews at Rome said to him, "As concerning this sect [the Christians], we know that everywhere it is spoken against." Sectarian prejudice ran as high in his day as it does in ours; yet Paul belonged to a "sect," and every one now recognizes the fact of his wisdom in joining it. But to his non-Christian, Jewish brethren he must have seemed both foolish and narrow-minded.

The "sect" of Paul's day has grown and become a great leading body in the religious world; yet it holds to the same belief and practices, at least professedly, as it did in early times, and unless mere numbers be an argument against it, has as much right to be called a sect now as it had then. Meanwhile, however, it has itself split up into numerous smaller bodies, each of which has acquired this original appellation, while it seems to be thought that taken together the general body has lost its sectarian character. At what time this sect of the apostle's day ceased to be a sect, probably no one would be able to say.

The truth is that Christians constitute just as much a sect now, as they ever did, and the little body of true Christians, who are such not only in profession but in fact, will be sure to be recognized as a sect by the religious world. The pathway which leads upward is a strait and narrow one; but that which leads in the opposite direction is broad and "liberal." The popular conception of a liberal belief seems to be a belief which lets go of almost everything,—a faith which includes little, instead of one which includes much. This is a false conception. A belief which is broad and liberal will include much, just as may be said of a liberal education. But those who hold this broad belief will be counted as narrow and sectarian, because they constitute a small minority in the religious world. "The commandments of God and the faith of Jesus" constitute the broadest of religious platforms, but those who stand upon it are not by any means counted as among the liberal in religious belief. Yet their faith is necessarily broader than that of any other Christian body.

To "proselyte" is also considered another evidence of narrowness; but the support which this idea finds in reason is very vague. All denominations send out missionaries to heathen and papal lands to proselyte from heathen faiths to the Christian faith, because they believe that the salvation of souls depends upon it; and the same rule will apply in Christian lands. If the differences which exist between the various Christian denominations are such as will affect the question of the soul's salvation, it

becomes a duty to proselyte and save those souls that are out of the truth; but if these differences are mere non-essentials which will not affect the salvation of the soul, these churches have no reason for remaining separate. The idea that no proselyting should be done among Christian denominations is irreconcilable with the idea of separate denominations. The non-essentials can be put in the background, as not concerning the great purpose of the church, which is to save souls. Only a very grave reason will justify the disunion of Christendom, and if such a reason does not exist, the disunion ought to cease. If what many ministers and members of these churches affirm be true, it ought to cease at once. The inconsistency is one which it devolves upon them to explain. L. A. S.

THE THIRD COMMANDMENT.

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

It is not merely by the repetition of certain set phrases in which the name of God is sacrilegiously mentioned, that this command is violated. Such is the popular conception of its meaning; but the popular view is much too narrow. Many, no doubt, accepting that conception as correct, have been unconscious violators of this one of the ten great precepts.

The true God is a great God, and entitled to the utmost reverence on the part of his creatures. How great he is, how glorious, how holy, it is altogether beyond the highest power of man's imagination to conceive. His conception of God should be as lofty as possible, for even at its best, it falls infinitely short of the truth. Probably no people ever had a higher and more correct view of God's greatness than did the ancient Israelites when, trembling and afraid, they had listened to the awful voice that spake to them the ten commandments from Mount Sinai. So deep was the impression there produced, that Hebrew writers would not afterward write the name of God, so that in time its true pronunciation became a matter of dispute, and has remained so up to this day.

But the natural tendency with men is to lose respect and reverence for a power which they cannot see, and the embodiment of which is infinitely remote. They need to be often impressed with some visible demonstration of it. Thus has it been with that Supreme Power which rules over all things. With conceptions clouded by sin and limited by the prevailing ignorance with respect to the nature and attributes of the Creator, men have very largely lost their reverence for him, until to many God would doubtless say, "Thou thoughtest that I was altogether such an one as thyself." Ps. 50:21.

Reverence for God is at the very foundation of that worship and service which he demands. The individual whose mind can revert to the omnipotent and omniscient Creator without a feeling of awe, cannot worship and serve him in a complete and acceptable manner. His religion cannot be otherwise than formal.

Very properly, therefore, did God forbid the use of his name in the manner prescribed in this commandment. Reverence for God and a careless, "vain" use of his name cannot go together. That is what the commandment means,—that the name of God should not be used when the language and attending circumstances are not sufficiently solemn to make its use appropriate. It is really a command against irreverence for God, of which the careless use of his name is the natural outward symbol.

It need hardly be said that the irreverent use of God's name is something exceedingly common; though many individuals who thus use it would doubtless recoil in horror from the sin of "swearing," which they imagine to be what is specifically forbidden by the third commandment. But that commandment does not say, Thou shalt not swear; but, "Thou shalt not take the name of the Lord thy God in vain." They are doing exactly that which the commandment forbids, though not as guilty as are those who indulge in actual "profanity," which couples other sins with that of the irreverent use of God's name. Many persons who would not use an "oath," still find in almost

every slight circumstance which violently excites their emotions, an excuse for making some allusion to the Deity. Doggerel songs purporting to be religious, and perhaps used by Christian people, are made lightly to repeat the sacred name of Jesus,—that name at which "every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. 2:10. Many books—especially works of fiction—abound in shockingly vain and irreverent repetitions of the name of God. The Salvation Army, and kindred organizations, have reduced irreverence for God almost to a science. All such instances are instances of the violation of the third commandment, if that commandment is to be understood according to its literal wording.

A careful reading and application of the scripture will show that swearing, indulging in "profanity," and taking the name of God "in vain" are not identical sins; and one may be guilty of the latter without being guilty of the others. And is it not possible that many may be thus guilty who consider themselves good Christians? L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

Three Leading Signs of Christ's Return, and Their Real Import.

THE darkening of the sun and of the moon and the falling of the stars constitute three most important signs of our Lord's speedy return. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:29, 30. "But in those days, after that tribulation, the sun shall be darkened" (Mark 13:24, etc.), the rest of the passage being almost word for word as in Matthew. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." "And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25, 27.

These are Christ's words as recorded by the evangelists in his great prophecy. These signs in the heavenly bodies mentioned are thus made greatly prominent by him, as special tokens of his speedy approach. They are mentioned also by other inspired writers. And "when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." And they "said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:12, 13, 14, 16, 17.

Old Testament writers, without doubt, speak of the same events, though in some cases, perhaps, not with the same clearness. "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:13-16.

Our Lord declares "the harvest is the end of the world." Matt. 13:39. It is a time of great iniquity. When the voice of God from Mount Zion in the New Jerusalem above is heard, the powers of heaven and the earth shake. The identity of these events with those our Saviour foretells is unmistakable. Joel also refers to the same events in his prophecy. "The sun shall be turned into darkness, and the moon

into blood, before the great and the terrible day of the Lord come." Chapter 2: 10, 31. "It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day." Amos 8:9.

"The sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 13:10-13.

There can be but one application for these texts of Scripture. They all refer to the same great event—the signs and the actual coming, of the great day of doom. They all demonstrate the prominence of these three-fold signs in the sun, moon, and stars, as heralds of Christ's approach. They cannot with any show of reason be assigned to any other event. Should any pervert, as they do, Christ's prophecy of the signs and his coming, to Jerusalem and its destruction, all these other mentions of the same signs and the same coming, remain to confront that foolish exegesis. And let it be remembered that St. John wrote the Revelation, according to a host of the best authorities, in A. D. 96, over a quarter of a century after Jerusalem was destroyed; and he gives a very clear description of the darkening of sun and moon and of the great star shower, as still future—away down in the sixth seal—and a special sign of that terrible day when all the great men of the earth will wail and cry for rocks and mountains to fall upon them, as they see Christ in dazzling glory upon his throne.

This one consideration is enough to settle forever the question of the time when these signs will all occur. Our Lord's words concerning them, and John's description, must apply to the same signs, as the words and order of events are so exactly alike that they must be identical. Let our readers then ever remember that signs in the sun, moon, and stars are made *specially prominent* as tokens of the nearness of the second advent of the Lord of glory.

What will be the nature of these signs? Will they be literal, visible, actual occurrences, which human eyes will behold?—facts that will be well known, such as history will record? or will they be figurative, shadowy, or fabulous? Was our Saviour speaking in parables, metaphors, or figures of speech, when saying the sun and moon would be darkened, and the stars fall, when answering the disciples' question, "What shall be the sign of thy coming and of the end of the world?" Most manifestly, this could not be so. He was giving his disciples, as representatives of his church, his last instructions just before his death, to be handed down to after ages. "He answered" their question. He gave those "signs." He never spoke in parables on such occasions. He spoke to the unbelieving, gross-hearted Jews, blind and dull of hearing, in parables (Matt. 13:10-15), but ever explained these to his disciples, to whom it was "given" to "know the mysteries of the kingdom of heaven." Parables were designed to convey instruction in a manner not wholly potent, so that men should be compelled to seek and dig for the meaning, and thus give evidence of their desire to obtain it. But no such object existed when our Saviour wished to make his disciples know the signs of his coming. He did not *conceal*, but did *reveal*. Hence our Saviour's discourse is to be understood as actual history, given in advance, for the sake of his true disciples.

The sun is the great luminary which gives light to all mankind, the most conspicuous object we behold. As this sign ought to be of universal interest to all mankind, it is connected with the great, light-giving luminary, so as naturally to attract general attention. At least twice before, its supernatural darkening has been connected with events of deepest interest to mankind. In the great deliverance of God's people from Egyptian bondage (typical perhaps of their final deliverance at the second advent), while the struggle was at its height between the powers of light and darkness,—Satan and the Lord of hosts,—for three days a black cloud of darkness which might even be felt, shrouded the Egyptians in the gloom of midnight. Ex. 10:21-23.

And when the Lord of light and glory hung upon the cross in agony, bearing the sins of the world upon him, and he was about expiring, all nature which he had created seemed to respond in sympathy—the “sun was darkened,” veiling its face, while its author cried, “Father, into thy hands I commend my spirit.” Luke 23:46.

As well might we claim these two transactions were figurative, and spiritualize them away till we conclude no such actual occurrences took place, as to do the same with our Saviour’s prediction concerning the signs of his second coming. The words used by the evangelists are almost identical. “The sun was darkened,” says Luke, and the whole land was enveloped in gloom for several hours. “The sun shall be darkened,” say Matthew and Mark, as a sign of his coming in glory. Who shall say one was literal and the other a figure of speech, when Inspiration uses the same terms?

The Greek word “*helios*” is used twelve times by the evangelists, and in every instance means the literal sun, which gives light to our globe. Indeed, it is never used in a figurative sense in the New Testament, excepting in that book of symbols, the Revelation, and in but a few instances in that. The words translated “moon” and “stars” are to be understood literally, as well.

And what kind of “darkening” should we reasonably expect would constitute a “sign,” token, or evidence that our Lord was soon to return? Would it be one in which the sun would disappear forever? It says there shall be “signs [plural] in the sun.” The darkening of the sun once would be truly a sign, but would not constitute “signs.” We should therefore reasonably expect a number of occurrences, strange, mysterious, alarming, in the great luminary of heaven, which would be calculated to rouse attention, and cause strange forebodings of approaching trouble. Therefore the “darkening” of the sun is not to be an event which should destroy it; for it still remains to be seen after it is “darkened,” and other signs will be manifested in it. If its “darkening” destroyed it, it would not be a “sign” of the end, but the end itself, as people could not live on our earth, if the sun was destroyed.

We are therefore to conclude that the darkening of the sun will be some strange, mysterious, wonderful darkness that for a comparatively brief season will astonish the world, and be unexplainable by science, so as to constitute a strange portent—something beyond human agency or explanation, such in nature as the darkness over the land of Egypt and at Christ’s crucifixion. In the latter instance, as we have seen, the same term is used as was used in our Saviour’s discourse. And as “signs” in the sun are predicted, more than one event of this kind will occur.

The Bible speaks in a number of places of sun darkenings, and these instances are worthy of consideration, because they show the inspired use of this kind of language. Some dark cloud over-spread Egypt, Palestine, and the East, in the cases we have referred to, which shut out the light of the sun entirely, and the vapor affected other senses besides the sight—it could be felt. The light emanating from the sun was not put out, annihilated; it was intercepted and darkened, as portions of a room are darkened by an intervening object placed between the light and the room. John tells of the sun being “darkened” by smoke from the pit. Rev. 9:2. The sun or moon are not to be destroyed by their being darkened, so they will never give light afterward; for the Scriptures teach that they will endure endless ages to give light, as designed by their original creation. Though there will be no need of the sun or moon in the New Jerusalem, because of the surpassing glory of the Creator of them, that does not prove they will not exist. They will endure to all eternity. Ps. 72:5, 7, 17; 89:36, 37.

Neither are the many signs spoken of by our Lord all to be fulfilled at the same moment, jumbled into one indiscriminate mass, as some would teach. They are rather to be interspersed through the age of light and knowledge—“the time of the end.” The first one we shall notice, “the darkening of the sun,” is fixed as coming “immediately after the tribulation of those days.” There it is placed by our Lord to usher in the period when the special signs

of his coming shall be exhibited. Any amount of strange occurrences, could they be shown to have taken place during the long period of persecution, could not possibly constitute the signs Jesus gave. These signs were not to commence until “after” that tribulation. Hence, to seek for them before that time, would be to disbelieve his word.

As the warning of the whole world by the preaching of believers in the advent must take quite a period of time, we are not to suppose they will all be fulfilled at once. They will continue to be seen from time to time, becoming more and more impressive, as a whole, till they culminate in the great event of which they are portentous tokens. This is most evident from our Saviour’s words, “When these things [signs in the sun, moon, and stars] begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” “When ye shall see all these things, know that it is near, even at the doors.” Luke 21:28; Matt. 24:33. The church is encouraged by the very first sign to hope, courage, and expectation. But when all the signs given have been seen, it becomes a matter of knowledge. So says our Lord himself. Our Saviour presents the fig-tree as an illustration. “Now from the fig-tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.” Matt. 24:32, 33, Revised Version. Trees putting forth leaves are a certain sign of summer’s near approach. So our Saviour declares will be the fulfilled signs. But the trees never put forth their leaves in an instant; it is often weeks after the tender buds swell, and small leaves begin to appear, before they are in full leafage, or summer actually comes. It is a process involving more or less time. From the fact that our Lord uses this illustration to show the relation between his coming and the signs which are a token of it, we must conclude quite a period will elapse from the first great sign till all of them are fulfilled, and the glory of his presence is seen. Jesus also refers in the same connection to the deluge as a parallel. “But as the days of Noah were, so shall also the coming of the Son of man be.” Matt. 24:37. The Scriptures seem to intimate that 120 years elapsed after Noah was warned of the coming flood, till the deluge burst forth. And as he was a “preacher of righteousness,” he evidently warned the antediluvians during that period. It must have taken a long time to prepare the ark and its provisions and get in readiness for that eventful voyage. Gen. 6:3; 2 Pet. 2:5.

So it will be in the last days, at the close of the long day of sorrow and woe to the suffering church, whose blood had been poured out like water. The first startling sign, the dark day, appears. Then the church is to look up and rejoice; for its “redemption draweth nigh.” It is not to be expected at once. Other signs will appear in due time. Thrilling tokens will thicken, and continue to strengthen their faith. The warning will go forth to all the world; the signs are fast fulfilling; the end is approaching. The warning messages go forth based on these evidences, to a careless, wicked world. But those who truly love the Lord will rejoice at the evidences of his soon return.

We may reasonably suppose it will take quite a space of time for the world’s harvest to be ripened for the sickles of the reapers. Joel 3:13. Men must have time to hear, accept, or reject, to decide their own destiny. It is a great thing to warn the world. This will be done by the faithful servants who believe the words of their Lord, and proclaim his truth to those in darkness. As the antediluvians were warned, Lot and the men of Sodom, the Ninevites, the Jews of Christ’s time, so the preaching of the signs of the advent will need to be proclaimed to earth’s remotest bounds. Constantly fulfilling signs will make their message impressive. Scoffers walking after their own lusts will seek to hinder. But the work will go forward. 2 Pet. 3:4, etc.

So we are to look for a succession of signs, according to reason and the words of our Lord, covering a period of years—a century or more—from the close of the great persecution till Christ shall come in his glory. This period will be of the most thrilling interest, filled up with a succession of the most wonderful events ever seen in our world.

We next notice the special signs of Christ’s coming as given by our Lord, commencing with the darkening of the sun.

G. I. B.

(To be continued.)

THE RUSSIAN MISSION FIELD.

THERE is no country at the present moment where our people experience greater difficulties than in this vast field. We might write many particulars, and state names and places, but we forbear; for these statements might fall into the wrong hands, and work only harm to those who are already afflicted. But we are grateful to God that amid all these trials, our people seem to be of such good courage in the Lord, and do not falter, but press forward to victory. At times it seems as though this or that company would be swallowed up by the enemy, and we hardly know how to counsel and what to devise; but as time wears on, we see how our heavenly Father, in his wonderful love for his children, opens ways we did not dream of, and raises up instrumentalities we did not perceive at the time.

We would first speak of our native companies. Since eight of our brethren have been exiled, those who remain experience more or less difficulties in holding their meetings. People refuse to rent them their houses, as they also might get in trouble; but the way opened; for one sister used her savings, of about five hundred dollars, in buying a home. She herself worked for one of the nobility, and really had no need of it. Through her we also managed to keep in contact with those in exile, but we learned of late that her letters have been searched by the authorities, and she herself has become implicated. The following letter will show her present condition:—

“The sheriff came disguised in our meetings, and sat down, as though a common listener. When he did not perceive me in the meeting, he stepped out. I met him at the door, and he addressed me, following me into the house again. I had hardly time to utter a warning to our company, when five policemen surrounded me, the doors were locked, and a protocol was taken. Notice was given to my employer to keep me under strict guard. At his counsel I wrote a petition to the governor, asking him to allow me to follow my brother-in-law in banishment; but on the fourth day I was informed by the police that as I was under their supervision already since May, I could no more choose, but had to wait until the judges rendered their decision. But I submit to the will of my heavenly Father; he knows what is for our good, and to him be praise and thanks for all his goodness! May all our brethren and sisters remember us here in their petitions.”

In spite of all this, several have been baptized of late, but they cannot be too careful. Persons are even paid by the Russian priests to join them, simply to turn spies and betray the names of the faithful. Two sisters with their families have of late joined their banished husbands in exile, and we have news of their safe arrival. But the greatest difficulty we find is how to correspond with them; still God has of late opened a way which we have reason to believe will work. The communications have to be translated twice. We have also received the following news from the German brother who was banished near to the Siberian border:—

“I was two months less two days on my journey, and had to stop in many a prison here and there. During these cold winter days, I had to sit for days on the same spot, my hands often chained together, the vermin being plentiful. But the Lord has helped me through all, and to him alone be praise and honor! I have to remain here for five years under the supervision of the police, and in this whole neighborhood we hear and see no believers. Still the Lord is mighty and can raise up new believers here. I am willing to do all I can to spread the truth in this neighborhood. I feel grateful that my wife and children are now again united with me. Remember us in your prayers.”

While these faithful souls suffer for the truth’s sake, we do not cease in sending forth the truth to different parts of the empire; and from letters we receive, we learn not only of their safe arrival, but also that by them souls are convinced and obey. As far as the German work is concerned, we learn that brother K. is still without his passport. At present he has gone to see the governor. He writes that several new believers are to be baptized in the famine district. Thus far we have sent over three hundred dollars to our suffering brethren, and every month they are supplied. The distress is indeed great, and they feel grateful for the assistance

rendered. Constantly there are some of our people passing through Hamburg to America, and in this respect our mission here is very conveniently located, as we can get many items of interest direct, which we could not gather from letters. Brother L. has finally succeeded in obtaining his Russian papers, and according to his last letter, must be on his route to visit the brethren in the South, where there are persons who have been keeping the Sabbath for three years. They have as yet seen none of our ministers, and we hope that these will all be visited this time.

On the Don a number have of late embraced the truth, and the church elder has gone there to baptize them and receive them into the church. They also write from the Crimea that ten are ready for baptism. In the Caucasus four have been baptized of late. But while members are added to the German companies, persecution is increasing. Our largest church will be greatly diminished, as many, fearing imprisonment, leave for America. Another large church is likewise threatened. The elders had to appear before the magistrate, who read to them that they must keep Sunday and not work, and wanted them to sign a statement. This they refused, when he finally had them sign a statement that he had read this to them. In two other places the magistrates forbade their meeting on the Sabbath, still they manage to come together in some secret ways.

The books and periodicals scattered there continue to bear their fruit. A teacher who had bought "Great Controversy" of one of our canvassers, writes that as many in the village bought our books, they were all stirred. They came to him, and he had but to acknowledge that what the books contained was true and according to the Bible. When finally the pastor came and heard of it, he told the people to burn these books, and when his term of teaching was over, he was dismissed. He has since begun to observe the Sabbath, and he is now trying to find some position where he can make his living.

We feel grateful for the opportunities that still remain to send the truth across the border. How long this will continue to any extent, is questionable; but we hope that all our brethren and sisters remember this field in their prayers. L. R. C.

IT MAKES A DIFFERENCE.

THERE are many people who can see great danger to the country in the appropriation of public money for sectarian purposes, and the turning over of the public schools to the Catholic Church, during public school hours, such as has been done in what is known as the Fairbault and Stillwater plan. Some of the Protestant churches meet in conference, and wax exceedingly eloquent over this threatened danger which menaces the government; but the same conventions, which upon these points are so alert to detect any encroachment of the church upon the rightful jurisdiction of the whole people, or any leaning of the government toward any ecclesiastical organization, before they get through their business, unanimously indorse resolutions calling upon the government to close the World's Fair on Sunday! They see no danger in this; for this is in accord with *their religion*; and of course *their religion* is all right!

If the Jewish people of this country should ask the government to close the Fair on the Jewish Passover, how quickly these clamorers for Sunday closing would cry out against it; yet, surely such action would be fraught with no more danger than is the Sunday closing. Their course of action upon this point reminds us of a Dutch justice of the peace who once administered the law in New England. Three persons were arraigned before him, charged with drunkenness. Learning that the first two got drunk on whisky and rum, he promptly imposed upon them a fine. The last man pleaded guilty of being drunk on *milk-punch*. Whereupon the justice exclaimed, "Let dot man go; I gets drunk on milk-punch myself, sometimes." So, when a proposition is made to grant an appropriation, or in some way commit the government to the help of the Catholic Church, a Protestant convention immediately cries, Hold! But when another proposal is made, to cause the government to sanction one of the distinctive doctrines of the Catholic Church,—even the setting apart of Sunday as a day for religious services,—the Protestants exclaim, "That is all right; we do that ourselves." M. E. K.

IOWA AND WISCONSIN CAMP-MEETINGS.

We left the Minnesota camp-meeting on Monday evening, June 13, arriving at Des Moines the next morning. We found the camp beautifully located at "Ingleside," 23rd St. The meeting was well under way. The spring has been very wet, and the crops have been backward. It was feared that on this account many of our brethren who would otherwise have attended the meeting, would be hindered from doing so, and the meeting would be smaller than usual. Nevertheless the attendance was much larger than was expected, and compared favorably with former meetings in every respect.

Up to the beginning of the regular camp-meeting, there had been considerable rain; but it cleared off, and all through the meeting we had as pleasant weather as could be desired. This was very favorable indeed, as good weather always is to a camp-meeting. From the very first the blessing of the Lord was present in a large measure. Much freedom was enjoyed. The word was readily received by all, and the interest continued to increase as the meeting progressed.

The attendance of our Scandinavian brethren was not as large as had been hoped for, on account of reasons already given, but those who were present enjoyed a feast. The labors of brother Matteson and other Scandinavian ministers were highly appreciated, and productive of much good.

In many respects this was a most interesting and profitable meeting. The Sabbath was a day long to be remembered. We have seldom, if ever, witnessed greater freedom among the brethren and sisters, or so general an expression of joy and thankfulness for the benefits derived and the blessings received from the word of the Lord that was preached during this camp-meeting. It was very pleasant, indeed, to see the expression of joy beaming from every countenance. This has been a feature of the camp-meetings this year more so than at any time before. It is very evident that the Lord is willing to do great things for his people, and that if we will but turn to him with all our hearts, we shall surely find him to the joy of our souls.

The business of the Conference and tract society passed off very pleasantly. We left the ground Sunday evening on account of having to go to Battle Creek to meet an appointment there before going to the Wisconsin meeting, and so did not have the pleasure of being present during the last part of the meeting. Others will no doubt give a fuller account of the meeting, and the closing up of the business, etc., which was as yet unfinished at the time of our leaving.

After attending to what was needed at Battle Creek, we started for the Wisconsin camp-meeting, held at Neenah, and arrived on the grounds early Thursday morning, June 16. Here, too, the meeting had been in progress for some time, with a large attendance and a good interest. The camp was beautifully located in Riverside Park, skirted on one side by Lake Winnebago, and on the other by the Fox River, the ground being well shaded with large forest trees. The location could hardly have been bettered, and if it had not been for the heavy rains in the early part of the meeting, which made it very wet and muddy, the grounds would in every respect have been the most pleasant on which a camp could be located.

Here too the Lord gave great liberty and freedom in speaking the word, which was very readily received and much appreciated by all. A very large number responded to the call to seek the Lord on Sabbath, and it made our hearts glad to see them set free in Christ, and rejoicing in his pardoning love.

The attendance of our Scandinavian brethren in Wisconsin was quite good, and the labors of brother Matteson and others were much appreciated. Elder Shultz was also present, and aided in the German work.

Ministers' meetings were kept up every day here, as well as in Iowa. We feel a great burden for our ministers, and when we see the greatness of the harvest and the whitening fields, while the laborers are so few, our soul is stirred within us. We are not only anxious that more laborers should enter the field, but that greater efficiency and power may attend those who are already in the field. May the Lord work for us with mighty power is our prayer.

All the readers of the REVIEW have heard of the accident that befell Elder M. H. Brown, the President of the Wisconsin Conference, last January. We are glad to say that while he is crippled, he is so far recovered that he presided at the business meetings of the Conference, and directed the work of the camp. We felt very glad to find him as well as he is. Although he cannot get around as rapidly as formerly, as he becomes stronger and more accustomed to his artificial limb, he will be able to resume his place in the work. All the business passed off very harmoniously, and brother Brown was unanimously re-elected President of the Conference.

We are glad to see the courage and the blessings that are coming to our people in the camp-meetings this season. It is clearly manifest that the message is rising, and the truth is about to go with great power to the inhabitants of the earth. May God help that none of us should be left behind, but that all may keep pace with the message, and finally share in its triumph.

From here we go to attend the South Dakota camp-meeting. O. A. OLSEN.

Editorial Notes.

An hour before us is time; behind us, it becomes a part of eternity.

One man may occupy a high position in God's work without doing a great work, and another may be doing a great work in a very humble place. It is Christ in the work or out of it which makes it great or little.

The Devil brings persecution upon Christians for the purpose of hindering the work of God; but God often makes that persecution the means of advancing his work. In no other way apparently could the truth be brought quickly before the great men of the earth at the present time.

In the Christian life, even more than in secular business, the familiar saying is applicable, "Never put off till to-morrow what you can do to-day." Its practice is more important in Christian life, in proportion as the results which may depend upon it are greater there than elsewhere,—in proportion as eternal interests are greater than those which are temporal.

As the Spirit of God is gradually withdrawn from the earth, for the wickedness of its inhabitants, it may be expected that calamity and distress will more and more be the lot of the human dwellers upon it. Certain it is that in spite of increasing knowledge upon the subject of how human life can be preserved, and disasters due to natural causes avoided, the record of death and suffering and loss of property from accident or from natural forces, is a fearful one, and seems to be growing rather than diminishing.

In the crisis which events are now bringing upon us, it is time to think, not of the trouble which is coming, but rather of the work which is yet to be accomplished. Within the wide borders of the Christian world are thousands upon thousands of honest souls who are only waiting to see the light, in order to obey it. For them, this time is indeed a crisis, and all the more so that they do not know that their destinies are trembling in the balance, and because we do know it, the responsibility in the matter rests upon us.

Now, if ever, it is time to fulfill the words of Christ, "Look up, and lift up your heads; for your redemption draweth nigh." And it is time to divest the thought of redemption from the semblance of a far-off dream, and invest it with the character of reality. This must be done by faith. "Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above;) or, who shall descend into the deep? (that is, to bring up Christ again from the dead.)" Such is not the language of faith. Faith does not remove far off, "beyond the bounds of time and space," into the realm of impossibilities, that which is promised to the righteous, but brings it close to us, as if it were within the range of the cognizance of our natural senses. L. A. S.

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.

JOY ENOUGH FOR ME.

BY ELDER L. D. SANTER.
(Princeton, Ill.)

"I SHALL be satisfied, when I awake, with thy likeness." Ps. 17:15.

Only just to bear the burdens
God has set along my way,
And to feel his gracious pardon,
Trusting Jesus day by day;
Just to let my light be burning
That some darkened one may see,
Some poor soul to Christ returning—
Will be joy enough for me.

Only just to follow Jesus,
Walking where my Saviour trod,
And to know my daily actions
Show my faith and love to God;
Just to feel his grace abiding
Wheresoe'er my lot may be,
In the Rock of Ages hiding—
Will be joy enough for me.

Just to let my lamp be burning
When the advent draweth near,
And to feel my spirit yearning
For the Saviour to appear;
Just to labor in the harvest
Till the coming King I see,
And to tell the lost of Jesus—
Will be joy enough for me.

Only just to be a private
In the army of the Lord,
To be sheltered in his bosom
When the plagues of wrath are poured;
To be gathered by the angels
With the saints from land and sea,
And be taken up to heaven—
Will be joy enough for me.

Only just to wear the white robe,
And enjoy the marriage feast,
And to mingle with the ransomed
From all pain and care released;
To be changed and made immortal,
And to bathe in life's bright sea,
To awaken in his likeness—
Will be joy enough for me.

INDIANA.

AFTER the close of our State meeting at Farmersburgh, I went to Dugger, in the same county, and held meetings for one week, May 23-30. While there, I baptized two, who were received into the Dugger church. There are others in that vicinity who are seriously impressed with the necessity of yielding to the Lord. Since that time, I have spent one Sabbath at Northfield, and one at Indianapolis. At our closing meeting in Northfield, the church was well filled with interested listeners. I believe there have been six additions to the church at Indianapolis since the State meeting up to date. Two of these were baptized by Elder Starr, June 1, one of them by the writer, June 8, and two were added to the church by vote. Others are waiting baptism. We have now shipped our tent, to begin work at Greenwood.

June 15. WM. COVERT.

TERRE HAUTE.—It was decided at our recent State meeting to enter this city with a tent, and in keeping with that decision, we came here on the evening of June 6, and between showers of rain, pitched our tent, and had it ready for meeting Friday, June 10. We are nicely located on the corner of Eighth St. and Third Ave. Our tent was hardly up before we were announced in one of the city papers as the Salvation Army, and though it was corrected the next day, the hoodlums saw it, and annoyed us quite a good deal the first night. However, the Lord blessed, and those who were inside the tent, about one hundred and twenty-five, were very orderly. We have now held five meetings, with an increasing interest. Last night our 40 ft. x 60 ft. tent was well filled with an intelligent audience, all listening with marked attention and interest to a sermon on the "Time of the Judgment." Our donations amount to three dollars and fifty cents. Books are beginning to sell.

We hope by the blessing of God to see a good work done here in this city this summer. Quite a number of students are attending the meetings, the Coats College for women, the Rose Polytechnic, and the State Normal school all being located here, with students from this and adjoining States.

The disturbances now are confined to the small boys who stone the tent and halloo each evening, when the services are over; but we believe that God

will turn all to his glory. We are of good courage in the Lord. Brethren, shall we not have your prayers in behalf of the work here?

June 15.

J. M. REES,
W. A. YOUNG.

MISSOURI.

ST. LOUIS.—We would like to speak a word about our work here. Since last December my wife and I have been laboring in this city. God has blessed the work, and we have great reason to rejoice. Six have lately united with the church by baptism, making fourteen since last November. There are others interested whom we hope to see take their stand soon. We find many people anxiously waiting to receive the truth. This is a better field for labor than we expected when we came. The church is rejoicing over past trials, and has begun to labor for the Master.

Our canvassers are meeting with far better success than they dared to hope for. One brother took over eighty dollars' worth of orders last week, and one sister took fifteen orders at fourteen exhibitions in one afternoon. We believe the Lord has gone out before us here, and we expect good results in the near future. God gives us good freedom in the presentation of his word. We have all we can do in the Bible work. We will soon need more help to answer the many calls. We hope all will remember us at the throne of grace. Our courage is good.

June 13.

A. E. FLOWERS,
R. H. FLOWERS.

ROLLA.—We came to this little city and put up our tent June 3. The State "School of Mines" is located here, being one of two of the kind in the United States. Elder G. I. Butler labored here for quite a length of time some seventeen years ago. At that time about fifty took their stand for the truth. But the work has been scattered, mostly by removals, until only two sisters are left of the original company. We find much of the good seed sown at that time, in the minds of the old people, who attended those meetings. So, brethren, let us not be discouraged if it is not until "after many days," that we see any fruit or increase of the "bread" cast upon the waters. And may we not begin to look for fruit from much of the seed that has been sown during the last fourth of a century? for the development of the things then looked for are now being so plainly seen.

Our audiences are not large, but quite regular and interested. We are of good courage. Remember the work here in your prayers.

June 17.

J. B. BECKNER,
G. M. ELLIS.

COLORADO.

DENVER.—We are glad to report that the work in Denver is very encouraging. Never in the history of the work here has there been such an interest among the people, to know the truth. And we are happy to say that the Denver church is growing spiritually strong, is perfectly united in love, and is in a better condition to do work for the Master and help those who are seeking for light and truth, than ever before. We pray that the Lord will continue the good work among his people here, until they shall be a mighty power for good in his hands. Last Sabbath I had the privilege of baptizing fifteen willing souls, nearly all of them having but recently taken hold of the truth. Besides this number, two others who had been baptized before, united with the church. There are eight or ten more who expect to be baptized in a week or two. We have felt some of the droppings of the latter rain in our meetings of late, for which we praise the Lord. We have every reason to believe that the Lord is ready to do a great work for his people here, and to add to their number such precious souls as shall be saved.

June 15.

GEO. W. ANGLEBARGER.

WISCONSIN.

STURGEON BAY, FISH CREEK, FLINTVILLE, AND MILL CENTER.—Since leaving Battle Creek, immediately after the close of our good medical missionary school, I have labored at Sturgeon Bay and vicinity, where some interest is shown in the spread of the truth. One sister has had success in canvassing, and the plan of lending assortments of tracts from house to house is interesting the members of the church. The use of a temperance hall was freely granted, and good interest shown in the subjects of redemption through Christ, and of Bible temperance.

At Fish Creek we found several interested, and the interest is still unabated. According to our suggestion, the brethren have prepared logs during the winter, and will have lumber to build a house of worship, of which they have been in great need. We found our French brethren of good courage and in

harmony. An interesting meeting was held at the house of one of our sisters, and we had a comparatively large attendance. The Lord evidently has a people there.

In company with Elder S. S. Shrock, I visited Flintville, where a small meeting-house has recently been completed. The dedicatory services brought out a number of Catholics and other friends sufficient to fill the house, and good freedom was given, the Spirit of the Lord impressing hearts deeply.

At Mill Center Elder Shrock had been offered the use of the temperance hall for religious meetings. A good outside interest was shown, and a good work done. I presented the subject of healthful living, and the people are anxious for more.

At Lena we dedicated the church. By the blessing of God, difficulties were adjusted, and the whole debt on the building provided for. Several united with the church. I am now at our camp-meeting at Neenah. The workers' meeting is over. It was much blessed. I was permitted to place before our dear brethren and sisters the subject of sanctification of the body in connection with that of the soul and spirit, and the promise of God was realized; for has he not said that "every effort to spread the knowledge of this health reform will be blessed," and "that a great work will be done through that means?" I love and praise the Lord.

PAUL E. GROS.

IN THE SOUTH.

SINCE my last report I have spent nearly two weeks in Atlanta and vicinity. I spent one Sabbath at Lodi, in connection with brother W. C. Dalbey, where he has been holding meetings.

At Atlanta we found the popular current running in the direction of such strict enforcement of the Sunday laws as to stop the freight-trains and close up various business places. We thought the opportunity presented itself for a thorough canvass of the city with reading-matter. We succeeded in securing space in the leading paper of the city for quite a lengthy article on the subject of Religious Liberty, and an exposé of the claims of Sunday-keeping. This article, with other matter of like import, we then published in a special sheet for the occasion, and through the efforts of the brethren and sisters, this sheet, with other tracts, was placed in every house in the city and its environments. Elder Wilson superintended the work, and brother Harrison took charge of the canvassing. We have reason to feel that the effect of this effort will long be felt. We already hear of some results, and our brethren are much encouraged. We thought it was better that other work should be neglected than the opportunity missed for presenting the truth for this time before the people of this city, while they were so much agitated on the subject of Sunday closing. One man, who has for some time been persuaded that we had the truth, has resigned his position in connection with the railroad company, and has commenced keeping the Sabbath; he is now engaged in the canvassing work. I have just received the intelligence that another man has taken his stand for the truth. So the work goes, and we are hoping and praying that God may work for others in that city.

I next visited Birmingham, where I found the company of canvassers of good courage and alive in the work. Brother Graber, who has charge of the work, is greatly cheered over the prospects of the work in Alabama. I remained with them over the Sabbath, had a good meeting, and organized a Sabbath-school; they will now be numbered among the schools of the district, and report regularly.

I next visited Tuscaloosa, where brother T. B. Buckner is at work. He is located there with his family. This brother has now been engaged in the work in the South about a year and a half. He has labored alone, and has sold and delivered about one thousand five hundred dollars' worth of "Bible Readings." I found him all alive in the work, and his only ambition seems to be to get the truth before the people, especially those of his own race. In this case, we have an example of what persistent and continued effort, with faith and confidence in God, will effect. The Lord has certainly wrought with this brother's efforts, and has given him a most precious experience in connection with the cause of Christ. Can there not be others found, who, like him, will enter the work, pay their own traveling expenses to the field where they labor, and thus show that they believe that God can work for them in the same manner? I cannot help but believe that there are persons among us of the same race, who would be greatly blessed if they would give up their positions, as he did, and their associations with the white people, and would engage in the work here in this southern field. There is certainly a very urgent call for laborers among the colored people of the South, and those of our brethren and sisters who have received the light of the truth for this time, we hope will get the burden of labor for this very important missionary field. While there are so many millions of colored people in our own land who are ignorant of the truth, and are ready

to hear, some of whom would obey, we cannot see why a call from Africa would invite them in that direction. Opportunities are afforded everywhere for our young people who are in school, to engage in teaching in the kindergarten or higher schools, also in canvassing and colportage. Something must be done for this people. The truth must go to "every nation, and kindred, and tongue, and people," but we are doing very little in behalf of the colored people of the South. R. M. KILGORE.

THE HAMBURG SHIP MISSION WORK.

It is now about a year and a half since we began here; and from the first day we have experienced the blessings of the Lord, and perceived his guiding hand. We had to become acquainted with the language and with the new surroundings, but the Lord indeed worked for us. By his help we finally gained the needed permission from the Hamburg-American Steamship Company to visit their large ocean steamers, and distribute our literature among the thousands of emigrants and passengers. We have to give the literature away, unless the passengers wish to give us something, but we have in another way managed to sell many of our publications beforehand. The emigrants generally come from one to three days previous to the time of starting, and during this time we visit them in the emigrant houses, and there we sell our publications. In this way we dispose of many of our large books, whereas if we distributed in the emigrant houses, they would be satisfied with a tract or paper, and would often use their money for hurtful articles. Many thousands of the emigrants have thus become acquainted with the truth, and carried the precious seeds with them to their new homes. They frequently thank us with tears in their eyes for our publications and for the words spoken to them. We often hear expressions like the following: "How good it is that such a work is being done;" "May the Lord bless you in your work," and many who have been to America and return from their visit, recognize our papers, especially the *Signs*, and meet it as an old friend. One subscribed right here for it. The officers of the company also read our publications; they seem without exception to like them, and even ask for them. They wonder how we can give so many away. We have thus their good will, and while the missionaries of the State Church have tried to hinder us, we enjoy even more privileges than they do. I have learned, to some extent, what the Saviour means when he says, "Make to yourselves friends of the mammon of unrighteousness."

We also visit the trading ships, but these we can only reach with small boats, and as we have to climb up on them on rope ladders, it is rather dangerous work. We have sold many hundred books among them, and at least one hundred captains and first mates have been supplied, as well as many sailors. I have found among these rough looking sailors many earnest Christians, and have had some excellent visits with them. Many have expressed their appreciation of these books, having read them several times. Some have also become convinced of the truth, and promised to obey. As there are also many Scandinavians living in Hamburg, I have been working among them, selling them our books, and holding Bible readings with the interested ones. As a result, six have already joined our church, and others are convinced. We often meet interesting experiences. Thus a young Swede, with whom I became acquainted in the Young Men's Christian Association, produced, when I visited him at his home and tried to sell him a book treating on the signs, our little tract, "Is the End Near?" and comparing it with the book, said: "This is right." By inquiry, I learned that while living at Lübeck, one day he found this tract on his table, and became deeply interested in it. He has since commenced to keep the Sabbath.

The shipping and the emigration is again in full activity, and we are trying to make the best of the many opportunities. Not less than 144,000 emigrants sailed from Hamburg last year, and there is a steady increase, from three to four steamers leaving each week. But these carry also thousands of tourists to and from America, and the Hamburg steamers are, on account of their speed and their comfort, becoming more and more popular. Though we often hear the complaints about hard times, and many other excuses, we do not stop; and in consequence, the truth is being carried on these thousands of ships to all parts of the world, and read by many with interest. We hope that this important branch of the work will also be remembered in the prayers of our people.

CARL RASMUSSEN.

NEW YORK CAMP-MEETING.

This meeting was held June 7-14, at Cortland, N. Y., in the edge of the town. The ground selected was well adapted for a camp ground, and presented a neat appearance. There were about two hundred

and twenty-five of our own people present, and a fair outside attendance from the city throughout the entire meeting. Elders Porter, Wakeham, Prof. Caviness, and the writer, were present during the meeting, and labored for the interests of the meeting, in connection with Elders Lane, Ball, and others of the New York Conference. There was a free spirit in the meeting from the first. A goodly number found joy and peace in making a full surrender to God, some giving their hearts to him for the first time.

On Sunday, at 5 P. M., Elder D. A. Ball baptized seventeen souls, which was witnessed by a large number of people. A second baptism took place on Monday afternoon, but I did not learn the number baptized.

A few years since, the Conference and tract society were badly in debt; now the latter is entirely free from all debt, and the Conference expects that by the close of this Conference year its debts will all be paid. There will be three tents in this field the present summer. Several new laborers are added to their list the present season.

The educational work in the district in connection with the needs of the South Lancaster Academy were presented, and the brethren nobly responded by giving about thirteen hundred dollars. Less than one fourth of the membership of the Conference was present to assist in this. Elder Lane expects to raise as much more from those not present, for the good work of the Academy. Two more camp-meetings will be held in the State in the latter part of the season. This fact and the rainy, backward season account for the rather small attendance of our people at this meeting. Brother Luther Warren was set apart by ordination, to the work of the gospel ministry.

Those coming felt that they had been well paid for their efforts to attend. The business of the Conference was done with dispatch, and did not interfere with the religious meetings. These gatherings will soon all be over, the work of grace for lost man done, and then may it be seen that those in New York, to whom God has intrusted this blessed light of the soon coming kingdom, have been faithful to the trusts committed to them.

R. A. UNDERWOOD.

THE PENNSYLVANIA CAMP-MEETING.

This meeting was held according to appointment, May 31 to June 8. The location was in many respects very desirable. The camp was beautifully situated on the banks of the Susquehanna River, in the suburbs of the town of Sunbury. Sunbury is a town of about ten thousand inhabitants, and last summer when a tent meeting was held there, quite a goodly number were brought into the truth. Just across the river a series of meetings was held during the winter, which also resulted in bringing a company into the truth. Quite an interest is still manifested to hear more from both places. The attendance from without was good throughout the meeting, the closing meeting Monday night being as largely attended as any during the series.

The laborers from abroad were Elders R. A. Underwood, W. H. Wakeham, G. W. Caviness, G. E. Fifield, and the writer. When we reached the ground, we found everything in readiness, and the meeting already begun, with about two hundred encamped on the ground. This number was considerably increased during the week. From the first the time was fully occupied, and all seemed to desire so to relate themselves to God that the fullness of the blessing he desired to bestow might be realized.

The preaching was mostly in the form of simple Bible talks, and the truths presented were well received. Since the fullness of the blessings of the gospel of Christ can only be realized by accepting and living the whole gospel, all branches of the message were dwelt upon and presented as of equal importance in the closing work of God.

The business meetings were harmonious and characterized by much of the presence of the Holy Spirit. The financial condition of the Conference and tract society was talked over, and the brethren and sisters all took hold with good courage to help relieve the indebtedness. Eleven hundred dollars were pledged for this purpose.

A deep interest was manifested in the Academy, and \$900 were pledged toward raising the amount apportioned to the Pennsylvania Conference to relieve the indebtedness of that institution. Some changes were made in the Conference Committee, and brother I. N. Williams was elected President. The Conference Committee is planning to raise the balance of the indebtedness the coming year. This will be easily done if the brethren and sisters who were not at the camp-meeting will take hold together with the interest manifested by those who attended. It is to be hoped that a like interest will also be shown by all in raising money for the home work. A parents' meeting was held, in which the responsibility of parents in training their children for God, was presented. Meetings were also held with church officers, in which the responsibility of such officers,

their duties in general, and their responsibility in looking carefully to the building up of the financial interests of the work in the Conference, were presented. I am sure good results will be seen from these meetings.

The last day of the meeting thirty-nine followed their Lord in baptism. The light of God's presence gave freedom to many hearts as Christ was presented, and all return to their homes full of faith and courage to take hold with renewed energy to carry the message to others. We are nearing the end, and may God help us to walk in the light, that we may stand in him in the conflict before us.

June 8.

R. C. PORTER.

THE MAINE STATE MEETING.

This meeting was held according to appointment, June 4, 5. We are happy to report a good meeting. The Lord came near his people by his Holy Spirit, and hearts were made tender by its influence. All who attended doubtless returned to their various fields of labor greatly strengthened and encouraged to press forward in the noble work of the Master, realizing that of self they can do nothing; but when they yield all to God, he will work in them to will and to do according to his good pleasure. Those who did not attend the meeting missed a great blessing.

It was stated by the leading brethren that there was a larger per cent of our people in attendance at this meeting than has been seen at a State meeting for years past; and many said that it was the best meeting they had ever attended. This is not surprising; for if we live up to our profession, we may reasonably expect that as the years roll round and bring us nearer the final consummation of all things, the Lord will come into our annual meetings and give his people a special blessing, that they may thus be encouraged to press forward and be kept faithful unto the end.

The canvassing work received special attention. The few canvassers came in from the field with encouraging reports of how the Lord had gone out before them and prepared the way, and then blessed and helped them in putting thousands of books in the homes of the people. As the result of these efforts, many have become deeply interested, and are calling for the living minister to come and aid them in understanding the Scriptures.

We are living in a grand and awful time. The Lord is soon coming; and how any one who professes to believe present truth can content himself to sit down and do nothing, and withhold his talent, his time, and his means, is more than I can understand. If such could hear the earnest appeals that are going up day by day from those who feel pressed because of the great need of consecrated men, women, and means, they certainly would respond. O, that all could be brought to realize the solemn fact that we are now in the harvest time, and that it is time for all to work; even the children can gather some sheaves. May the Lord help us all to lift up our eyes and "look on the fields; for they are white already to harvest."

Maine is an important field, and the Lord is good and ready to do great things for us in this Conference; and shall we not humble ourselves before him, confess our sins, and connect with the true Vine, that we may be enabled to bring forth fruit to perfection? There are many ways by which we can help spread the third angel's message. If we can do nothing more, we can bring the Lord his own, as he has prospered us. Some new believers go out from this meeting, full of courage to enter the canvassing work.

It was decided that Elder J. B. Goodrich return to Aroostook county, and follow up the interest awakened by him in that part of the State last fall and winter, and that brethren Osborne and Howard go into new fields and hold a series of meetings, and that my wife and I go to the city of Auburn, and take charge of the work there, and also look after the work in Dist. No. 1, in which there are six churches. May God bless his servants as they go to their various fields.

I wish to say to the brethren and sisters in Dist. No. 1, and all others who have an interest to help, that if you have any provisions, such as potatoes, canned fruit, beans, etc., and will ship them freight prepaid to my address, at Auburn, Me., it will be quite a saving to the Conference at the camp-meeting, when the committee comes to audit the accounts of the laborers. If you cannot prepay the freight, send the food anyway, and that will help us some. May the Lord bless the Maine Conference, and to this end may we all pray.

M. G. HUFFMAN.

—The West Virginia *Monitor*, published by the West Virginia Tract Society, reports excellent meetings at Berea. Many gave up everything for Christ's sake, and acknowledged him as their only Saviour. Twenty were baptized. The brethren in West Virginia are in earnest, and the work is evidently rising in that Conference.

Special Notices.

THE ARKANSAS STATE CAMP-MEETING.

DEAR BRETHREN: The time for our annual camp-meeting will soon be here, and as it draws near, our anxiety concerning it increases.

First, will you attend it? This meeting was located in the northern part of the State, because most of our people live there; and it seems to us most important to bring it within the reach of the greatest number of our people, because we all need the benefits of such a meeting. Surely the admonition given us by the prophet, in Zeph. 2: 1-3, to gather together and seek the Lord, his righteousness, and meekness, needs now to be heeded. Stormy times are just before us, and it behooves every one to know for himself where he stands, that his feet are planted on the eternal rock.

"The time of trouble such as never was, is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain."—*Great Controversy*, Vol. IV, p. 440.

The meeting is appointed to continue over two Sabbaths, and we shall find even that too short a time to accomplish all that should be done at this meeting. The best of help is furnished us,—brethren Underwood, Durland, Wakeham, Dixon, and others. But, brethren, best of all, the Lord will be with us, if we come seeking him.

Every necessary preparation will be made for the comfort of all. There will be a fifty-foot tent pitched for the accommodation of those who are unable to rent tents, and such can make rooms in it by hanging curtains, and thus be comfortable.

There will be meetings for the young people, also for the children each day. So come, brethren and sisters, and bring all of your families; do not wait till you get here to begin to seek God for his blessing, but bring him with you.

Let every church remember to elect delegates to the Conference, one for each church of less than fifteen members, and one additional for every fifteen members.

Application has been made for reduced rates over the railroad, which will be made known soon.

We hope all will arrange to be here at the opening of the meeting; for we desire to get the business meetings out of the way at as early a date as is possible. Good pasture can be had for teams near the ground, and will be cheaper than feeding, though feed will be provided.

Our earnest prayer is that God will help you to realize the importance of attending this meeting, and will bless you in your efforts to get ready for it.

C. McREYNOLDS.

TENNESSEE RIVER CONFERENCE.

It is decided to hold a two-weeks' workers' institute before our camp-meeting. Providence permitting, the institute will be held Aug. 16-30. The time will be divided between instruction to canvassing agents, tract society, Sabbath-school and church officers, and workers and Bible workers, a portion of each day being spent in devotional services. All who intend to engage in these different branches of work, or are interested therein, are invited to attend. Especially should all canvassing agents be present the first day. Those wishing tents may address W. R. Burrow, Nashville, Tenn., cor. Russell and 11th Sts.

CHAS. L. BOYD.

The Sabbath-School.

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

LESSONS FROM THE NEW TESTAMENT.

LESSON II.—THE DESCENT OF THE HOLY SPIRIT.

ACTS 2: 1-21.

(Commit Verses 1-4.)

(Sabbath, July 9.)

TEXT.—"When He, the Spirit of truth, is come, he will guide you into all truth." John 16: 13.

1. To what place did the disciples return after the ascension of Christ? Acts 1: 12, 13.
2. What command had Jesus given them? Verse 4.
3. How many of them were gathered together? Verse 15.
4. At what time was the promise fulfilled? Acts 2: 1.
5. How long had they been praying together?

NOTE.—Pentecost was the fiftieth day from the day that Jesus rose from the grave. As he was seen after his resurrection for forty days, the disciples must have been praying together about ten days.

6. In what way did the Spirit come? Verses 2, 3.

NOTE.—Note that the text does not say that there came a wind from heaven, but that there came a sound as of a rushing, mighty wind. Notice also that it is not stated that fire sat upon the disciples. There was no fire, but the appearance of fire,—cloven tongues, "like as of fire." Since it was only *like* fire, it could not have been fire. This, therefore, has no connection with the baptism of fire spoken of by John the Baptist. Matt. 3: 11.

7. What special gift did it impart? Verse 4.
8. What purpose do tongues serve? 1 Cor. 14: 22.
9. Who were in Jerusalem at that time? Acts 2: 5, 9-11.
10. How were the multitudes affected when the sound drew them to the place where the disciples were, and they heard the uneducated disciples speaking in every language? Verses 6-8.
11. What did each man hear in his own tongue? Verse 11.
12. What question did they ask? Verse 12.
13. What did the undevout ones say? Verse 13.
14. With what simple statement did Peter repel the mocking charge? Verses 14, 15; compare 1 Thess. 5: 7.
15. Of what prophecy did he say that this wonderful manifestation was a fulfillment? Acts 2: 16.
16. Give the substance of the prophecy. Verses 17-21.
17. For what purpose are the gifts of the Spirit bestowed? Eph. 4: 11-13; 1 Cor. 12: 7.
18. How long is the gospel to be preached? Matt. 24: 14.
19. Will it meet with greater opposition, or less, as the end approaches? 2 Thess. 2: 9, 10; 2 Tim. 3: 13.
20. Then since the Spirit was needed in such power for the success of the gospel eighteen hundred years ago, how must it be now?
21. When Jesus promised the Spirit, how long did he say it should remain in the church? John 14: 16.

NOTE.—Jesus told the disciples that they should receive power after the Holy Ghost came upon them, and that by this power they should be witnesses for him unto the uttermost parts of the earth. The commission to preach the gospel to every creature has not yet expired, for the gospel is to be preached as a witness until the end comes. Matt. 24: 14. Therefore the spirit of power, with its gifts, must remain until the end. In every age wherever the gospel has gone with power, some of the gifts of the Spirit have been manifested. This must of necessity be more marked as the end approaches. Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2: 9, 10. But he will not have the field all to himself, for God, by his Spirit, will work with all power and signs and wonders of truth in them that believe. On the day of Pentecost only one gift of the Spirit was manifested; consequently that did not exhaust Joel's prophecy. Others have been exhibited at different times since, and as the end draws near, all the gifts will be manifested at once. All the believers will not have all the gifts, but every one may have at least the gift of helping or ministering.

22. How many members of the church of Christ are to receive the Spirit? 1 Cor. 12: 7-13.
23. Will all receive the same gifts? Verses 11, 28-30.
24. Which one of these last-mentioned gifts may every one possess? (See note under question 21.)

ADDITIONAL NOTES.

1. GOD'S AGENCIES.—The work of the gospel as preached by Christ did not at first make many converts. Great multitudes followed him; but the desire to be fed with the loaves he miraculously created, and to be healed of their diseases, was greater than their desire to conform their lives to the holy principles which he inculcated. Many who followed him for a time "went back and walked no more with him;" and at the time of his crucifixion there were only 120 real believers. The Lord was about to do a mighty work, yet in doing it, he was going to demonstrate the truth stated by Jonathan to his armor-bearer that "there is no restraint to the Lord to save by many or by few." The work of the gospel was to be "not by might, nor by power, but by my Spirit, saith the Lord." But during these years of Jesus' public and private ministry, the seeds of truth were being scattered. It was to be as described in the Saviour's parable,—a small seed at first, but when the early rain should fall upon it, it was to become large enough to afford the birds a resting-place in its branches. Thousands had heard John the Baptist and Jesus and his disciples preach, but could hardly make up their minds whether Christ was the Messiah or not. The fame of his miracles had gone into all lands, and thus the way was prepared for the power of God to be manifested, and the gospel at once to leap into prominence.

2. THE SET TIME.—The wonderful out-pouring of the Spirit of God on the day of Pentecost did not fall upon the disciples without their earnestly seeking God. They all "continued with one accord in prayer and supplication." And at the supreme moment of pentecostal blessing, "they were all with one accord in one place." Then under the miraculous power of the Spirit of God, the seeds of truth long slumbering in the hearts of the people, suddenly sprang into vigorous growth, and the church of Christ, which at the morning only numbered 120, at night numbered 3,120. This was the beginning of the harvest from the sowing done by Jesus and his disciples during the three and a half years of his ministry.

3. THE FULFILLMENT OF PROPHECY.—Under the inspiration of the Holy Ghost, Peter referred to the writings of one of the ancient prophets, and declared that it was being fulfilled. He sanctioned the prophecy of Joel as Christ had that of Daniel and Jonah. The application of this prophecy, as made by Peter, shows what a long time may be covered by a few sentences. The pouring out of the Spirit was being fulfilled then, but the signs in the sun and moon are the same referred

to by Christ as the signs of his second coming, and are separated from the manifestation of the Spirit at Pentecost by 1800 years. It began to be fulfilled, and Peter promptly called the attention of the people to it. And when the remaining signs in the sun and moon were fulfilled in 1780 and 1833, there were those who, under the inspiration of the same spirit which spoke through Peter, declared to the people that these were the signs of Jesus' coming.

4. MOCKING.—All men will not believe, even under the direct power of the Spirit of God. When this most remarkable endowment of divine power ever given to men, was before their eyes, there were not wanting those who called the disciples drunken men. Where can we find a better illustration of the perversity of human nature? A drunken man cannot speak his own language correctly, yet the disciples were enabled to speak distinctly in all the languages of the many people who had come up to Jerusalem to worship, and the unbelieving not knowing what to call such a miracle, said the disciples were drunken. Truly "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

5. SAVED.—The words "whosoever shall call on the name of the Lord shall be saved," are not limited in their application. They were true when Peter spoke. They have been true all the time since. Salvation is the grand object of the gospel, which by the Holy Ghost was preached that memorable day. It includes, (1) salvation from sin and a present life of holiness to God; and, (2) a full and complete realization of all the promises in God's word to his children,—eternal life and the home of the saved, which he will receive at the coming of Christ.

6. THE LESSON.—The work of the Lord may to outward sight appear to be making little progress, but God has a care over his work, and in his time and his own way, he will bring his word to pass. His word will not return to him void, but it will accomplish the purpose for which he sent it. Both seed-time and harvest are in his hand. "They that sow in tears shall reap in joy." There are many thousands of people in this time who are in much the same position in reference to the special truths for this age that the people of Judea were in reference to Christ; and when the latter rain is poured out, and the mighty power of God shall again be manifested among God's people, the seed we have sown these long weary years shall bear a glorious harvest for the kingdom of God.

News of the Week.

FOR WEEK ENDING JUNE 25.

DOMESTIC.

—Minneapolis flour mills made their banner run last week, grinding 214,930 barrels.

—Grover Cleveland of New York and A. E. Stevenson of Illinois are the Democratic candidates for President and Vice-president.

—President Harrison submitted a paper to the Senate, Monday, June 20, on the contention of this government against discriminating tolls on the Canadian canals.

—Striking miners, mostly of foreign birth, have stopped the work in the mines at Tower, Minn. The military has been called out to restore order, and to re-open the mines.

—The national Prohibition convention meets at Cincinnati, Ohio, June 28. Reduced rates are announced, and special terms have been made with the leading hotels for the entertainment of delegates.

—Lightning struck the pedestal of the equestrian statue of General Grant at Lincoln Park, Chicago, June 16, and killed three persons who had taken refuge under its arches from the storm.

—Governor Russell of Massachusetts has submitted a memorial to the Legislature, suggesting that the present State fast-day be left to the church, and that another fast-day for the whole State be appointed.

—Experiments in firing cannon with explosive gelatine, which is said to be of forty per cent greater power than dynamite, has been successfully accomplished by Dr. G. Justin of Syracuse, N. Y. A board of military experts, before whom the experiments were made, report it to be a success.

—A bill has been introduced into the lower house of Congress, which provides that the \$5,000,000 which the government is to give to the World's Columbian Exposition shall be in the form of 10,000,000 half-dollar silver pieces, which are to have some special designs upon them, and are to be known as the Columbian half dollar.

—A terrible cyclone passed over southern Minnesota, June 15. The track of the storm is marked by ruined houses, devastated farms, dead and maimed men, women, and children. On many farms not a vestige remains of homes, barns, or stock. Fifty persons are reported killed, and many wounded. Many whole families were killed. The damage is estimated to be about one hundred thousand dollars.

FOREIGN.

—Another resignation of the Greek cabinet has taken place.

—Reports of the death of Emin Pasha have been denied.

—Berlin received the king and queen of Italy with great demonstrations.

—The czar has issued a ukase, liberating the Kalmucks from serfdom to their khans.

—A German force in Africa, under command of Baron von Bulow, has been defeated by natives.

—Civil war is raging in Afghanistan. Two thousand men have been killed. Many of the ameer's soldiers are deserting.

—In Germany a society has been organized to placate France for the loss of Alsace-Lorraine by a promise of bestowing Egypt upon the republic.

—The trial of the twenty-four men arrested for treason, in Hawaii, is progressing quietly. It is thought that they will be banished from Hawaii.

—The Catholic Archbishop of Rio Janeiro, Brazil, refuses to bless the new Brazilian flags. The motto upon the flags, "Order and Progress," is not at all to the Archbishop's liking.

—Bismarck made a trip through Germany to Vienna, to attend the marriage of his son; and he received such ovations everywhere that the Emperor William was much angered by it.

—French royalists deny the right of the pope to interfere in the French government, and declare that the question of the government of France must be decided by Frenchmen alone.

—An immense mass-meeting was held at Belfast, Ireland, June 17, to protest against "home rule" for Ireland. Ten thousand delegates were present. Resolutions were adopted, setting forth the dangers attending the proposed change from the Imperial Parliament to an Irish Parliament, and declaring that such a course will inevitably lead to violence and bloodshed.

RELIGIOUS.

—Sixty-five thousand children took part in the Brooklyn Sunday-school parade recently, coming from 170 churches in the western part of the city, while 17,000 more joined in the parade of the schools in the Eastern District on the following day.

—An anti-Sunday Traveling Union has been formed in England, with a membership of 13,000. It purposes not so much to promote compulsory enactments, but rather to look for success in appealing to the intellect and spiritual sense of people.

—The Catholic government of Nicaragua has given a cordial consent that the Moravian brethren should open a mission within its territory. They are, however, in hope of obtaining a general permission for the whole of Nicaragua; that is, for the pagan Indians subject to it.

—"Prince Michael," the false Christ who has figured so conspicuously at Detroit, Mich., and who has been undergoing trial for assault upon a fifteen-year old daughter of one of his followers, has been found guilty, and sentenced to be confined in Jackson prison for five years.

—The Synod of the Covenant church at its recent annual meeting in Mansfield, Ohio, passed strong resolutions on temperance, and approved the Woman's Christian Temperance Union in the following words: "That the women of the Woman's Christian Temperance Union be commended for untiring efforts, not only in behalf of temperance, but of national religion, and the protection of God's day of rest, and we pledge them our aid in all these efforts that have in view the welfare of men and the honor of our God."

Appointments.

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

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892

DISTRICT NUMBER ONE.			
West Virginia,	Aug.	9-16	
Virginia,	"	16-23	
Maine, Auburn,	"	25 to Sept. 5	
Vermont, Cambridge Junction,	Sept.	6-13	
New England,	"	15-20	
Atlantic,	"	20-27	
DISTRICT NUMBER TWO.			
Tennessee River Conference,	Aug.	30 to Sept. 5	
DISTRICT NUMBER THREE.			
*Indiana, Indianapolis,	Aug.	9-15	
Ohio,	"	12-22	
Michigan (northern meeting),	"	22-28	
Illinois, Ottawa,	"	24-30	
Illinois (southern meeting),	Sept.	13-19	
Michigan (State meeting),	"	22 to Oct. 3	

DISTRICT NUMBER FOUR.

*Nebraska, Seward,	Aug.	30 to Sept. 6
Nebraska (southwestern), Curtis,	"	9-15
Nebraska and Dakota, Hot Springs,	"	"
S. Dak.,	July	5-12

DISTRICT NUMBER FIVE.

Arkansas (southern, local), Arkadelphia,	July	12-18
*Texas, Dallas,	Aug.	2-9
Arkansas, Springdale,	"	4-15
Missouri, Sedalia,	"	17-30
Colorado, Boulder,	"	31 to Sept. 12
Kansas,	Sept.	15-26

Appointments marked by a star will be preceded by a workmen's meeting.

GEN. CONF. COM.

JULY 1-3 Elder J. N. Loughborough and the writer will be at Petoskey. Meetings can begin there Friday evening, if desired. Brother S. M. Butler will arrange meetings as may be best. July 8-10 we will be at Saginaw. We should be pleased to see a general turnout from the neighboring churches. I. H. EVANS.

BUSINESS NOTICES.

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

WANTED.—A good strong single man immediately, to work on the farm. A good horseman, who can do any kind of work. Correspondence solicited. Good wages given to right man. Church privileges. Address S. B. Johnston, Boggs town, Ind.

PAPERS WANTED.

I CAN distribute to good purpose copies of the REVIEW and Sentinel, not older than May, if sent post-paid. W. J. McCurdy, Mercer, Pa.

Obituary Notices.

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

SWEET.—At her home in Robinson, Mich., May 26, 1892, Miss Louisa Sweet. * * *

WAKEFIELD.—At North Newport, N. H., May 16, 1892, H. P. Wakefield, aged 71 years, 8 months, and 24 days. Mrs. A. S. WAKEFIELD.

Mc PHERSON.—At Madrone, Santa Clara Co., Cal., May 23, 1892, of consumption, Carr Mc Pherson, aged 20 years and 1 day. S. A. Mc PHERSON.

VAN OSTRAND.—At Weyauwega, Wis., May 18, 1892, of a complication of diseases, Mrs. W. D. Van Ostrand, aged seventy years. HELEN A. VAN OSTRAND.

BARKER.—At La Jara, Conejos Co., Colo., May 22, 1892, of typhoid fever, Cephas P. Barker, aged 37 years, 8 months, and 20 days. R. B. BARKER.

PAULINE.—At Grape Grove, Ohio, June 13, 1892, of consumption, sister Abi I. Pauline, in her forty-fifth year. Remarks by the writer. A. E. PLACE.

TUBBS.—At Coopersville, Mich., May 12, 1892, Amelia Tubbs, aged eighty-four years. Funeral at Wright, Mich., May 14, 1892. Sermon by the writer. S. ROGERS.

APPELL.—At Oakland, Cal., May 23, 1892, of pulmonary tuberculosis, caused by la grippe, Eunice Appell, at the age of 22 years, 6 months, and 25 days. M. E. WILCOX.

WICKS.—At Coopersville, Mich., May 12, 1892, of internal cancer, J. S. Wicks, aged sixty-seven years. Funeral at Wright, May 15, 1892. Sermon by the writer. S. ROGERS.

COFFMAN.—At Mendon, Ohio, May 23, 1892, of consumption, Frances E. Coffman, aged 29 years, 2 months, and 18 days. Discourse by the writer. Text, Rev. 14:13. E. J. VAN HORN.

BRAZEL.—At Allentown, St. Louis Co., Mo., May 30, 1892, by a fall from a cliff. He was fifty-seven years of age. Words of comfort by the writer, from 1 Thess. 4:13. F. J. SCHWARZ.

SCHOFIELD.—In Ingham county, Mich., May 7, 1892, of quick consumption, Eunice C. Schofield, aged seventy-four years. Words of comfort by the writer, from Matt. 14:12. J. F. BALLENGER.

WHITE.—At the hospital in Worcester, Mass., of tumor, in process of treatment, sister Cassius White, aged 43 years, 11 months, and 25 days. Funeral services at her home in Jamaica, Vt. I. E. KIMBALL.

MICHAEL.—At Cheyenne, Wyoming, May 12, 1892, of consumption, E. L. Michael, aged 25 years, 8 months, and 25 days. He was licensed to preach in Michigan, came to Colorado for his health, and died in the work at Cheyenne. J. R. PALMER.

CHRISTIAN TEMPERANCE.

BY MRS. E. G. WHITE.

THIS new work from the pen of this well-known author is one of the most important of her works, and presents her views upon the important subjects of health and temperance more fully than any of her previous writings. It is a volume of great interest and practical importance. No Seventh-day Adventist family can afford to be without it. Price, cloth, \$1.25; cloth, gilt edges, \$1.50.

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BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents.

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Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

EAST.	†Day Express.	*N. Shore Limited.	*N. Y. Express.	*N. Falls & Buffalo Special.	†Night Express.	(Detroit Accom'n)	*Atlantic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 5.02	pm 9.20		pm 10.10
Michigan City.....	11.05	2.05	4.68	6.45	11.13		am 12.25
Niles.....	pm 12.35	2.57	5.48	7.38	am 12.25		1.45
Kalamazoo.....	2.05	4.00	7.04	9.00	1.57	am 7.10	8.37
Battle Creek.....	2.45	4.30	7.37	9.29	2.35	7.55	4.25
Jackson.....	4.30	6.35	8.52	10.42	4.05	9.45	6.25
Ann Arbor.....	5.25	6.27	9.45	11.27	5.38	10.47	7.47
Detroit.....	6.45	7.25	10.45	am 12.30	7.10	11.55	9.20
Syracuse.....		am 8.00	am 8.25	7.35		pm 7.55	pm 6.00
Rochester.....		6.00	9.55				
New York.....		pm 8.45	pm 12.15	8.50			
Boston.....		6.05	11.05	pm 6.15			
WEST.	†Mail.	*N. Shore Express.	*Chicago Limited.	*Chicago Express.	†Kalamazoo Accom'n	*Pacific Express.	*Chicago Special.
STATIONS.							
Boston.....		am 8.30	pm 2.00	pm 3.00		pm 6.45	
New York.....		10.30	4.30	6.00		9.15	am 8.30
Syracuse.....		pm 7.30	11.35	am 2.10		am 7.20	
Rochester.....		9.35	am 1.25	4.20		9.55	
Buffalo.....		11.00	2.20	5.30	am 8.45	11.60	pm 7.45
Detroit.....	am 8.20	am 7.40	9.05	pm 1.20	pm 4.45	pm 9.00	am 2.15
Ann Arbor.....	9.37	8.50	9.55	2.19	5.50	10.27	3.07
Jackson.....	11.30	9.40	10.58	3.17	7.15	am 12.01	4.00
Battle Creek.....	pm 1.05	10.45	pm 12.02	4.30	8.47	1.20	4.59
Kalamazoo.....	2.05	11.30	12.59	5.05	9.45	2.18	5.35
Niles.....	4.00	pm 12.35	1.48	6.17		4.15	7.00
Michigan City.....	5.20	1.55	2.45	7.20		5.35	8.13
Chicago.....	7.35	3.55	4.30	9.00		7.55	9.55

*Daily. †Daily except Sunday. ‡Except Saturday.

Accommodation Mail train goes East at 1.05 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday.

Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

O. W. RUGGLES,

General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,

Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.				STATIONS.				GOING EAST.			
Day	Exp.	Pass.	Mail	Day	Exp.	Pass.	Mail	Day	Exp.	Pass.	Mail
am	pm	pm	pm	am	pm	pm	pm	am	pm	pm	pm
8.44	3.44	12.35	8.40	7.20	6.04	Port Huron Tunnel.	9.05	12.25	7.30	8.50	11.55
8.50	6.10	1.40	10.07	8.51	7.33	Lapeer.....	9.15	11.15	6.17	7.35	10.40
8.55	6.47	2.05	10.45	9.35	8.15	Flint.....	9.30	10.45	6.40	7.05	10.05
7.10	4.30	11.40	8.25	8.25	7.10	Bay City.....	8.45	9.22	6.45	6.55	11.30
7.55	6.15	12.18	9.00	9.00	7.55	Saginaw.....	8.00	9.00	6.45	6.50	10.45
9.05	6.50	2.35	11.20	10.30	9.30	Durand.....	6.20	10.20	5.05	6.35	9.30
10.02	7.55	8.20	12.15	11.30	10.35	LaSalle.....	6.10	9.30	4.00	5.40	8.20
10.20	8.30	9.45	12.45	12.05	11.15	Charlevoix.....	4.30	9.01	3.25	5.11	7.47
11.15	9.25	4.30	1.35	1.00	12.25	BATTLE CREEK.....	8.35	9.35	2.40	4.30	7.00
11.53	pm	5.20	1.48	1.08	1.00	Vicksburg.....	2.33	7.43	1.45	.....	am
						Schoolcraft.....					
12.40	.....	5.40	9.18	1.42	2.05	Cassopolis.....	1.23	7.00	12.45	8.07	.....
1.20	.....	6.20	4.00	3.30	2.50	South Bend.....	12.45	6.20	12.00	2.35	.....
2.45	.....	7.35	5.30	6.10	4.30	Valparaiso.....	11.10	5.00	10.30	1.20	.....
.....	.....	9.30	7.37	7.50	7.00	Chicago.....	8.40	8.00	8.15	11.25	.....
pm	.....	pm	am	am	pm	Arr.	Dep.	am	pm	pm	am

Where no time is given, train does not stop.

Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

Pacific Limited, Day, and Atlantic Expresses, daily.

Meals served in C. & G. T. Dining Cars on all through trains.

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A. S. PARKER,

Ticket Agt., Battle Creek

"NOTHING NEW UNDER THE SUN."

No! not even through cars to Denver, Ogden, Salt Lake City, San Francisco, and Portland. This is simply written to remind you that the Union Pacific is the Pioneer in running through cars to the above-mentioned points, and that the present through car arrangement is unexcelled. We also make this time. For details, address any agent of the company call on your nearest ticket agent or write to E. L. LOMAX, G. P. & T. A., U. P. System, Omaha, Neb.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 28, 1892.

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CAMP-MEETINGS FOR 1892.

See appointments on preceding page.

We are happy to say that a brother has sent us a copy of the Catholic catechism called for in REVIEW of May 24, and that it contains the statements exactly as quoted in "Marvel of Nations" and other of our works, which some of our Catholic friends have been wont to deny.

A "Subscriber" from Dunnyville, N. C., asks in the *Christian Herald* of June 15, this question: "Is there any reference to the United States in the Bible?" The answer given by the *Herald* to its correspondent is as follows: "None of the symbolic names used by the prophets have been identified with this country with any strong evidence." This question is one which awakens an interest in almost any mind. Are we who have such light on the subject, doing all that we should do toward answering it?

We are glad to see the spirit of inquiry that seems to be abroad on the question of Sabbath and Sunday-keeping. We notice in our exchanges questions from all directions inquiring the reasons for the observance of the first day of the week as the Sabbath. The usual illogical, unscriptural, and unhistorical reasons are assigned for observing the first day of the week; but these will in due time be corrected in the minds of those who are willing candidly to investigate this question that is so fast coming to the front.

A writer in the *Statesman* mourns over the failure of the Republican convention to insert a Christianity plank in its platform. It appears that one was presented to the secretary of the convention, and taken under consideration; but the committee who drew up the platform not favoring it, it was not inserted. A member of the committee informed the author of the proposed Christianity plank that the committee could not receive it; for it had "just passed a rather sharp resolution of opposition to a union of Church and State!"

We hope the party will always be as consistent as it was on this occasion.

A friend has sent us a little leaflet of four pages, on "The Christian Sabbath," by one "Rev. A. Smith" of Saratoga Springs, N. Y., asking that it be reviewed. The only notable thing about the tract is that so many assumptions and conflicting views can be set forth in so small a compass. The writer first quotes the fourth commandment, which

enjoins the specific seventh day, and says that any day will fulfill the "spirit" of the commandment. But God tells us to keep the commandment, not its spirit. This writer then says that we cannot keep any definite day, on account of difference of time, which is not only false but foolish; then, that the Sabbath was changed from the seventh day to the first day of the week, although no definite day can be kept anyway; then that the apostles did not condemn Sunday-keeping, so it must be right; that Christ appeared to his disciples every succeeding "Lord's day" after his resurrection, for which statement there is not the first iota of proof; that the first day has been used for divine worship from apostolic times till now, which is wholly false; that the Christian fathers indorsed the Lord's day, but not as a continuation of the Jewish Sabbath, thus contradicting the idea of any change; that the so-called Lord's day commemorates creation (which it cannot do) and rest from the work of redemption (which work is not yet finished); that as a plurality of Sabbaths causes confusion, we should all keep the Lord's day (why not the seventh day?); and finally that the Pharisees were very zealous for the Sabbath, but they were the chief opposers of Christ, and therefore we should not keep the seventh day! It would hardly seem that any one high enough up in the scale of being to be held morally accountable, could be affected by arguments so shallow and self-contradictory; and so we let it pass.

ON TO ROME.

THE once familiar cry of "On to Richmond," is no longer heard, but a new army has taken the place of the old, and the cry is, "On to Rome,"—not, however, for the purpose of capturing Rome, but of being captured by it. Among many other evidences of this, we note the following from the *Independent* of June 16:—

"The question of fast-day in Massachusetts has taken the form of a message from Governor Russell, submitting for consideration a memorial suggesting a change of the day now observed as fast-day, and the observing of Good Friday as a church fast-day, independent of State authority; the general holiday recognized by the State to be changed to some other day in the spring; the memorial is signed by the presidents of Williams, Amherst, Smith, and Wellesley colleges, President Eliot of Harvard College and Professor Smyth of Andover Seminary concurring in part. Among the signers were a number of leading Congregationalists, Unitarians, Baptists, Methodists, and Episcopalians."

In fact, New England can scarcely now be considered as a Protestant community. Formerly the leading denomination was the Congregationalist; but the *Christian Union* of New York now says, "New England is no longer Congregationalist, but Catholic. It contains a million Catholic communicants, as against 230,000 Congregationalists." It is only to be expected, therefore, that Catholic fast-days should be given the precedence. L. A. S.

THE ARRESTS FOR SUNDAY LABOR IN GRAYSVILLE, TENN.

A FEW weeks ago we placed a notice in the REVIEW with reference to a couple of our brethren who had been arrested in Graysville, Tenn., for working on Sunday. Since making the statement we did at that time, we have received the facts in regard to the final outcome of the case, and will present them for the benefit of the readers of the REVIEW.

As was stated before, there is quite a company of our people at that place. Brother G. W. Colcord is located there, and is conducting a successful school for the benefit of our brethren, as well as others in that locality. The school has received quite a patronage from those not of our faith during the past year, and at the exercises in connection with the closing of the school, the citizens turned out *en masse*, some of them coming a number of miles. A number of the leading citizens of the place made speeches on the occasion, speaking in very commendable terms of the good work that was being accomplished in that community by the school located there, and conducted by our people. It seems that the influence of our work is making a very favorable impression upon the citizens of that place, and when it came to be understood that a couple of our brethren were arrested for Sunday labor, the indignation of the whole community

was aroused against it, and as a result, the case against our brethren was not permitted to come to trial; but an agreement was reached by which the case was dismissed from court. The State's attorney said that if the case had come to trial, he was very sure that our brethren would have been convicted.

We are glad to know that in some localities in Tennessee the Sunday-law advocates have not become so numerous as to carry into effect the persecutions that are now being waged against our brethren in Springville; and especially are we glad that the spirit of liberality is so general in the community there in Graysville, where important interests for our work in the Southern field are involved, in connection with the school being started there.

A. O. T.

PRISON EXPERIENCE.

"Paris Jail, Henry Co., Tenn., June 19, 1892.

"REVIEW AND HERALD: There have been so many inquiries about how long we would have to stay here, and divers other questions, that we thought best to answer through the REVIEW, as we might neglect to answer all the letters personally. I want to say to all that we do appreciate your good letters. It has been a source of great strength and courage to us, to know we are not forgotten by those of like precious faith. While it is ours to suffer imprisonment first, for our faith, it will soon come harder and harder; but there is one consolation; for the promise is, "He that endureth unto the end, the same shall be saved." If our confinement here in jail is a means of our people drawing nearer to the Lord, we are willing to stay; and who knows but that it will touch the hearts of those who are not fully united with us, and cause them to give themselves to the Lord, as four of our dear boys did, at our own Springville church, the first Sabbath we were in jail here?"

"Brother Frank Stem, who is our present Sabbath-school superintendent, dates his conversion from the time his father, who is in jail with us here, was in jail before. That is the way it is; it will drive us nearer to the Lord, and we may just as well make up our minds to be whole-hearted Christians; for if we are not, we shall not be able to go through the persecutions that are before us. Brethren, is it not time we were drawing nearer to God, and realizing some of the power of God that the apostles had on the day of Pentecost? If we would, I believe that the truth would cut its way to the hearts of the people, when presented to them."

"We will be here from forty-five to sixty-four days, from the time we came here. We are permitted to send and receive our mail, and we are allowed to get our drinking water, also to have a walk each day. We have many good books to read, and are all permitted to be together, each of us having a chair. We have cleaned the jail the best we could, and we are quite comfortable to what we were at the first. We want to tender our thanks to the many dear brethren and sisters for their good letters to us. Time passes away rapidly here. The good Lord blesses us every day. We praise his holy name. J. H. DORTCH."

LITERARY NOTICE.

THE current issue of the *Weekly Bulletin of Newspaper and Periodical Literature*, published at 5 Somerset St., Boston, is twice its usual size, containing a classified index of 1,300 articles from recent numbers of the periodical press.

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