

# The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD THE WORLD

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

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## THE WAY OF THE CROSS.

HARK to the Master's voice, so sweetly calling,  
Come, follow me,  
O'er the dim moorland where the dews are falling,  
O'er hill and lea,  
Forsake for Me the dear, familiar faces,  
Thy father's house, thy cherished, sheltered places;  
Out in the stormy night,  
Far from the warmth and light,  
I have a cross for thee.

Arise, for in the East the dawn is breaking,  
And come away;  
My burden on thy shoulders meekly taking;  
Nor even stay  
To kiss once more through blinding tears thy dearest;  
To clasp, with bleeding, breaking heart thy nearest.  
Hands must unloose their hold,  
Earth's joys grow faint and cold—  
I must be all to thee.

Have I not trod life's bitter road before thee,  
With bleeding feet,  
Bearing alone the cross that shineth o'er thee,  
With message sweet?  
For thy sake have I wandered faint and weary,  
Through crowded city ways and deserts dreary;  
High on the mountain bare,  
Through the long nights of prayer,  
Have I not thought of thee?

When night is darkest, and the way seems longest,  
Press onward still;  
Striving in thickest fight where foes are strongest,  
To do My will.  
Look not behind thee to thy soul's undoing;  
Urge on thy footsteps,—"faint, yet still pursuing,"  
Though waves above thee close,  
Whisper to Me thy woes,—  
Am I not near to thee?

'Tis but a "little while," and then the dawning,  
When I will come,  
In the bright sunrise of eternal morning,  
To call thee home.  
Do thou but follow Me through gloom and sadness,  
And I will comfort thee with joy and gladness.  
When life's dark days are o'er,  
There, on the shining shore,  
Awaits My crown for thee.

—Mrs. H. Nadin, in *Ave Maria*.

## 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.

## THE WORK OF GOD TO BELIEVE IN CHRIST.

BY MRS. E. G. WHITE.

"THEN said they unto him, What shall we do, that we might work the works of God?" This was the question that was asked of Jesus by those who had witnessed his divine power in feeding the multitudes. But the question meant, What shall we do that we may deserve heaven? What is the price that we are required to pay that

we may obtain the life to come? Now mark the answer of Jesus, for it is essential that we understand the truth he uttered. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." The price of heaven is Jesus. The way to heaven is through faith in "the Lamb of God which taketh away the sin of the world." Those who would be saved must accept by faith the righteousness of Christ; and when they do this, they will work the works of God.

But the people did not choose to receive this plain statement of divine truth. Unbelief manifested itself; for they had seen evidences of the divinity of Christ, they still refused to walk in the light of heaven, and hardened their hearts against the Son of God. They asked, "What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not."

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." And they "strove among themselves, saying, How can this man give us his flesh to eat? Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . 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 question comes home to us to-day, Are we eating the flesh and drinking the blood of the Son of God? It is by beholding the love of Christ, by drinking it in, by dwelling upon it, that we eat his flesh and drink his blood, becoming partakers of the divine nature. As we meditate upon the truth as it is in Jesus, it becomes more deeply impressed upon the soul. "The words that I speak unto you, they are spirit, and they are life." It is through the ministry of the word that the saints are to be perfected. But what does it mean, that there is so low a standard of piety among those who profess to be followers of Christ? Are the people fed upon the words of Christ? Are the messengers satisfied with preaching a discourse, and leaving the work of ministering to whoever may be inclined to do it? There is earnest work to do out of the desk as well as in it. The sermon may arouse the conscience, but will not the labor be lost if the soul is left to settle down into the same state of indifference as before the words were spoken? The messenger is to speak as moved by the Spirit of God, and then he must come close to souls through personal labor, and guide the conscience, and fasten the truth in a sure place. The minister has a work to do in

the home circle, teaching the members of the family concerning the great love wherewith God hath loved us, that they may know what it is to eat the flesh and drink the blood of the Son of God. When the heart of the messenger is warmed with the love of Jesus, he will have a message to give that will be as a savor of life unto life, or of death unto death. He will not then feel that his responsibility is over when he leaves the desk, for if he is a heaven-sent messenger, the truth will be in him as fire shut up in his bones, and he will continually be seeking to enlighten those who are ignorant of what Jesus is to them, of what they are to Jesus. He will teach them that the only way to reach the heaven above is to cling to Jesus, mounting step by step to the heights of Christ.

Those whom God has appointed to become instructors of the ignorant, must know by personal experience what it is to have Christ made unto them wisdom, righteousness, sanctification, and redemption. But let no soul imagine that the gaining of eternal life through the finished work of Christ, will involve no struggle, no conflict. The apostle declares, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." We are continually to be found fighting the good fight of faith. We are to behold Christ, to study his character in the light of his word with fervent prayer, dwelling upon his attributes and virtues, until we shall become changed into his image. There is no time to halt upon the ladder of progress. The command is to go forward, looking to God who is above the ladder. To look back is to become dizzy, to relax your hold, to lose all, to fall back into darkness. You must keep hold on Christ your Mediator, ascending step by step, changing from glory to glory, from character to character, as by the Spirit of the Lord. Stretch up the hand of faith, taking hold of one line after another in the work of the Redeemer. You are not to wait till you know it all before you begin to communicate to others, you are not to think that you have attained all that belongs to the work of the minister, when you can preach a discourse; but set your standard high, seek to become a minister of the word, teaching the soul precept upon precept, line upon line of divine truth. Seek to enlighten the minds of the seekers after truth by giving them clear and definite explanations in the home circle, in the prayer-meeting, and from the pulpit. Instead of spending all the time in sermonizing, open your Bible, and invite the people to engage with you in studying its precious truths. Let those who desire, ask questions concerning that which they do not comprehend, that the plan of salvation may be more clearly revealed to their minds. Plant the feet of all that you possibly can, one step after another upon the divine ladder, reaching from earth to heaven. Lift up Jesus, lift him up as the only One whereby men can be saved. Then will the truth you present become the power of God unto salvation.

It is a perilous thing for the minister to become careless in his thoughts and actions; as surely as he does, he will become inefficient. I appeal to

those who minister in the sacred desk, to put into practice that which you already know from the messages which God has given you, to warn, to instruct, and to encourage you. Confess your coldness, and let the warmth of the love of Christ, the beams of the Sun of righteousness, into your heart. If your hearts are filled with the message of God, if mercy and peace and righteousness are yours, if you feel that eternal vigilance is the price of your safety, your influence will be after the character of your experience, and others will follow in your footsteps. They will do as you do. It is your privilege to experience the completeness of salvation in Christ. Jesus is your only hope. You are to enter into the holiest by the blood of Jesus. You are to follow on to know the Lord, whose goings forth are prepared as the morning. You are to be raised up to sit together in heavenly places with Christ Jesus. All that is written concerning the spiritual life is written for you, and may be attained through uniting yourself to Jesus. If you will leave the world, and abandon your former ignorance, pressing on for more and more of the grace of Christ, you may have his guidance continually, and at every step diminish the distance between your soul and God, and be found in him, not having your own righteousness, but the righteousness of God which is by faith in Jesus Christ. If you love Jesus, you will show it by your love to those for whom he has died. If your zeal is languishing, your first love grown cold, accept again of the proffered love of Christ. Eat of Christ's flesh, drink of his blood, and you will become one with the Father and with the Son.

If you will but improve upon the light that has already been given you, the Lord will send you more light by whom he will send; but you are too easily satisfied, you do not push forward your investigations into all the lines of truth that have been given of God. When a message comes to you, bearing the signet of heaven, you rejoice in the light, but fail to receive the full blessing of God, because you do not sink the shaft deeper into the mines of truth. You think that the subject has been exhausted, when it has scarcely begun to unfold. When you present the truth to others, you make the same mistake; for when a certain impression has been made, you imagine that the object of the work has been reached, when the plowshare of truth has only stirred the surface of the fallow ground of the heart. You think that when the good emotions are manifested, when the earnest resolves are expressed, that the work is done; but you are to watch for souls as they who must give an account, and see that the heart is sanctified, that the character is being molded after the divine model.

(Concluded next week.)

#### FAITH AND WORKS.

BY ELDER J. F. BALLENGER,  
(Battle Creek, Mich.)

IN the great plan of salvation God does not compel men to accept the conditions upon which his salvation depends. This is made clear by the fact that upon almost every page of inspiration the Lord appeals in some way to the sinner to choose the good and reject the evil. And not in one instance does he say that he will force them to accept the blessings that he holds out as an inducement for them to "come unto him and be saved."

If man were a mere machine, and could act only when operated upon by an irresistible force, it would be both unreasonable and unjust to mock him by holding before him blessings or curses that he had not the will or power to choose or refuse. And is it not very strange, that with the Bible and our own experience, any one should ever charge God with such folly! When Joshua said to Israel, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve," the matter was left wholly to their choice.

Perhaps the great majority of those who believe

the Bible agree with us that man is a "free moral agent." But all are not so well agreed as to just when and to what extent man is left free to exercise his will in the work of regeneration. Some think that the choosing on *our part* is the first thing to be done in coming to God; others go farther, and say that obedience must precede anything the Lord can do for us. But the question should be with us all, What do the Scriptures say on this point? To understand this subject, we must first see what man's condition is before the work of regeneration begins. John says, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. All understand that this means spiritual life. (See also John 1:4; 6:53.) Then the natural man is dead in sin. Eph. 2:5; 5:14. Now a spiritually dead man can no more manifest signs of spiritual life than a physically dead man can manifest signs of physical life. Neither will any one claim that a man can raise himself from the dead.

Again: Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." "Ye must be born again." John 3:3, 7. And Peter says: "As newborn babes, desire the sincere milk of the word." 1 Pet. 2:2. Does a child have anything to do in its conception and birth? Is it a co-worker with its parents in its own generation? Then are we co-workers with God in the work of regeneration? Simply asking these questions is a sufficient answer. Therefore we can plainly see that the first thing to be done for the sinner is that a power equal to that of creation or raising the dead, must be brought to bear upon him, before he can manifest any signs of spiritual life. In what way is this power brought to bear upon him? Christ says, "When he [the comforter] is come, he will reprove [margin, convince] the world of sin." John 16:8. But how does the Spirit convince men of sin? Paul says, "I had not known sin, but by the law." Rom. 7:7. Then the Spirit takes the law to convince men of sin. When the Spirit of God accompanies the law, it always produces conviction. But when only the letter is presented without the Spirit, it *never* does.

But the question is, Does the sinner choose conviction? Does he labor for it, or is it the result of his faith?—No. It often comes when he least expects it, or in spite of his unbelief, and sometimes when he labors hard to resist it. Then when he is under conviction, he is led to cry, "O wretched man that I am!" (Rom. 7:24) or, "Men and brethren, what shall we do?" Acts 2:37. Does the Lord leave the poor, hopeless, wretched victim to grope his way in darkness, or to *work* his way into the light?—No, indeed; for he is just as powerless to help himself as a babe that "never saw light." While it is true that regeneration has begun, he has not come to the birth, nor can he by any effort on his part, any more than the unborn child. (See Isa. 66:9.) In this condition, the Spirit presents to him the unspeakable gift. It says to him, "Behold the Lamb of God, which taketh away the sin of the world." Here is the point of time when the individual is left to choose for himself. God does not compel him to accept his Son, nor does the Son force himself upon him. But they knock at the door of his heart, they entreat, they plead, they induce by every promise of good, both in time and eternity, yet the sinner is free to say with the father of the child out of whom Christ cast the dumb spirit, "Lord, I believe; help thou mine unbelief," or with trembling Felix, "Go thy way for this time, when I have a convenient season, I will call for thee." If the sinner chooses to accept Christ, is there anything else for him to do? Can he do anything else? Can we think of anything that it is even possible for him to do to make satisfaction to the divine law, and thus become reconciled to God? In receiving Christ, does not the sinner receive *everything*? Is not Christ made unto us *all* the power of God that we can ever have? (See 1 Cor. 1:24.) Is he not *all*

the wisdom of God to us (*Id.*), all our "righteousness" (verse 30), *all* our justification (Rom. 5:1), sanctification, and redemption? 1 Cor. 1:30. But, says one: Do not we have to work out our salvation with fear and trembling? Phil. 2:12. But can we work the works that God will accept *before* we receive Christ?—No; for it is God that worketh in us to will and to do of his good pleasure. (See verse 13; Heb. 13:20, 21.)

Then all the work that is required of us is to believe on him whom the Father hath sent. John 6:28, 29. But says one, Are we not required to keep the commandments of God?—Indeed we are; but is not keeping the commandments the same as establishing the law? (See Rom. 3:28, 31.) Then the same faith that justified the sinner without the deeds of the law, enables him to establish the law by works of righteousness, not, however, by the works of righteousness we do, but that which is through the faith of Christ—the righteousness which is *of God by faith*, which is according to the working of his mighty power. (See Phil. 3:9; Eph. 1:19.) So then it is the works of faith that keep the commandments of God, and thus it was with Abraham. James says he was "justified by works," and then adds: "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." James 2:21–23. Then all the righteousness that Abraham had was *imputed unto him*, not because he worked, but because he *believed* God. His works were only the result of the faith which he had before he worked, therefore we say that all that it is possible for the sinner to do in coming to God is to accept Christ *by faith*. When he does this, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity will follow as surely as light flows from the sun. If we have the Spirit of God in our hearts, the fruits will be love (which is the keeping of the commandments), joy, peace, longsuffering, gentleness, goodness, meekness, faith, and temperance; for it is impossible for a good tree to bring forth corrupt fruit, and the only way to make a tree good is to receive the Spirit or life of God in the soul. "This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith?" Gal. 3:2, 14.

Brethren, if we all have that faith which brings the Spirit of Christ into the heart, there never can arise any question as to what more we need; for if Christ is in us, there will dwell all the fullness of God. May the Lord grant it for Jesus' sake.

#### LIFE AND ITS LESSONS.

BY W. S. RITCHIE.  
(Darrouville, Ohio.)

WHY were we given a being here upon the earth? is a question men are led to ask. If we do not know why, or have incorrect ideas about it, then it is clear that in such a degree we cannot plan or work to make life a success. In settling such an important question, we will not dare to take anything less than the word of God as final. When we get that on the subject, we will feel safe.

The Bible states that the race has fallen into sin, and that it was to be cut off by death, should it transgress. The fact, then, that we are not immediately cut off, but have a short probationary life granted us, must be due to the plan of salvation furnished by the sacrifice of Christ. It is clear, then, that the only reason that can exist why God did not immediately carry out the promised sentence, lies in the hope that man would be reconciled through Christ. Here, then, is the clew to the question, Why do we live? It is that we might be saved in Christ.

If the reason we live is that we may come to a right knowledge of Christ, it is not hard to see that God will let such circumstances of life be our lot, as will best help us to discover Christ. Each one is laboring under a delusion peculiar to himself, as he differs from another. Thus each

needs different circumstances in life to help him discover the one pearl of great price. Does one have adversity or affliction? It is to win his heart away from things he is liable to set his heart upon. Does he have prosperity? It is a manifestation of God's goodness designed to lead him to repentance. Storms and sunshine, summer and winter, sickness and health, are all to help us discover Christ. And does not God, rich in mercy, go even further than this, and design special object lessons to teach us the one thing we need to know? The sacrifice of beasts pointed ancient Israel to Christ, the true sacrifice for sin.

How full of comfort is the thought that all about us has the tendency to bring us to the point of rest and peace. Also by knowing the reason why we live, we understand what the real work of this life is. Plainly it can be no other than to save souls. If we have a part in one way or another in this, we are doing a work that will not be burned up, but is indestructible or everlasting.

#### HOW DID HE DIE?

BY MRS. ADELLA FREDERICKSON.  
(Vermillion, S. Dak.)

How often do we hear the question asked about some one who has just been called to lay down the burden of life, "How did he die?" But would not a much more pertinent query be, "How did he *live*?" It is not the way we have died that will decide our future eternal destiny, but the way we have lived. It is not our death that will be called into account in the great day of reckoning, but our life, as it has been recorded year by year, week by week, and day by day.

We read in the Bible of the penitent thief to whom at the last hour promise of pardon was granted; but do you suppose that that individual had all his life long known of the Saviour and his work, yet slighted the offers of mercy till he hung on the cross? There is nothing in the record to indicate any such thing.

Although there may be, and doubtless are, "death-bed repentances" that are genuine, how much better would it be to make the necessary preparation while in health and strength, and while we are in the full possession of our faculties. This life is a frail, brief thing at best, and it is not too much for the Lord to ask that we give it all to his service, when we expect him to give us the future immortal life.

I recently listened to a conversation between two ladies, one of whom is a Seventh-day Adventist and the other a member of one of the popular churches. Said the latter, "I was somewhat surprised at what Mrs. — said to me the other day. Speaking of your people, she remarked, 'I had never supposed it possible that they could have any foundation for their peculiar views, but I must say that — and —, the only two I have ever personally known, seem to possess as truly a Christian spirit as any one I ever saw. Their religion is genuine, anyway, and it may be they are right in their belief.'"

It seems hardly necessary to comment on so obvious a moral. If all who profess the truth for these last days would live so that even unbelievers, seeing their godly walk, would be constrained to acknowledge that their religion is "genuine," how much more might be done in the way of removing prejudice, and getting people to accept the truth than is often the case.

Christ says, "Ye are my witnesses," but it is during our life that we are to witness for him. We cannot help showing our faith by our works, and although a dying testimony may have some force, it has little power to counteract the wrong influence of a lifetime. If we are faithful to the Saviour while we live, we may be sure he will not forsake us at death, and we can then look up, and say with full confidence, knowing we have a good foundation for our faith, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

#### "THERE SHALL BE NO NIGHT THERE."

BY M. E. Y.  
(Battle Creek, Mich.)

COME light and fade;  
The light will shine the coming day.  
Come night and change;  
The darkest night must pass away.

The morn will come  
With glory and the breath of flowers;  
The night will go,  
And rest with the long, silent hours.

Soon heaven's glad morn  
Will banish night from land and sea,  
Its gloom forlorn  
Be past for all eternity.

#### "IS IT WORTH WHILE TO LIVE?"

BY ELDER F. J. HUTCHINS.  
(Rutland, Honduras.)

It is a fact that all must admit, that we are launched upon the tide of life. All who exist are here, and are here for good or bad, for life or death eternal, in the future. One of these two destinies will be our lot. Shall we say, because we are here not of our own will or choice, that we are under no obligations whatever as to our future welfare?—No, we will not stop to spend any time so unprofitably; for it will not change the matter of our destiny or the fact that we live. The all-important question, whether we realize it or not, is, What will our future be? Had we nothing to look to except what we see in humanity, we might well say, "I cannot see anything worth living for." Where, then, shall we look?—"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down on the right hand of the throne of God. For consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Yes, we might faint, but—"we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man, . . . that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Christ has come into the world that the future for us might be a success, that it might be *worth while to live*. "The Son of man is come to seek and to save that which was lost." If we have lost our innocence, then it remains for us to believe the promise that he has forgiven us and restored our innocence to us again. 1 John 1:9. Is not that a simple remedy? I think I hear you say, Yes. Remember this, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He places righteousness in the place of sin, and there is no penalty against righteousness, but rather a bright reward. "Faithful and just to forgive." This is what he came for, and we should be faithful and ready to believe, and not betray the wonderful confidence he has placed in us, in buying us with his precious blood. Then let us please him by believing his word. Heb. 11:6 tells us, "Without faith it is impossible to please him." This is not all, he tells us he will do something else for us: "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." Is there anything for you to be discouraged about when you have "Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy"? It is impossible for us to fathom that joy in our present condition.

Again: We are "strengthened with all might, according to his glorious power." Is almighty power our defense in this life, says one? God has said so; it is so. We are strengthened thus: "Unto all patience and longsuffering with joyfulness." Col. 1:11. The Christian's path-

way is often narrow and difficult, but the end thereof is glorious beyond the highest anticipation. For the Christian, *it is worth while to live*.

#### MAN'S FORMER RELATION TO THE LAW; UNDER ITS APPROBATION.—NO. 4.

BY G. FRED STEVENS.  
(Battle Creek, Mich.)

THE happiness of God consists in blessing others, in seeing his own life and his own happiness possessed and enjoyed by other beings. We learn this from the wonderful love for his enemies, which God manifested in the life which he lived in Jesus Christ. John 14:10; 2 Cor. 5:19; 1 John 3:1. This holy pleasure led to the creation of living existences (Col. 1:16; Rev. 4:11; Ps. 145:10, 17), and among them, man. God planned to give man his own perfect happiness. But in order that he could make a man as happy as himself, it became necessary for him to be made a free moral agent, because happiness cannot possibly be experienced by an intelligent being unless his actions are in harmony both with his own free will and with God's universal law. Thus made, man was placed on probation, and his free agency allowed full scope for independent action. God, in the person of his Son, walked and talked with him, and revealed to him the holiness of his law. If he chose to obey this law of right doing, he could retain life and happiness; if not, the very act of disobedience would itself rob him of holiness and peace; and these, the only elements of preservation, gone, he would naturally die. He was warned against the tempter. In this fair situation, man's faith in God was tried.

For a short period Adam lived under the approbation of God's law of righteousness; and while occupying this position under it, he had marked to his account perfection, and consequently enjoyed life, liberty, and happiness.

#### MAN'S FALLEN RELATION TO THE LAW; UNDER ITS CONDEMNATION.

In process of time, the tempter in disguise appeared to man, and artfully contradicted the word of God, as he has ever done to this day. In Eve's presence, he himself partook of the forbidden fruit, yet he did not die, but lived apparently wiser for having done so. Thus his subtle reasoning persuaded man to follow in his steps.

Not a moment after this violation of God's holy law did man remain under its favor and freedom, but directly with the one act of disbelief, both he and his posterity passed under its condemnation, and the law of life and liberty became to us a law of bondage unto death.

NOTE I.—"Bound by the law." Rom. 7:2, 6, 8, 13. "The law worketh wrath." Rom. 4:15. Without law there can be no crime (*ib.*) and no curse (Gal. 3:13). "The strength of sin is the law." 1 Cor. 15:56; Rom. 7:8. The strength of right is the law. Rom. 8:4; Eccl. 12:13. That is, the fact that evil and good exists, establishes the existence of the law of God. Also, the same law which shows right, reveals sin (Rom. 7:12, 13, R. V.), and magnifies both. And the same law which provides liberty for right doers, holds in bondage or prison all who fail to meet its standard of righteousness. It follows then, that the law of God is a law of life and liberty to one class (Rom. 10:5; James 2:12), and a law of bondage and death to another class (Rom. 7:2; 6:23), according as it witnesses in favor of the one (Rom. 3:21; 8:4), or against the other (Deut. 31:26; Rom. 3:19; Gal. 3:13). Notice that the position of the individual changes, as with Adam, when he stepped out from under the approval of the law and went under its condemnation, but that the law itself remains eternally the same. The sentence of the law, whether for life or death, is the result of the supreme love which composes the law. Imagine the wicked compelled to stay in heaven, or the holy forced to be forever with the Devil and his angels! both would be in torture, and would pray



for death. Therefore there is infinite kindness and mercy in the death-sentence of the divine law.

NOTE II.—Man went under bondage from courage born of faith in the word of Satan, trusting that he would come out all right, believing what his senses had told him, instead of what the word of God had said. 2 Cor. 4:4. Man who believes God, knows when to disbelieve his natural eyes. 2 Cor. 5:7; 1 Cor. 3:18. Satan controls the “natural man;” yet while under his deluding power, it essays to judge the things of the Spirit of God, which require spiritual discernment. 1 Cor. 2:14, 15. Satan proves; God speaks. Satan reasons in the human mind, and the darkened understanding sees and accepts. *Whenever God says a thing, just that saying it, makes it so.* There never lived a person who was ever disappointed in any statement of God’s word, when he accepted the same as a child, in spite of human sight and human reasoning. Until we learn this lesson, the Bible is a closed book to us; and anything less than this simple faith yields the second death.

#### SPIRITUALISM.

BY A. E. TUTTLE.  
(Watertown, N. Y.)

HAVING a deep interest in the subject of Spiritualism, and its antagonism to the work of the third angel’s message, in common with all Seventh-day Adventists, I desire to state some facts that came under my observation during the past week. The Spiritualists, who are quite numerous in this city, have what they call a “temple,” a neat little chapel which will seat perhaps two hundred. Madam Foye, a trance medium, claiming to have come from Chicago, gave séances Tuesday, Wednesday, and Thursday evenings. The writer in company with two friends, attended the second of the series, and observed as follows to the best of his memory:—

The exercises were begun by singing a hymn from “The Gospel Hymns,” followed by a prayer by the medium, addressed to the great overruling spirit, which, aside from the fact that the name of God or Christ was not once used, might pass as orthodox. After another hymn not particularly sacred, the speaker made a short speech, in which she extolled her belief, comparing it with the Christian religion, as much to the disadvantage of the latter as possible. She stated that there was no such thing as death, but simply a change from the natural to the spirit life. Heaven as taught by the churches, was repudiated, and friends whom she spoke of as being in the spirit world, were ever with us to comfort and cheer. She spoke of mediums having been charged with being possessed with a devil, and in the same connection challenged any minister to cast it out, basing her challenge on the fact that the Scriptures say that the disciples should be able to raise the dead, heal the sick, cast out devils, and if they handle any deadly thing, it would not hurt them.

The thought occurred to me that she had the popular ministers at a disadvantage in this statement, knowing that the gifts of the Spirit were something quite unknown at the present time.

At the conclusion of the address, and after a few preliminary remarks, an invitation was given to the spectators to examine a little room in the rear of the platform, which was most thoroughly done. She then began the séance. Two tellers passed through the audience, giving blanks to all who desired them. The writer thought it prudent to look on in silence, and refuse the proffered letter. Each recipient of a blank was requested to write the name of some friend in the spirit world, and then fold it carefully, and avoid all chance for deception. Perhaps one hundred wrote a name, after which the tellers passed through the audience, collected, and deposited them on a small table near which the medium sat. Presently, she held one for an instant and asked, “Does a spirit wish to communicate with this?” which would be signified by three distinct

“raps” that could be heard near the intersection of the wall and ceiling, at the rear of the rostrum. Perhaps as often as once in every ten names handled, the three “raps” would be heard. Then the medium would state the name of the deceased person written, without a possibility of seeing it, and always correctly. Then a test of the age of the deceased would be made, by the person writing the name, naming several ages at which the deceased might have died, and near the actual age, finally naming the right age, when the three “raps” would be heard, clearly and distinctly. The cipher used by the medium was this: Three raps, yes; two raps, doubtful; one, no. Other tests followed, one of which was a statement by the spirits of the name of the disease which caused the death of the departed friend. Several diseases would be stated by the friend verbally, and when the right one was reached, the three “raps” would sound, full and clear.

And thus the work of the arch-deceiver goes on. I thought of the words of the Lord: “Should not a people seek unto their God, when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter?” Isa. 8:19.

#### LESSONS FROM OUR TEACHER.

BY J. SHADDOCK WHEELER.  
(Battle Creek College.)

THE minister is the ambassador and representative of Christ. Christ was the divine model. As a reformer, evangelist, teacher, and missionary, “the author and finisher of our faith,” he was a model for all who labor for man’s salvation. If he could be here, how would he be sought on every occasion, that men might study his methods of work, and know the art of his success. As the designer of the work of redemption, he can best impart instruction thereto. And all who take their theological course under him are successful ministers.

There have been many books written for ministers, but there are none to compare with the history of our Saviour’s work as recorded in the Gospels, much to be studied, always to be followed. Early in his work, he said, “Learn of me.” The preparation which he considered necessary was, first, the instruction of his words and life; secondly, to be endowed with power from on high. For such an attainment they were with him for three years and a half. How many were the lessons of those years, and how glad we may be for what is recorded. In that we see how he taught, and how he preached.

He was a man of prayer, and walked with God. His sermons, if they were planned, were planned in nights of prayer, and the circumstances of the occasion fixed their outlines. They were not so diagramed that he could not stop to heal the sick.

He was familiar with the written word of God. He could have repeated scriptures at pleasure, and have compassed every assertion with texts and demonstrations, yet he seemed to show that man is not saved by argument (although he used it when necessary). But drawing lessons from Inspiration and the fallen life, he came to save, as, “*behold a sower went forth to sow*,” he often clothed them in the tenderness of human sympathies; and when he related the parable of the prodigal son, no doubt the people were in tears. His words were with power.

Men who came to scoff and to apprehend him, returned, saying, “Never man spake like this man.” He did not confine himself to cold and distant reasonings for fear of enthusiasm or feeling. But they even complained, “He stirreth up the people,” and it may easily be imagined that when some healed soul praised God, or Mary bathed his feet in tears and wiped them with her hair, some said: “This is all excitement and feeling,” or, “See that woman, a sinner; that won’t last long with her.”

His work was prompted by love for humanity, and the common people heard him gladly. The

soul must be barren to think the tender chords of humanity are untouched by the sweet influences of the gospel. When his discourse was done, he walked among the people and administered blessings of kindness. He did not have the best accommodations, but the retirement of some secluded spot was sought, where he could pray for the people and for strength. He did not seek to dine where the best tables were spread, he did not seek to save the fashionable sinners alone; but he sought the houses of such as needed a physician. And he said: “Follow me,” “Learn of me.” In all this he was our Example.

#### REVERENCE.

BY ELDER OSCAR HILL.  
(Ottawa, Kans.)

ONE very essential element of a Christian character is that of reverence. It is one, too, upon which not much is said or written at the present time. But it is hardly possible for persons to be spiritually minded, and grow in grace, unless they cultivate a spirit of reverence for holy beings, and also for places rendered sacred by the presence of God. The Scriptures do not leave us in darkness on this subject. When the Lord appeared to Moses to call him to the special work of delivering the Israelites from Egyptian bondage, he said to him, “Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.” Ex. 3:5. (See also Josh. 5:15.)

We see that in these instances the presence of God rendered the places holy. God is especially manifested in those places where he is worshiped, and we should have an especial reverence for such places. The wise man says, “Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few.” Eccl. 5:1, 2.

Our Saviour taught that the place that was set apart for the worship of God, was not to be regarded as a common place. The temple was called a house of prayer, not a place in which to transact ordinary business. Should we not by these lessons learn that God would be pleased to have us enter the place appointed for his worship with thoughts and feelings of reverence? The Lord has promised that where two or three are gathered together in his name, there he would be. This, and other exceeding great and precious promises that he has given us, are for the upbuilding of our Christian character; and he desires that we shall by faith make them our own in our individual Christian experience. It would be to the glory of God and to our spirituality, if we would enter the place of worship with a prayer to God in our heart that he would fulfill this promise, and then direct our mind and words as though we really believed God was doing what we had asked him to do; or that he was present in our midst just as he had promised to be. Brethren, are there not many of us who would do well to consider these things as we go to our meetings next Sabbath?

The Lord has given us great spiritual blessings, but many of us by our carelessness and lack of faith, fail to take the blessings he has given us in Christ Jesus our Lord. Well has the poet written:—

“With reverence let the saints appear,  
And bow before the Lord.”

—The strength of the word of God is in itself and not in its defenders. To cosset and buttress it, is to defame it. To defend it, is to betray it. To uncover it, to offer it to criticism, to throw down the gauntlet and challenge investigation, is our grandest and most commanding confession of faith in it.—*Parkhurst.*

## The Home.

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

### SABBATH.

BY BERTHA H. BURNHAM.  
(Lynn, Mass.)

O WELCOME, day of rest, to me,—  
The day which my Creator blest;  
Within my heart I welcome thee,  
And lay my labors by and rest.

So weary am I with my toil,  
So weary of my sins and grief,  
I fain would shun the busy moil,  
And resting here, find sweet relief.

How blest an ending to the week,  
So full of carking care and strife,  
The twilight soft which doth bespeak  
And usher in the restful life!

I would not, if I might, return  
Unto my Egypt whence I came,  
No, not to sojourn there, nor learn  
Again to reverence Baal's name.

For, as for me, my heart shall hold  
Allegiance to my Maker, King;  
I'll serve him, not for fame nor gold,  
Nor with faint-hearted wavering.

But with a heart by love made true,  
Because of all he's done for me,  
His precepts I will seek to do  
In his own way, nor willful be.

### A SCOFFER REBUKED.

THE Rev. C. L. LaTrobe was traveling one night by rail, the only passenger in the car, when toward morning the door opened, and two young men entered. As the day was about to dawn, perceiving a gentleman in black, sitting in a corner of the car and conjecturing him to be a clergyman, they proposed to have some sport at his expense. To attract his attention, they began a conversation between themselves as to the merits of the Bible and the Mohammedan Koran, declaring their decided preference for the latter. Perceiving this had not the expected effect of arousing him, one of them very gently touched his knee, with the remark, "You seem asleep, sir!" He answered that they need not wonder if he felt inclined to sleep, as he had been traveling through the night.

"We should be very sorry," said the other, "to disturb you, but the gentleman and myself were conversing on a subject which we thought might not be wholly uninteresting to a gentleman of your cloth,—the comparative merits of the Bible and the Koran,—and we both agree, that, whether in respect of the weight of its matter, the depth of its philosophy, or the eloquence of its style, the Koran has decidedly the advantage. May we ask, sir, what is your opinion?"

"Gentlemen," said he, "you have indeed chosen a most important and interesting subject for discussion, I have never read the Koran, and my idea of it is, therefore, very loose and general. You, of course, have deeply studied the two works, of the comparative merits of which you have given so decided an opinion. I would, therefore, if you will allow me, first ask a few questions, and having gleaned the needful information, shall then be happy to give my opinion. Does the Koran resemble the Bible in being divided into books and chapters?"

The other answered, "I believe so."  
"Believe so!" said the reverend gentleman, "it cannot be with you a matter of conjecture! Upon the supposition, however, that it is so divided, may I further ask, what may be the subjects of the respective books? Are they historical, or didactic, argumentative, or sententious?"

There was no way of escaping this direct questioning but by a confession of ignorance, and after a little further probing, the truth came out, that the party had never read the Koran.

"Perhaps, then, your knowledge of the Bible,

with which you compare the Koran, is more extensive. Will you favor me with the names and contents of the several books of which the Bible is composed?" Ashamed to confess the full amount of his ignorance, the challenger turned to his companion and said, "You can answer him, Dennis."

Dennis protested, that, though he had read something of the Bible when at school, he had never looked into it since.

"Then," said the gentleman, addressing the first speaker, "I must say that I have not been fairly treated. You rouse me from my slumber to enter upon a discussion as to the merits of the Bible and Koran, and it turns out you have read neither the one nor the other. I should recommend you to obtain some acquaintance with the Bible before you venture another time to pronounce upon its inferiority to any book whatever."

Upon this rebuke, the challenger was silent.  
—*Christian Herald.*

### ENOCH'S WALK.

LITTLE does the Bible say about Enoch; but that little means a vast deal. It is said that he "walked with God." It does not say that he walked behind God, nor that he walked ahead of him; but he just walked *with* him. This, we take it, means that Enoch kept even step with God, side by side with him, going neither faster nor slower than God did. This gave him all the blessed advantages which it is possible for any human being to receive, in a companionship with God. It was thus that Enoch was constantly near God. He could not be any nearer. He was so near that he could not only hear God talk, but also every gentle whisper.

And Enoch was not obliged to raise his voice in high tones to make God hear. In whispering speech he could make known his requests to God. What sweet and delicate communings they must have had! And God enjoyed them as well as Enoch. How we would like to know what they said to one another! Will Enoch tell us something about it when we come to take him by the hand in the gloryland? Perhaps, but in the meantime, let us remember, that if we want to know much of God, we must walk close by his side, and have our ears so sensitive that we shall hear every word that he says, and let him do the most of the talking. It becomes ignorance to be modest in the presence of infinite Wisdom. Our walking with God will be profitable in proportion to our capacity to listen reverently and teachably to all of his utterances.—*Selected.*

### TAKE TIME TO THINK.

THE New York *Tribune* points this sensible lesson, which multitudes need to learn:—

There are vast numbers of busy men of affairs in this city to-day who hardly think a single consecutive thought from one year's end to another about themselves, their life, their destiny, or the meaning of the great universe of which they are a part. The other day a young man who had just returned from his vacation, was asked by his business associates how he had spent it. And when he informed them that he had done absolutely nothing but sit in a field, and watch a colony of ants and a nest of young robins, they at once put him down as a sort of a phenomenal crank. Nevertheless, it is safe to say that the young man gained more that was worth gaining from his vacation than do the raucous cigarette-smoking young men in blazers, whose noisy unrest makes life so undesirable in the hotels where they congregate.

We do not allow ourselves to think enough about the great things of life. We give ourselves no time to take our bearings in the voyage toward eternity, and to learn what are our real relations to our environment. Life with most of us is a hurried, slapdash affair, with no opportunity for calm reflection. Even the luxury of idle, vagrant thought is one which we seldom grant to our-

selves. It is not "business," and serves no immediate, tangible purpose. We regard no thought of value that is not harnessed by utility and driven by necessity. When we have learned that we owe something to our minds as well as our bodies, and that other things than the hard routine details of business should occasionally engage our attention, we shall begin to have some adequate conception of the uses and possibilities of the summer vacation.

### RIPENESS IN CHARACTER.

ONE mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like. The mature Christian is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace, we are sure to grow in charity, sympathy, and love. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature.

Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian Church. We drag her before us and condemn her straightway; but when our virtues become more mature, I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough.—*Spurgeon.*

### THE COMMAND TO WATCH.

THE coming of Christ is not only a part of the gospel revelation, but it is a conspicuous and essential part. Estimate its importance by the space given to it in the Scriptures, and it surely does not rank among the lowest and least items of Christian doctrine. Consider how large a place it has in the teaching of the Lord himself, and still more in the teaching of his apostles. We could not repudiate this doctrine without repudiating a very considerable part of the New Testament; nor can we thrust it into the background and make it a matter of indifference without doing violence both to the letter and the spirit of the divine revelation. But that which needs to be observed most of all, respecting the doctrine of the second advent, is its intensely practical aspect. All the abuses to which this doctrine above all others has been subjected, have come from failure to note carefully the one application invariably given to it by our Lord.—*Christian Evangelist.*

—We were born to serve, and when we serve others, we serve God. The flush on that woman's cheek as she bends over the hot stove, is as sacred in God's sight as the flush on the cheek of one who, on a hot day, preaches the gospel. We may serve God with plate and cutlery and broom, as certainly as we can serve him with psalm-books and liturgy.

—There are Christians to whom God is practically dead. At least, in their thought he is asleep, or gone on a journey. They grant that he has eyes, but he does not see what they do; he has feet, but never walks into their counting-rooms or parlors; he has ears, but never hears the petitions of his people; he has hands, but never moves a finger to shape the destinies of a soul.—*N. W. Presbyterian.*

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52: 20.

CONDUCTED BY W. A. SPICER AND F. T. MAGAN.

### REPORT OF THE HAMBURG MISSION SECRETARIES.

WHILE we are rejoiced at the encouraging reports which our secretaries in America receive from foreign lands, we are also grateful that the efforts of our secretaries here are apparently being more and more crowned with success. And knowing that our people in America feel a deep interest in the work here, we give a number of extracts from letters received. The most encouraging results were attained by sister Höft, who was formerly a teacher among the Moravians in Russia, and who became connected with our mission during the last institute. Besides fully understanding the German and Russian, she corresponds also very readily in the Polish, and is preparing publications in that tongue at present. During the last few months, she has sent some of our books and periodicals to a number of her former friends, and the following are some of the results:—

A letter from Petrikau, Russian Poland, says:—

Inclosed, we send you five rubles for the beautiful book, "From Eden to Eden," and for a year's subscription for the *Hausfreund*.

From Piontkowiske, Poland:—

Your dear letter with a number of *Herolds* have been duly received, and I have, according to your desire, distributed them among our church-members. Two of them send herewith two rubles for a yearly subscription.

From Pabianize, Poland:—

Your letter, some tracts, and copies of the *Herold* have been received. We could easier obtain subscribers, if it would not contain so much about the Sabbath and baptism. I have read your letter in our reading-circle, and we all shall be pleased to receive the work you have mentioned, namely, the "Great Controversy." We have resolved to order it, and send herewith six rubles.

From Pulin, Gouv. Schitomir, Russia:—

Nothing can make men really great, except what is truly good. We trust your judgment, and we know from experience that you will only offer us what is good and useful. Please send us, therefore, the book "Great Controversy," with the bill, and we will send you the amount as soon as received.

From Krusche, Gouv. Schitomir:—

Inclosed, we send you for the beautiful book, "From Eden to Eden," also for the tracts, two rubles. We are glad that you show so much care for us, and we shall also order the *Herold*.

From Schitomir, Russia:—

Many thanks for the tracts and the *Herold*. We should be pleased to receive the larger work you mention, but we have only Sundays to read, and money is rather scarce at the present. We might order it later. But we send inclosed one ruble for the *Herold*. We send you also a number of addresses, according to your wish, and hope that you will have much success with them.

From Pabianize, Poland:—

The books and publications which you have so kindly sent us, we have read carefully, and we admit that they must have been written by very serious Christians, even if we cannot agree with all they contain. Some of them would only create confusion here, and this I should regret very much. The small pamphlet, "The Blessed Hope of the Christian," is very good, and can be highly recommended. You have rightly spoken, when you state that it is high time to watch and pray and to prepare for the coming of the Lord. We are also firmly convinced that he must come soon, and the signs of the times show us this very plainly.

In their next letter the same party, after receiving a copy of the "Great Controversy," writes:—

Please let me quote right here a word of our Saviour: "He that is not with me is against me." Against Christ and his kingdom is your society by no means. It seeks to act according to his will, and to extend his kingdom on earth. This conviction I have gained from your books, which you have sent me. Please write me what I owe for the publications, especially for the nice work, "The Great Controversy."

Sister Höft has received during the quarter twenty-two dollars on books and subscriptions, and feels encouraged over her first quarter's work. Our secretary for Austro-Hungary, sister M.

Rottmaier, received seven dollars on sales and subscriptions, and reports the following news:—

In Vienna and Transylvania they read our periodicals with interest. The children of a Christian family in Vienna, whose parents were at first very much prejudiced against us, have sent us some hundred addresses of late, to which our publications are to be sent. Their parents show in their letters that they are becoming more and more favorably inclined toward us. An official of the Hungarian government railroad, who understands the German, Hungarian, Bohemian, and Slavonian languages, is becoming more and more interested, and speaks of visiting our mission in Hamburg. A rabbi in Tapio Szele, Hungary, writes, after receiving the pamphlet, "The Old and New Covenant": "I have been edified in reading this pamphlet, and I desire very much to receive some more publications from your society."

Our secretaries for Germany and Russia have also received several subscriptions and some encouraging letters; thus the good work is spreading everywhere. We will soon have more publications in the Hungarian, Bohemian, and Polish languages, and then we hope to receive still more encouraging news. One interesting case has also come to our notice. The father of our Hungarian secretary, being anxious to see some workers educated in the Hungarian tongue, sent to us a young man who was a Baptist. When he came here and learned about the Sabbath and the immortality question, he went at once to the Baptist minister, who blackened us so terribly that the young man left shortly afterward, but not without taking some of our publications along. After awhile, he returned again and bought some more. For quite awhile we could get no further trace of him. Lately we received a letter from him, from Hoboken, N. J., in which he states that he went to America to rid himself of the convictions that settled upon him, that we were right after all, and the Baptists wrong, but all in vain. He finally commenced to keep the Sabbath there, and through his instrumentality, a German in that city has also been convinced and wishes to be baptized. This plainly illustrates the power of the truth.

L. R. CONRAD.

### MISSIONARY WORK IN POLYNESIA.—NO. 1.

THINKING that our brethren and sisters at home may be interested to know more of the Polynesian field, I have decided to address them a number of letters, trusting that they may be the means of stimulating them to study more thoroughly the mission fields, and at the same time, showing those who are now doing next to nothing for the Lord, how they can do acceptable missionary work.

Probably no enterprise ever started by Seventh-day Adventists has ever drawn out the sympathies of the whole people, as has the sending out of the "Pitcairn." And instead of diminishing, I trust that the interest may increase, only taking on more active forms. Instead of the work in Polynesia being finished, it is but fairly begun. We have simply been "spying out the land," and sowing a little seed, preparatory to doing something there. The hard work remains yet to be done. Earnest, devoted, Christian families, who are willing to endure hardness as good soldiers, are wanted, who will leave pleasant homes, and go to act as lights to those who are in darkness. Others have done this kind of work under circumstances ten times as unfavorable as are found at the present time in the islands visited by the "Pitcairn." Why should not the "remnant" church, which has been blessed with as great light as ever shone on any people, do as much as those who have not received this great light?

But let us take a view of the Polynesian field. As I have become better acquainted with the history of the Pacific islands, I can appreciate the meaning of the words of Isa. 42: 4: "The isles shall wait for his law." Most of the island groups were scarcely known to Europeans till the days of Captain Cook, or since 1767, and no effort was made to Christianize any of them till less than one hundred years ago; with perhaps the exception of some of those near the

Asiatic coast, which may have received some knowledge of a perverted Christianity through the Catholics.

Christianity was introduced into Tahiti about the beginning of the present century, and into most of the other islands of the same group, also the Austral and Hervey Islands, since 1820. No converts were made in the Tongan group till after 1826, nor in the Samoan Islands till 1830, while the Fijian group "waited" till 1835 for a knowledge of the gospel.

Most of the evangelistic work done in Melanesia (including the New Hebrides, Santa Cruz, Solomon, New Caledonia, Loyalty, and other islands) has been done since the establishment of the mission in Norfolk Island, about 1856; while to the westward are New Britain, New Ireland, Admiralty, New Guinea, and others, which are largely in a state of heathenism.

For unknown centuries these isles have waited for a knowledge of the law of Jehovah, which has been withheld from them till the beginning of the present century. Though the first preaching of the gospel in the islands made known God's law, Isa. 42: 4 will not receive a complete fulfillment till the preaching of the third angel's message, which brings to view the "commandments of God and the faith of Jesus."

It is a very interesting fact that Pitcairn Island, one of the first islands, if not the first one, to receive Christianity, should be the first in which the third angel's message has been accepted by the whole people. The island was discovered by Cartaret in 1767, the same year that Captain Wallis discovered Tahiti. It was settled in 1790 by wicked English sailors, the mutineers of the "Bounty," and heathen men and women from Tahiti; the prospects for the reign of righteousness in such an island were far from flattering. The question could have been appropriately asked, "Can any good thing come out of Pitcairn?" Such elements as were here combined could not be expected to dwell together in peace. The Englishmen attempted to make servants or slaves of the Tahitians, and battles followed in which lives were lost on both sides. A plot was formed by the Tahitian women to kill all the white men, but was discovered before it could be carried out. One of the mutineers committed suicide, another died of delirium tremens, and finally but one man was left on the island, besides which there were several Tahitian women, and their half-caste children.

None of these were Christians, but all heathen except John Adams, the one surviving white man. Though he was a wicked man, when he saw the children growing up in heathen darkness, with a probability of the perpetuation of the vices of their parents, he was troubled for the future of the island. About that time (1800) he began to study a Bible and English prayer-book which had been saved from the vessel on which they sailed. At the earnest solicitation of some of the youth who saw him reading the Bible, he began to teach them to read, using that book as his primer. Giving his heart to the Lord, he spent much time in teaching the women and children the principles of virtue and righteousness; and when several years later an American vessel stopped at the island and reported to the world the discovery of the almost forgotten mutineers of the "Bounty," the islanders were found practicing the precepts of the gospel.

In 1828 a man named Mr. Nobbs, who had heard of the virtuous habits of the Pitcairners, and who wished to find a home far from the turmoil of the world, landed at the island, and was soon engaged as teacher, also acting as pastor and physician. His labors were of great benefit to the people, and several years later he was called to England, to be ordained as a minister of the Church of England. He remained on the island till 1856, when all the people were transferred by the English government to Norfolk Island, and was their honored pastor till his



death, about six years ago. His wife, a half-caste woman, still lives on Norfolk Island, being the oldest person living of the original Pitcairn community. We met her, and found her truly a Christian. Several of her children live on the island, and one of her sons, a leading man in the community, and his whole family, some of them married, are now keeping the Sabbath of the Lord.

All our brethren are acquainted with the history of the reception of the present truth on Pitcairn Island, and I need not recapitulate. From letters received from there a few months ago, we learn that all who gave their hearts to God when we were there, are growing in grace. They are doing a good deal of missionary work on passing vessels, selling and giving away much reading-matter.

In order to fit some of the young people of that island to do missionary work in the islands, we have decided to proceed directly to that place at the close of the New Zealand Conference, and start a training school, sending our vessel on to California for some needed supplies.

E. H. GATES.

Kaikoura, New Zealand, March 15, 1892.

#### GOOD WORDS FROM HAMBURG.

In a letter accompanying the report of the Hamburg secretaries, appearing on the preceding page, Elder Conradi writes from Hamburg:—

During my recent trip in Switzerland and Germany, I was kept extremely busy, but the Lord has blessed wherever I visited, and the prospects were never brighter in this field. Yesterday we had a blessed quarterly meeting here. I baptized nine in the morning. These, with three others from the Baptist church, joined in the afternoon, raising our membership to seventy-nine.

Our quarters are too small to accommodate our numbers, and we must hold our meetings in a special hall; but thus far we have not been able to find anything at all suitable, over which we could have full control. The meetings in Harburg are progressing nicely, and we hope to organize a church there. Brethren Boettcher and Frauchiger are laboring in that place.

### Special Mention.

#### RELIGIOUS LIBERTY; HOW PRESERVED.

NOTHING is dearer to the human heart than liberty of conscience. It cannot justly be taken from us; and no man or class of men should intrude upon it. Religious liberty is a natural, fundamental, and inalienable right of man. It is founded in the sacredness of conscience, and it is above the reach and control of human authority. Freedom of religion is one of the choicest gifts of God to man. He is the Author and Lord of conscience; and no man has a right to come between God and the individual right of conscience in men. Religious liberty is the strong foundation of all liberty. Every man's liberty is limited by the negative side of the golden rule; not to do unto others what we would not have them do unto us. While civil government has certain claims upon every citizen who desires its protection, and while we are required to "render therefore unto Cæsar the things which are Cæsar's," we are also required to render "unto God the things that are God's."

These principles were recognized by the founders of our Constitution, the majority of whom were men who believed in God and future rewards and punishments. One of the objects of the Constitution, as stated in its preamble, was, "to secure the blessings of liberty to ourselves and our posterity." The wisdom of the framers of the Constitution is shown in the remarkable fact, that until 1865, though twelve amendments had been added, only the last two had made any alteration in the original provision. The Constitution of the United States has given to the people of this country the best government upon earth, so that all classes, of whatever nationality or religious principles, have found a home here. In the enjoyment of these blessings and privi-

leges, there is danger of our not appreciating them as we would, were we to be deprived of them. That the blessings of liberty so long enjoyed may be permanently secured, the Constitution must be preserved as it is. This may be accomplished by creating in the hearts of the people a love for the Constitution as it was received by us from its framers.

In order that the liberty we now enjoy may be appreciated, we must distinguish between liberty and toleration. Liberty is an inalienable right, and should be equally enjoyed by all. Religious liberty is the liberty to exercise our inalienable right to worship, or not to worship. We are amenable to God alone for the exercise of it. Toleration is a concession which may be withdrawn. It implies a preference for some ruling form of faith and worship, and a practical disapproval of all other forms. Toleration is an intermediate state between religious persecution and religious liberty. We tolerate what we dislike, but cannot alter; for example, Turkey and Russia will allow you to believe religiously, if you wish, but you must be silent unless you believe according to the established religion; thus the contrast between the two can be plainly seen.

The people need to become intelligent relative to religious liberty. We cannot afford to have our rights trampled upon. The first amendment to the Constitution prevents, not only the establishment of a particular church, but it guarantees at the same time, to every person, the liberty of religion in its public exercise, and forbids Congress ever to abridge this liberty. All men are created equal, so far as human rights are concerned. The minority have the same rights the majority have; therefore the majority have no right to abridge the rights of the minority. It would be unjust.

"Justice to all, and malice toward none," should be our watchword. The principles of the gospel as taught by Jesus Christ, should be the ruling principles of our lives. "All things whatsoever ye would that men should do to you, do ye even so to them."

By preserving the Constitution as it is, all men are allowed to worship God according to the "dictates of their own consciences." A privilege, having so long been enjoyed, should create within the heart a love for these sacred principles upon which the Constitution of the United States rests. "The Constitution did not create these principles, but it found them already existing; and a Constitution embodying them was framed for the purpose of preserving these principles under a Republican form of government, of the people, by the people, and for the people."

H. M. KENYON.

#### ROMAN CATHOLIC ASSURANCE.

THE Church of Rome continues to pose before the American people as a pure apostolic church, a desirable home for Christian people.

It has a hard time to keep up the delusion. Some weak, gullible Americans are occasionally led astray and made victims of its sophistries.

The most recent exhibition and its pretensions and its unapostolic ways, have been made in Brooklyn, at the consecration of its new bishop, McDowell.

This was a notable occasion. The former bishop, Loughlin, gave no countenance to the Jesuits. Over a hundred of the clergy petitioned for the privilege of selecting one of their own number to succeed him.

Archbishop Corrigan of New York, who favors the Jesuits, succeeded in preventing this, and the aged Italian hierarch, who is ruled by the black pope behind the throne, the head of the Jesuits, compelled the Brooklyn clergy to accept Corrigan's secretary. This was the prelate who was consecrated on the 25th, with all the gorgeousness and scenic display which characterizes the Roman ritual, so contradictory to the simplicity enjoined by Christ and the apostles.

It is not this worldly, ecclesiastical flummery

to which we would call attention, but to the remarks of the Jesuit Doctor selected to preach the consecration sermon—Very Rev. Campbell, Provincial of the Order. He declared that "the pope and his successors could alone avert the disaster, which threatened the nation from anarchy, and the family from impurity." We have no time to show the utter untruthfulness of this claim, and its unsuitableness at this time, when the anarchists are the boldest in the city of Rome, and where the houses of its citizens are being fortified against their attacks. And this under the eye of the pope and where popery has been taught assiduously for over a thousand years! Rome has been here the teacher of anarchy, inciting the people against their lawful rulers, claiming "against the words of Christ, to be a worldly kingdom, not in subjection to the powers that be, as the apostle charged, but to be the ruler of kings, and above all human sway."

In this land, we need but to refer to New Orleans, to prove that the anarchists there were trained under the priests and in the principles of Rome.

With regard to the second claim of this "protection of the family from impurity," this Jesuit father thus proceeds: "Whose voice is it," he asked, "that speaks to the world of the sanctity and inviolability of the marriage tie, so recklessly disregarded outside the Catholic Church?"

This claim is fairly stunning. Who was it that recently allowed an Italian prince to marry his niece, for a consideration, and has in a multitude of cases permitted the powerful and wealthy to marry against the laws of their church, and has dissolved marriages, simply because not blessed by a priest?—Why, this very pretended successor of St. Peter! In what nation is the marriage tie most widely violated?—In Italy, where Romanism has been supreme for the ages! In what city is the ratio of illegitimate children the largest?—In Vienna, the most intensely Romish capital of Europe, except Madrid? "By their fruits ye shall know them," said our Lord.

Our Jesuit proceeds: "It is the successor of Peter, who, while he points to evils of the most awful kind which flow from its violation, reminds the world that around it revolve all that is pure in man or woman, all that guards the sweet innocence of childhood, and makes the home of even the poorest an earthly paradise." This is beautifully spoken, but singularly inappropriate from a Roman Catholic pulpit.

We unhesitatingly affirm, and are prepared to show, that the Roman Catholic confessional is an institution which has more widely corrupted human purity—and is now at work—than anything else that has ever been designed or invented.

Purity! those who can read the Latin know that the Roman Church requires questions to be asked by the priest, of the most innocent children, and of wives and mothers, which would be indecent in a brothel. The confessional is an incitement to impurity both in priests and victims. The numbers of converted priests who have been delivered from popery, have established this fact beyond contradiction. The history of all Roman Catholic countries where the church has not been restrained by the moral influence of a predominating Protestantism, presents abundant testimony. The common proverb in Italy, is: "More are the children of the priests than of the people."

We are glad to believe that the influence of American Protestantism has so modified this foreign importation of popery, that it is more pure, and is doing less harm in this direction in society in this country. But the institution itself could have been devised but of one source, and that not of heaven.

It is the height of Roman Catholic assurance to claim, through this Jesuit provincial, that *popery is a fountain of purity*. The history of this institution, its condition in foreign lands, teaches an entirely opposite lesson, and is a warning to all people, to avoid exposing themselves to its seductive influence.—*Episcopal Recorder*.

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 17, 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.

## PRESENT DUTY VS. FUTURE BLESSINGS.

It is ours to perform the service that is allotted to us; it is God's to give such a reward as to him shall seem meet when the toil is ended. The present is to command our special attention; the future will be to us of such a character as we by our use of the present may determine. Duties in any branch of work faithfully attended to day by day, will show a future fruitful in all that the faithful performance of such duties is calculated to bring.

Planting faithfully done, cultivation of the crops faithfully looked after during the season of growth and maturity, will, in the ordinary course of nature, produce a harvest at the close of the season. But the husbandman does not sit down at once and pray for the mature crop. Under such a course, the growing crops would themselves doubtless perish, and the harvest never be reached at all. He knows that it is for him carefully and faithfully to supply the conditions, keep the soil in good order, root out the weeds, guard against destructive insects, and ward off noxious influences, thus giving the growing plants time and proper conditions in which to develop, and then a kind providence will in its own good time bring about all the rest.

The apostle James recognizes this evident fact, when he says, "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

The same principle is applicable to the progress of the Lord's work in the earth. In its advancement and development special blessings are promised; and particularly in its closing triumphs, great endowments of divine strength are promised to the people, and great power is to be manifested in the work. A latter rain of spiritual blessings, well illustrated by the literal rain of the land of Canaan, is to ripen the harvest for the heavenly garner. And a loud cry of the special message now going to the world is to be heard ere its notes die away forever. But would it be the proper course now for the people of God to fix their minds upon these future blessings and this future power, and dropping all else, make these things the direct end to be specially sought for? To fix the mind upon what is to be, and then to reason, Now the church must have such and such a degree of power before the end, they are to be able to do such and such mighty works, they are to attain to such and such a condition, and then conclude that they must, to the neglect of duties nearer by, seek by special means to gain that power and those attainments now—is that the way in which these blessings are to be secured? Will they not rather be given to those who have made present duty the end, and have attended to those duties faithfully all their way along, until the time was reached for the closing blessings to be given?

In the parable of the talents, the Master commended the wise servant, by saying, "Thou hast been faithful over a few things, I will make thee ruler over many things." The servant showed his fitness to rule over many things by being faithful in the few things which had been committed to his care. But suppose that in the prospect of finally being made ruler over many things, he had fixed his mind upon that, and then sat down to work himself up by some mental or spiritual process, into a state of fitness to rule over many things, would he ever have been commended as a faithful servant? or ever been called to rule over many things? or

ever have attained to the position for which, to the neglect of the present, he sought to prepare himself?

While it is of course proper to a certain extent to comfort ourselves with the promises of what God will do for us in the future, let us remember that in each case, it is all suspended on the condition of faithfulness in the duties which pertain to the present; and these therefore demand our first and most earnest attention.

Let us not spend too much time in speculations as to what degree of power we are to attain, and how we are to attain it, or what position we are to reach, and how we are to secure it, and in just what manner the power of God is to be manifested through us, and then sit down to work ourselves up into that condition. Let us not set any time for God to work, nor mark out any particular manner in which he is to work, but rather see to it that we are faithfully doing all our daily duties, knowing that all these other developments will come in the Lord's own good time.

The questions, then, for us to ask ourselves are these: Are we doing present duty? Are we following all the light that has been given us? Are we in daily communion and fellowship with the Lord? Are we honoring him with our substance, and doing what we can to advance his work and cause in the earth? Are we filling up each day, full, to completeness, of all that pertains to a Christian life and a godly walk, under the special message which has been placed in our hands to go to the world? If we are, God will in his own good time bestow upon his people the needed power, and we shall receive of it; he will bring the loud cry of the message, and we shall be prepared to have part in it; he will work through us in just that way that will be for his own glory and for the advancement of his cause.

Let us, therefore, attend carefully to each day's present duty, leaving future blessings to be granted by Him whose the work is, when and how it shall please him, and in the way that to him may seem good. In this way only can we be prepared for these blessings when they come.

## 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.]

## 192.—GOOD RESOLUTIONS.

Is it a sin or wrong for us to make resolutions or promises in our Christian services? I have recently heard it said that resolutions or promises on the part of man are sinful or wrong. If they are, will you please explain the following: "Look upon him, . . . and resolve, 'The Lord shall have the services of my life.'" Also, "We must deliberately resolve that we will honor God with our substance."—*Testimony* 32, pp. 194, 27.

M. L.

*Answer.*—The question seems to be sufficiently answered by the quotations given from the Testimony. The Scriptures abound in instances of good resolutions formed, and in exhortations to the same. To resolve is simply to form a fixed purpose and determination; and this is the most pervasive influence in the Christian life, which life is, in fact, but the carrying out of such purpose. The Christian ever has in his heart the resolution of Joshua, "As for me and my house, we will serve the Lord." We read of Daniel (1:8) that "he purposed in his heart that he would not defile himself with the portion of the king's meat." He simply formed a strong resolution in this direction. And so in the hymn, "Dare to be a Daniel," we sing,—

"Dare to have a purpose firm,  
Dare to make it known."

A good resolution is not necessarily something made in our own strength, and does not imply that we depend on our own strength to carry it out; for the Lord works in us and helps us "to will"

or to form the good purpose, and to carry it out.

## 193.—"DESPISE NOT PROPHESYINGS." 1 THESS. 5:20.

In a lecture recently delivered in this place (Fargo, N. Dak.) by an orthodox minister against our views of the spirit of prophecy, he claimed that the word "prophecyings," in 1 Thess. 5:20, was not a present active participle, but was a noun, and should be rendered, "the prophecies." So the passage would read, "Despise not the prophecies." Will you kindly explain the translation?

J. W.

*Ans.*—The word here used is, to be sure, a noun; but it is a noun which means more than simply "the prophecies." It is the word that is used to express the gift of prophecy, as in Rom. 12:6; 1 Cor. 12:10; 13:2. But the gift of prophecy necessitates, and can only be manifested in, the act of prophesying. The context shows that the word must be used in that sense in 1 Thess. 5:20. And this is why the common version, and also the Revised Version, give it, as the present active participle, "prophecyings," because that is the way in which the sense of the word can best be expressed in English.

## 194.—DEPARTING AND BEING WITH CHRIST. PHIL. 1:23.

Please explain Phil. 1:21-23. What did the apostle mean by saying that he had a desire to depart and be with Christ?

Mrs. L. C.

*Ans.*—Paul in the context of the passage referred to, is expressing to the Philippians his intense interest in the cause of Christ, and also his interest for them as a church. Christ was to be magnified by Paul, whether it should be in his life or death. It was more needful for the church, he says, that he should still abide in the flesh, or continue to live, but for his own part, he would prefer to depart, or to die, and be released from the heavy cares and labors under which he was burdened from day to day. He does not say that immediately after his departure he would be with Christ. He necessarily passes over the time he would sleep in the grave, between his death and resurrection, as that would be to him a time of utter unconsciousness. The next thing he would be conscious of after his death would be a personal and actual presence with Christ. And it would seem to him but an instant, though he might have lain in the grave nearly two thousand years. So he connects these two conditions together, as he does, but does not assert consciousness in death, in contradiction of his other declarations in other epistles, that Christians sleep in the grave until the coming of the Lord. (See 1 Thess. 4:14-18, and other like scriptures.) (See all these subjects fully explained in the work, "Here and Hereafter," published at this Office.)

## THE RESURRECTION AND THE SABBATH.

AMONG various reasons "why Christians refuse the Saturday Sabbath," which the *United Presbyterian*, published at Pittsburgh, Pa., has recently essayed to give, is the statement that "in the nature of the case, the resurrection of Christ is sufficient ground for the change of the day." This is the generally-accepted belief of the Protestant world; and it seems strange that among intelligent Christians a reason so palpably insufficient for the purpose should have received such general credit. It should not require more than a slight examination of the subject to convince any intelligent person that in the very nature of the case, the resurrection of Christ can have no natural connection whatever with the institution of a weekly Sabbath.

In the first place, the event has no relation whatever to six days of work. The Sabbath institution, however, had such a relation and depended upon it. Without the first six days of work, there could have been no Sabbath at all. If, therefore, a new Sabbath came into existence with the Christian dispensation, founded upon the resurrection of Christ, it was an entirely new institution, and not a simple change of the day under a continuation of the original institution. Therefore also the fourth commandment can never be quoted with any force



whatever in support of a Sabbath so originating. That God worked six days in creation and that Christ rose from the dead upon the first day of the week, are facts which have no possible relation to, or bearing upon, each other.

Again: The resurrection of Christ is of no force in establishing a weekly Sabbath, or, indeed, a *weekly* memorial of any kind. No event, however great, can establish a *weekly* memorial merely because it happens to fall upon some day of the week. As with every event, the resurrection of Christ could not but occur upon some day of the week; but did it therefore become related in some way to the week?—No; it will hardly be claimed, even by the most ardent Sunday advocate, that, because an event has happened upon some day of the week, it ought to be celebrated weekly. The birth of Christ bears just the same relation to the *week* as do the events of his death or resurrection. Why, then, should Christmas not be celebrated weekly? Does not his birthday recur as frequently as his resurrection day?—Certainly; both days recur once a year, and once only. It is, therefore, altogether improper to say that Sunday, meaning any Sunday in the year, is the day on which Christ rose from the dead; and for the same reason, altogether meaningless to observe every Sunday in the year in commemoration or in honor of that event. As well might one observe every Monday in the year (supposing Christ to have been born on that day), in commemoration or in honor of his birth. At most, there could be but one Sunday in the year upon which Christ rose from the dead; and as the particular day of the month would fall upon a different day of the week in each consecutive year, as with Christmas or the Fourth of July, it could fall upon Sunday about once in every seven years, and therefore, to keep the day upon which Christ rose from the dead, and keep it on Sunday, would necessitate that a person should observe just one Sunday in seven years!

The resurrection of Christ was an *event*; the Sabbath was (and is) an *institution*. The day upon which an event happens is not of weekly, but yearly, recurrence. An event has its *anniversaries*, and it can have nothing more. And as if to guard against even anniversary celebrations of the events of Christ's birth and resurrection, Providence has shrouded both in such uncertainty, as regards the date of their occurrence, that no one claims the former to be observed upon the correct date, while the observance of the latter fall anywhere within a period of several weeks in the months of March and April, according to the year in which the date is computed.

There is but one proper observance which is of weekly recurrence, and that is the observance of the creation Sabbath; and let it be observed that the observance pertains to the day itself, and not—as with Sunday—to an event which happened on that day. This day—the Sabbath—marks the termination of the week, and must therefore be of weekly recurrence. It—like every other day—is an inseparable part of the week, and was at its institution blessed and set apart for man's use in all subsequent ages. Until it can be shown that the first day of the week has undergone some like change in character, and that the original seventh-day Sabbath—the memorial of creation—has been by divine authority abolished, there can be no reasonable claim made for the propriety or sanctity of the Sunday Sabbath. But as even God himself cannot change the facts of history, the seventh day must ever remain a day set apart for man's observance as the memorial of creation; hence the seventh-day Sabbath cannot have been abolished. And as this Sabbath must be preceded by six working days, Sunday must forever remain in character what it was at the first,—a common day of work.

From these considerations we think it must plainly appear that “in the nature of the case, the resurrection of Christ is” not “sufficient ground for changing the day.”

L. A. S.

## OUR OPPORTUNITY.

THE World's Fair commissioners have concluded not to decide the question of opening the Fair on Sunday, but they propose to leave it for their successors to decide in the spring of 1893. The previous decision upon this point was that it should be decided next October. The special agitation upon this subject will therefore be prolonged about six months. There will be a full year from this time during which this question will be prominently before the people.

Those whose sole object in life appears to be to secure the closing of the Fair on Sunday, and who are anxious that this question of Sunday closing shall be decided immediately, are very much nettled over this action of the commissioners. They have apparently lost faith in the commissioners, and they now declare that their only hope lies in Congress. To cause the government to set up some kind of Sunday idol, to whom “all people, nations, and languages” that come to the Fair, shall be compelled to fall down and worship after the manner of Nebuchadnezzar's plan, which he carried into effect in the plains of Dura (Daniel 2), is now the plan upon which they are determined to act. To bring about this result, they are sending thousands of what Senator Vest calls “machine petitions to Congress,” urging the government to close the Fair Sunday.

Their zeal in this cause is so great that it is reported they have sent in more names from some districts than there were actual inhabitants in the district! This certainly shows great energy. Those who are inclined to be critical may also look upon it as showing something else. Aside from their hope that Congress will interfere, they have another plan, which is the universal “boycott” of the Fair by all the Christian (?) people of the country. If they shall not be allowed to say when the Fair shall be open and when shut, they propose to stay at home and make an exhibition of themselves. They hope by this means to strike what they call the “money nerve,” and thus compel the closing of the gates. Meanwhile, the Fair is practically open Sunday. An admission fee of twenty-five cents is charged, and 5,000 people passed through the gates upon a recent Sunday. Thus the Exposition already begins to pay something from the Sunday opening, which will probably be kept up, at least for another year.

To our view this act of the commissioners is providential. As long as the question is undecided, it will be kept constantly before the public. To get the people thinking about the Sabbath has been our work for more than forty years, and we greatly appreciate anything which will assist us to call the attention of people to this subject. During the year which will intervene before the commissioners make their decision, the Sabbath question will be up for discussion everywhere. Everybody will want to hear about it, and there never will be a better time to get the light before the people than this time. If the Lord has opened the way, and without any particular effort on our part, is causing this subject to be brought more and more before the public, shall not we make every possible effort to enlighten the people upon this important truth, the correct understanding of which distinguishes us as a people? This is no time to be idle. Let us each make it a time of earnest, faithful work in the Master's cause.

M. E. K.

## THE GERMAN MISSION FIELD.

CONSIDERABLE time has elapsed since my last report from this field, still we have been by no means idle; and we have every reason to be grateful to God for what is being accomplished. During the New-year holidays, I spent a few days with our brethren in Holland, and four united with us at this time, while others became interested. Brother Grul is working at present at Rotterdam, the second city of Holland. He has begun with Bible work. On my way there I visited Wilhelmshafen, on the

North Sea, where there are large navy-yards. Among the 4,000 employees, there is a brother who has kept the Sabbath during fourteen years already, though at a great financial sacrifice. I was able to hold a meeting at his house, and a number attended. After our good institute and the valuable instructions of brother Morrison, I visited the French institute at Chaux-de-Fonds, stopping over Sabbath with the church at Basel. All those in attendance seemed to have enjoyed the instructions of brethren Morrison, Holser, and others, and entered the work with new courage. The next Sabbath and Sunday I spent at Lausanne, and during our meetings, two took a stand for the truth. I then labored a few days at Zürich, and the next Sabbath and Sunday were spent at St. Gall. This being my first visit, I was surprised to find such a strong church here; the meetings during this winter seemed to have created considerable interest. We had good meetings during the Sabbath, and Sunday evening over eighty listened to the last sermon. I believe that the seed sown here was not in vain. After stopping a day with the company in Azmoos, I crossed the Lake of Constance to visit the scattered Sabbath-keepers in Württemberg.

During my stay in Göppingen, I held several readings, and those attending became so interested that they have since inquired when a preacher would come again, and others have promised to attend. I also visited a lady in the country, who had written to Hamburg for our publications, and she has since commenced to keep the Sabbath.

From here I made a visit in Stuttgart, and at the same time visited the royal library, in search of a work that was published during the first angel's message. Some two years ago I got the first trace of it through a brother in Australia, but in spite even of advertisements, I could not learn more than the title. But with the help of the librarian, with whom I had formerly become well acquainted, we soon found the much-looked-for pamphlet, and several others. The most of our readers have perhaps heard of the noted Lutheran prelate, Bengel, who in the last century fixed the time of our Lord's appearing in the year 1836, his calculations being based on the number 666 in the Revelation. But long ere this time expired, another man began to write, a chief school-master, named Leonhardt Heinrich Kelber. His first pamphlet appeared in 1824, called the “End Near,” containing an explanation of Matthew 24 and 25. It was printed in Nuremberg, Bavaria. But in 1835 a larger pamphlet with the same title appeared in Stuttgart, containing 126 pages. This will be of special interest, and to give our readers a better idea, I add a translation of the title-page:—

“THE END COMES;—

“Proven in a thorough and convincing manner from the word of God and the latest events; invalidating totally all prejudices against waiting for the coming of our Lord or any reckoning of time; showing plainly how prelate Bengel erred seven years in reference to the great decisive year; for not the year of 1836, but the year of 1843, is the terminus, at which the great struggle between light and darkness will be finished, and the long-expected reign of peace of our Lord Jesus will commence on earth.”

A second edition appeared in 1841 also in Stuttgart, and as far as I know, another in Saxony. As the title-page indicates, the pamphlet, after meeting the common prejudices, shows in a clear and explicit manner the existing connection between the 2300 days of Daniel 8 and the seventy weeks of Daniel 9, and brings them to the year 1843. Then in the remainder of the book he shows that by the signs of the times this event must be near.

The fact that several editions appeared, would alone testify to the interest it created, but the above-named brother in Australia saw an advertisement of it, even in the distant province of Silesia, and after ordering it, read it with the greatest interest, behind locked doors. In the book no trace can be found that the author had any knowledge of any

similar movement in the world, and yet by the Spirit of God, he came to the same conclusions. In 1842 he wrote still a larger pamphlet, of 286 pages, also at Stuttgart, on "Candid and scriptural thoughts concerning the creation and the duration of the world, or a thorough answer to the question: Why God has created the world in six successive days—the nearness of the advent of our Lord to judge antichrist—the great and joyful events in the year 1843." The Lutheran ministers admonished him for publishing such matters, and in consequence, he lost his position, receiving but a small pension. Here, as elsewhere, those whom God intrusted with special light, had to suffer for his name's sake!

The next Sabbath I spent at Heilbronn, where one of our canvassers resides. A lady who has been keeping the Sabbath for about two years, but had never seen any of our ministers, walked sixteen miles to be present at our readings. Quite a number also attended my meetings on the Bavarian border, where there are four Sabbath-keepers, an old sister having kept the Sabbath ever since 1844. There are eleven Sabbath-keepers in this kingdom, and they contributed some thirty dollars to the work. A laborer could find plenty of openings here. Being strongly urged by one of our canvassers, I next visited a village in the Wetterau, the nicest farming country of Germany north of Frankfort. I regretted very much that I could stop only for one night. The room was crowded, and before parting, they gave me nearly nine dollars in donations. We will follow the interest by correspondence. During my stay at Wiesbaden, where we have now a church of seventeen members, we celebrated the ordinances; the outside interest here seemed small. The interest was good at Barmen, where our little meeting-room was crowded to the uttermost. We had a splendid quarterly meeting here, and there is hope of additions. They all greatly miss the labors of brother Boettcher, and surely Rhenish Prussia ought to have a steady laborer as early as possible. Friday evening we had the ordinances at Gladbach, and Sabbath morning several of the young people made a start.

Several substantial persons who have kept the Sabbath for a number of years, expressed their intention of joining us the next quarterly meeting, and there is certainly good prospects for this church. They pledged, and mostly paid, a hundred dollars toward the Hamburg building fund, which now, with other subscriptions during this trip, has risen to \$475. I also held a few meetings at Vohwinkel. Here the elder is building an addition to his dwelling, for a meeting hall. At Bremen I met brother Schuberth, who has been preparing as teacher for the Lincoln College; he hopes to return in June. The seven weeks of this trip were indeed crowded. I was only sorry that poor success on the part of our canvassers shortened my trip. We suffer very much from hard times at the present, and no doubt this is one of the reasons why they do not succeed better.

Since coming home, I spoke twice at Harburg, where brother Boettcher and Frauchigger held a series of meetings. A number are interested. Already six members of the Baptists have been disfellowshipped for attending our meetings. The charge was heresy. We have secured a permanent meeting place, and the outlook is good for a church. In Hamburg, quite a number became interested during the meetings last winter, and last Sabbath I had the privilege of baptizing nine in the Alster-lust. These, with three of the Baptists, increased our numbers to seventy-nine. Several others have signed the covenant. Sixty-two partook of the Lord's Supper, and all bore encouraging testimonies, and union exists in the church. Brother Rasmussen meets also with good success among the Scandinavians in the city, and the sailors; several have taken a stand. In consequence of our growth and the outside interest, our mission rooms no longer suffice, and we have rented the large hall at Al-

tona, where we had our meetings last winter. But as we have to give way any time something special occurs, all can see the necessity of different quarters. In vain have we searched for some place that we could ourselves control, and so we must, for the present, be satisfied with what we have.

We have also encouraging news from Austria. The prospects on the whole were never brighter than now. We feel grateful to the Lord that the thirty-five Sabbath-keepers have in three years grown to two hundred, and that the number of our workers is also increasing. Our only difficult question is the canvassing work, and how to supply the many calls for Bible and ministerial work. May the Lord ere long supply our needs in this direction!

L. R. C.

#### THE COMING CAMP-MEETINGS.

How rapidly time rolls around! It seems but yesterday since we closed the last camp-meeting season, and here we are, right at the beginning of another round of these important meetings.

We have felt great solicitude as we have been thinking and planning for the camp-meetings this season. Every year brings us nearer the final crisis and the end of all things. As a people, we are greatly favored in view of the important and precious light that is shining on our pathway. We are not in darkness in reference to the time in which we live, nor the events that are soon to transpire. Every year brings new developments, confirming the truth of the position that we have taken. The last links of prophecy are fast being wrought out. This clamor for religious legislation in our own country is of the greatest significance. We need not tell you, dear brethren, what it means, for you know that these things are only the long-looked-for fulfillment of prophecies that show us unmistakably just where we stand.

We feel sad many times to note that our people are not more deeply impressed and more thoroughly aroused to the situation, when we see such unmistakable developments all around us. But it is not alone in our own country, that these evidences are seen. Turn the eye to any land or people you please, and you may see similar evidences of the fulfillment of prophecy. The remarkable manner in which God's providence has opened the way for the truth to go to all nations and people, should stir our very souls. This is full of significance, as an evidence—as it were, the crowning evidence—that we have reached the time when the truth is to go with power, and the earth be lighted with its glory.

Under these circumstances we feel deeply the lack of personal piety which is so prevalent in this time. Even our own dear people who rejoice in advanced light and truth, are sadly lacking in experiencing its sanctifying power. There is so much of a spirit of conformity to the world, of patterning after the world in dress, in ornaments, and general worldly appearance. God's people should stand out a distinct people, showing forth the praises of Him who hath called us out of darkness into his marvelous light. Jesus said, Ye "are not of the world, even as I am not of the world." We cannot be Christ's and at the same time walk in conformity with the world. We cannot serve two masters.

There must be a turning to the Lord. There must be a rending of the heart, a sincere repentance of the heart toward God, that we may experience his pardoning love. There must be a consecration of ourselves and our all to God, as never before; for in no other way can we meet the mind of the Spirit of God in this time.

The advance light of truth that we profess should show itself in a deeper piety, in a more thorough consecration, in self-denial, and in a truly self-sacrificing spirit. The characteristics of Christ himself must appear in the true Christian; and these are the characteristics that must be prominent in us, if we shall be found among the people that shall stand before him without spot or wrinkle or any such thing.

In thinking of our camp-meetings for this season, we have earnestly desired that they might be graced with an outpouring of God's Spirit in a larger measure than we have ever experienced before. Does not the time demand this? Can we be satisfied with anything but the choicest blessings that God has for us? We have called attention in articles in the REVIEW, and in different ways, to the remarkable manner in which the providence of God has opened the way for the truth to go everywhere. We feel sad over the dearth of laborers in such a time as this. Brethren and sisters, we need to seek God as we never have sought him before. If there ever was a people who carried great responsibilities, and of whom much was expected, it is the people who live at this time and carry the responsibilities that have been laid upon us. None can ignore this responsibility and be without guilt in the day of God.

In writing to the church at Ephesus, the True Witness commends them in many ways, speaking of their work and their labors of love. But for all that, there was a serious lack. They had lost their first love. Nothing could compensate for that; and the only remedy was to repent and do their first works, that they might recover the lost treasure. Many of us are in the same condition. The love, the fervency, the spirit of devotion, the deep interest for God and the truth, that we experienced when the precious light of truth of the third angel's message first dawned upon us, has passed away in many instances. The spirit of self-denial and sacrifice in contributing of our means to the cause of God, has also departed from many of us; and instead, the spirit of the world has come in, and the spirit of selfishness has taken hold of the heart, and unless these things are repented of, and we thoroughly turn to God, we shall fail to stand among the saved on Mount Zion.

The plainness and simplicity in dress and appearance generally, have been changed in many instances to a patterning after the ways of the world. But these things have not enriched our spiritual treasure. They have not brought new beauties into the character. Where such a spirit has made itself manifest, the soul has not been coming closer to Christ, and drinking from the living fountain. Just the contrary is the result.

We feel burdened over these things. We see such great opportunities for the work. There is such a demand everywhere for consecrated men and women to work. Foreign missionaries, home missionaries, laborers together with God, are called for from every quarter. The cause of God is greatly crippled for lack of means to carry forward the work the Lord has given us to do. If God were with us, and the power of the truth in us, and its sanctifying influence experienced day by day, how different would be the results! How our souls would yearn for those in darkness! How deeply would we feel for those who are reaching out their arms toward us for help! We could not rest, we could not be satisfied until we were doing the utmost in our power to bring the salvation of God to every soul within our reach. Could it be otherwise with the people who are living on the very verge of the eternal world—a people who are soon to see the King come in all his glory and majesty, accompanied by all the angels of heaven? If we would be ready to meet him with joy, we must have his Spirit; and if we have not his Spirit, we are none of his. However much we may profess the truth, however much we may have rejoiced in its form, and been delighted with its theory, we shall nevertheless be cast out as unworthy and unfaithful.

In view of these things, we have looked forward to our coming camp-meetings with the greatest interest, and with earnest prayers have we pleaded with God that he would visit us with his salvation, that his Spirit and power might rest upon ministers and people. Some are beginning to sense these things. We are thankful to know that this is so. They are reaching out their hands to God for help

and for blessings, and they will not be disappointed.

In making arrangements for the camp-meetings, we have planned for efficient labor at each meeting, and we know there will be men of God present who will have a message of the Lord for the people, and no one can afford to stay away, who can possibly arrange to attend.

Begin at once to make arrangements to attend the meeting. Let no trifling matter hinder you from going. Take your children, and encourage your neighbors to go, and while you are doing these things, seek a fitting up of the Lord. And as you go to the meeting, go with your heart of faith lifted up to God for his blessing and for his presence. Go with the spirit not only to receive help, but to aid in every way possible by earnest prayer and labor, for both those who know something about the truth and those who have not experienced the saving grace of God. Do not forget that God calls upon you to be laborers together with himself.

Come to the meeting expecting a blessing. If there is anything about you that hinders the blessing of God, put it away. Confess your sins. Humble your souls before God. If you have cherished envyings and jealousies against your brethren, get rid of them, get rid of them. Do not entertain it for a moment. Let the Spirit of Christ take hold of your heart. If you can open the way for the blessing of God to come into your soul by confessing your wrongs to the church, or to those whom you may have injured, by all means do not hesitate to go to work in earnest as for eternity.

And then as you go to the meeting, and the precious treasures of the truth of God are unfolded, you will be prepared to appreciate them, and rays of light from the sanctuary will shine into your heart and cause you to rejoice in the saving power of God.

The importance of our time, the needs of the work, the manner of persons that we ought to be, will be presented at these meetings, and it is your privilege to become thoroughly instructed in what God would have you to be; and being thus instructed, you may know how to relate yourself to God, so that the light and power of the truth may appear in you and in your life.

Begin at once to make this a matter of special prayer day by day. The camp-meetings of 1892 should be the best ever experienced by our people; indeed they should grow better and better every year, until we shall at last meet in the camp of the saints above. We fully believe the time has come when the truth is to go with a greater power. Intensity seems to be filling the hearts of those who are opposing the truth of God. We can readily see that we are fast approaching the final crisis. Shall any of us come up to that time unprepared? The Lord forbid it, for Christ's sake. But unless we turn to God, and sustain that relation to him which we should, and to his work, it may be said to us as it was said by the True Witness to the church at Ephesus, "I will come unto thee quickly, and will remove thy candlestick out of his place," and leave us in total darkness.

But we need not multiply words. We have called your attention to these things, and we have confidence that you will see the importance of the situation, and that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. We shall await with great interest the results of the different meetings. All heaven is intensely interested. May the Lord help us to co-operate with all the agencies that God has given to assist us in the work of perfecting a character to stand before him in peace.

O. A. OLSEN.

—"The practical love of the brethren is the principle at the bottom of the church's progress and Christ's glory on earth. It will not do to say, 'Lord, thou knowest that I love thee,' unless we obediently hear the Lord's words, 'Feed my sheep.'"

## Editorial Notes.

The *Churchman* says there is scarcely a congregation in the Episcopal Church, which does not have in it Spiritualists who believe in mediums, and rappings, and "materializations," and revelations from departed friends. This bears out what has before been asserted in these columns concerning the inroads of Spiritualism upon the popular churches,—for it cannot be supposed that the Episcopal Church stands alone in this respect. All that is wanting to show how these evil doctrines have honeycombed the leading divisions of the present religious world, is something to stir into active life those dormant Spiritualist members,—something to cause them to show their true colors; and this will be furnished ere long when open signs and wonders are performed by spiritual agents which will claim to be the spirits of the dead. Then will come such a revival of Spiritualism as the world never witnessed before, and for this revival the world seems even now to be ready.

The economy of God's great providential plan knows no such thing as a compromise upon a moral issue. "Shall we do evil that good may come?" says the apostle. "God forbid." From such a compromise, however slight, nothing ever comes but moral disaster. God has "winked at" sins of ignorance, but never at compromise with evil.

The calling of a Christian, unlike other callings, is not something which can be laid aside to suit individual convenience, or the seeming demand of circumstances. A Christian must be a Christian everywhere. He must conduct himself in his relation to God as a Christian, and he must discharge his secular duties also, as a Christian. The prophet Daniel, in his position of high civil authority under King Darius, discharged all his duties in the fear of God, making his piety dominate in every act; and his example may be studied by Christians of to-day with much profit.

Christianity, however, is not a necessary qualification for a position of civil authority, nor does Christianity concern itself with the nature of the duties of such an office. That is as well adapted to the atheist as to the Christian. To discharge its duties requires only proper ability and a due conception of, and respect for, human rights. In short, civil government deals only with the obligations of man to his fellow-men, arising from those rights which all men naturally possess; and when such government has protected all its subjects in the enjoyment of their rights, it can go no further. Religion, on the other hand, deals only with those obligations which spring from man's relation to God. If God did not exist, there would be no such thing as religious obligation; but civil obligations would still remain unchanged.

Religion does not concern itself with corporations, but with individuals. It cannot say to the former, as it does to the latter, Repent, and be baptized for the remission of your sins, and believe on the Lord Jesus Christ. Yet this is the only office of religion, and all it can say to the world. It calls upon all men to be Christians and then to act as Christians, but *only* as such; and hence the incongruity of action when a minister of the gospel, as such, falls to denouncing a municipal government and demanding its reformation. The most that any gospel minister, as a minister, can say, is, Repent of your sins and be converted, and have faith in Jesus Christ.

Imagine the Saviour in his earthly ministry going about denouncing political corruption; or imagine Saint Paul preaching reform in municipal governments. What the great apostle did say, was, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God;" and here he defined the whole office and duty of the Christian ministry.

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.

### PROGRESSION.

THEY climb no heights whose way has only known  
Life's flowers and sunshine on an easy path,  
Who think their ease God's love, and that deep moan  
Of far-off human sorrow is God's wrath.  
With lofty summit, and steep, rugged side  
Truth's mountain towers beyond the flowery plain;  
They who go upward meet a sad-eyed guide,  
And shrink, but follow, in the steps of Pain.  
Weary and bruised they tread the toilsome way  
Where awful chasms yawn, and storm-clouds break;  
And many, on that journey, cease to pray:  
'Tis prayer enough, if, for the dear Truth's sake,  
They search with hearts sincere, and strive to keep  
What seems most true; and if, in hearts that ache,  
Is born a tenderness for all who weep,  
A yearning to supply all human needs,  
That soul has climbed far up the rugged steep,  
Whatever is its creed, or lack of creeds.  
When generous souls, hearing the sad world's cries,  
Deem Heaven deaf, and scornfully disdain  
To enter an eternal paradise  
That leaves their brothers in eternal pain;  
If God is Love and Justice, is their wrath  
Not dearer to him than the selfish praise  
Of those who walk content an easy path,  
Thankful that they gain heaven, though they gaze  
In depths of woe all fathomless, which teach  
The favored soul, secure on heights above,  
A greater thankfulness and strength "to reach  
Immeasurable heights of God's great love"?  
God's love hath depths; and they whose love will dare  
To seek "God's sobbing world" in lowest hell,  
While pointing to a heaven that all may not share,  
Shall reach the shining heights where "all is well."  
—Bertha H. Ellsworth, in *Open Court*.

### IOWA.

BOONE AND PILOT MOUND.—Since the institute, we have visited the above places. We arrived at Boone April 22, and spent five days there. As several were absent, and a number hindered from attending on account of the rain and muddy roads, our audiences were quite small. We held a few meetings at private houses, and hope the word spoken was not in vain. We then went to Pilot Mound, remaining one week, and holding revival services. The good Spirit of the Lord came in, in a rich measure, with the precious blessings of heaven. Four made a surrender to God, were baptized, and taken into the church. Others were under conviction, in the valley of decision, and we hope will, ere long, resolve to make a full and complete surrender to the Saviour.

Although it rained almost continually, we had a fair attendance. We are now on our way to Nevada. We feel of good courage, and rejoice in "the old landmarks" of this precious truth. With Paul, we can say: "Nevertheless, I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12.

May 3.

MATTHEW LARSON,  
S. M. HOLLY.

### MASSACHUSETTS.

BROCKTON, BOSTON, AND DARTMOUTH.—At the former place I spent Sabbath and Sunday, April 9, 10. Held two public services, and did some visiting among the few who received the truth during last summer's tent effort. They have a comfortable hall in which to hold their meetings, and at a reasonable cost.

In Boston I remained over two Sabbaths and Sundays, holding services each day, besides two prayer-meetings, which were very profitable meetings and quite well attended. During the rest of my time, I visited from house to house, giving Bible readings among our own people and others who had become interested in the truth by reading, some of the missionary workers in the church having distributed our periodicals here. It did me much good to visit those who had been reading the truth, and to find them anxious to know more about our views. I am sure that if all our people would take hold of the missionary work, lending and giving away reading-matter, writing letters, making missionary visits, and reading the Scriptures to the people, as the way may open, great good might be accomplished, and many might be brought to a saving knowledge



of the truth. Two were baptized and added to the Boston church. One man, a Norwegian by birth, who had heard something of the truth in Minnesota a few years ago, and has been reading since, told me that he has already decided to obey God. Thus the work is onward. The meetings in Boston were attended with much of the Spirit of God.

At Dartmouth I held only two meetings, as my stay there was necessarily very short. Only a few were in attendance, and there was but little outside interest.

H. J. FARMAN.

May 3.

#### INDIANA.

WOLF LAKE AND ROCHESTER.—After the close of our interesting canvassers' school and institute, I started, March 31, to Wolf Lake to attend the general meeting appointed for that place. We had some very encouraging and interesting services on this occasion. Sabbath and Sunday, April 2, 3, a goodly number was present from Ligonier, and some from other places. The ordinances were celebrated, and the occasion was a profitable one to us. The director of Dist. No. 1, brother Teager, was present, and on Sunday some good moves were made in the missionary work. A club of ten take the *Signs*, and one of fifteen take the *Sentinel*. They are to be sent to the reading-room at Auburn. Brother Harding will see that they are properly used, as he has every reason to believe they will be. This is the kind of work that ought to be done in many places. The people must be informed.

April 6-21 I spent in Michigan. April 23-25 I was at Rochester, Ind. Elder V. Thompson was also there at that time. Our meetings with this church were indeed refreshing to all. We were sorry to see the afflicted daughter of Elder Hill so low, apparently beyond the reach of human help. She had a great desire to live, and at her earnest request, we engaged in a season of prayer, that if it was the Lord's will, he would yet spare her life. Brethren, remember this family in your prayers.

The matter of the tent fund was introduced to this church, and about thirty dollars were readily pledged, most of which was paid down.

Returning to Indianapolis, we find the work progressing here, and others are becoming interested in the truth, some having recently commenced to obey. Sunday, May 1, baptism was administered to one brother. The matter of tent fund was considered by the church that evening, and over eighty dollars promptly subscribed, besides what the members had previously done, and forty-seven dollars paid in. More will be added by members who were absent. We hope all our churches will take hold of this matter.

We hope to see a good representation at the State meeting at Farmersburgh, May 17-23. As the decision has now been made for me to leave this Conference for another field next August, I hope to improve to the utmost the little time remaining to me here.

F. D. STARR.

#### KANSAS.

KANSAS CITY.—Sabbath forenoon, May 7, I was with the church at Kansas City, where we had an excellent meeting. Remarks were made by E. J. Harvey and others, from 1 Cor. 3:9: "We are laborers together with God," the leading thought being that God has given "to every man his work;" therefore all who have realized the blessedness of sins forgiven, and have become partakers of the divine life, are under obligation to impart to others the light and blessings they have received.

In the afternoon, in company with the mission workers, I attended the services on the Missouri side of the city, and was cheered by the evidences of progress in the canvassers' school now in session in that place. The previous day had been spent in canvassing the city, and the reports showed that about one hundred and fifty dollars' worth of orders had been taken. One feature of the day's work deserves special mention; each canvasser in presenting his book, states that "it is published by the Seventh-day Adventists;" and instead of such statement having a damaging influence, as some feared, the general conviction seemed to be that it helped them to obtain orders for the book. Three young ladies just entering the work, took orders aggregating \$36.25 during the day, and they invariably informed those they canvassed that the book was published by the Seventh-day Adventists.

We confidently believe that the time has come for our canvassers to throw off the yoke of conceal-

ment that has so fettered them in the past, and which has given our opponents so much occasion for opposing our methods of introducing our works, and come out squarely and confidently, and sell our denominational works upon their merits.

C. A. HALL.

#### MICHIGAN.

AMONG THE CHURCHES.—Immediately after the close of the ministers' institute at Battle Creek, I went to labor with some of the churches in Dist. No. 7. I was with the churches at Reese, Watrous-ville, and Fair Grove. These churches are small, and the members somewhat scattered, but we believe that they are light-bearers of the Lord; and as he is not dependent on numbers, he can use them to his glory, if they connect with Jesus, the source of all light. It is their privilege "to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

I found them hungering for the gospel food which we had just been receiving at the institute, and I endeavored by the help of the Lord, which I believe was given in no small measure, to feed them. A tender spirit came into many of our meetings. Tears flowed freely as the Spirit of the Lord revealed to us the importance of a closer connection with the Saviour, and also of a more diligent study of his word, and of the "Testimonies." How our hearts have been pained, as we have seen so many of our young people everywhere losing their interest in the precious truths for this time. This would not have been the case had the instruction been read and heeded that is given in the "Testimonies." We had the joy and satisfaction of seeing some of the young return unto the Lord, and renew their consecration to him. We trust the good work may continue to go on, and that each will gain an individual experience and "grow up into Christ their living head."

Notwithstanding the muddy roads, our meetings were quite well attended, especially so at Watrous-ville. All seemed much encouraged, and we trust they will continue to draw nearer to the Lord, and to each other. I have been detained at home some on account of sickness in my family, but have been trying to do what I could to strengthen and build up the work here at Midland. I have visited the churches at Freeland and Edenville. My courage in the Lord never was better. I find the Saviour ever ready to help. To him belongs all praise.

April 28.

J. C. HARRIS.

#### PENNSYLVANIA.

JOHNSTOWN.—I came here the last of April, and am holding Bible readings. I am satisfied that that is the best way to get the truth before those who desire to learn. There are some hopeful cases. I have taken two orders for *Good Health*.

The Sunday-rest League people have met a case here that they hardly know how to handle. A news-stand at the depot is controlled by the railroad company, as they are in many places on their line. On Sunday morning a new man, an entire stranger, and from another State, makes his appearance at the stand, and sells papers, etc., all day, and then leaves his place to be filled the next Sunday by another. The Sunday people cannot get a warrant on Sunday, and Monday morning the transgressor is away; he is from another State, and his offense is not of sufficient magnitude to obtain a requisition from his State governor, so the Rest-league people have only to stand by and see the Pennsylvania railroad company carry on that branch of their business, as all other branches, on Sunday. It is said they have 4,000 agents they can use, so it will be some time before they need to use the same man the second time.

Johnstown is rapidly recovering from the effects of the flood of nearly three years ago. In the new cemetery on the high hill west of the town, there is one place where 730 white boards are set in rows, about one foot apart, with no inscription upon them. A monument just erected by the city, is placed at one side of this plot, with this inscription: "To the unidentified of the Johnstown flood, May 31, 1889." Tombstones are seen in all parts of the cemetery, notifying the passer-by that there is one who was a victim of the flood of May 31, 1889. Some might think that such a calamity would cause people to stop and consider their ways; but those who know, say it is no better than before. Like all places, there are good and bad mingled together.

Such calamities do not soften the hard hearts. The great mass are being prepared to fulfill Rev. 16:11, when the judgments of God are poured out upon the world. As in most places, there are honest hearts here who desire to learn the precious truth for our time. It is a pleasure to sit down with such and search the truth of God, as revealed in his word. We shall expect that others will be added to those who are already in the light of present truth here.

F. PEABODY.

#### TEN MEN WANTED.

It is related of that Grecian philosopher Diogenes, who lived in a tub and was eccentric to the last degree, that on one occasion he was found going about the city, carrying in his hand a lighted candle, although it was broad daylight, and peering into every corner as he passed along. On being asked the purpose of his search, he replied, "I am looking for an honest man."

For some time back I have been thinking that if I were a Diogenes and had a candle that would illuminate people's pocket-books, I would start out on a little search, not for honest men, but for generous men,—for men with fat pocket-books, who are willing to deplete them a little. But in the absence of the magic candle, we have to make our appeal for the homeless little ones whom Providence has thrown into our hands for care and culture, and explain the wants and necessities of these most worthy of all objects of charitable consideration, and then say, "Hands up." What is wanted just now, and most emphatically needed, is ten men who will hold up their hands for \$1,000 apiece.

At a late meeting of the committee appointed by the General Conference to organize a benevolent work in behalf of orphans and aged infirm and friendless persons, and to erect a proper building for the work, it was decided that if \$10,000 more could be raised, the erection of a building could be begun the present year; but without this needful \$10,000, the enterprise cannot be undertaken. It would be a discredit and a lasting discouragement to the enterprise to start out with a debt of \$10,000 or \$15,000 upon it. We must not start the building until we have the money to pay for it. This is a principle which was indorsed by the committee at its very first meeting. The needs for this enterprise, the claims which it makes upon every man and woman who possess more of this world's goods than are absolutely necessary to meet the necessities of this life, the great blessing promised all who will devote their hearts and energies to this noble work, are a consideration, the force of which must be recognized by every Christian man and woman. Is it a credit to us as a people, that the Roman Catholics, whose claim to being followers of the lowly Jesus we very greatly dispute, make ample provision for their orphans, while we neglect ours altogether? No Jewish child is ever found in a poor-house; yet at this very moment there are not a few Seventh-day Adventist children—the sons and daughters of men who lived and died faithful members of Seventh-day Adventist churches—to be found in town, county, and State institutions for indigent and friendless children. Is there any other denomination of equal size which has so long ignored its obligations to a class, which from their helplessness and innocence, appeal to us more forcibly than any other charitable object could possibly do?

The committee must have \$10,000 within a few weeks from the present time, or reliable pledges for the same, or they cannot undertake the erection of the much-needed building. The Sanitarium has loaned a building of which it is in great and constant need, for the temporary use of the Home, and into this wooden building are crowded more than a score of little ones and their care-takers. Nine more are in quarantine in the vicinity, and will be added to the family in a few days; and the applications of nearly twenty others have been favorably considered by the Board, so the present prospect is, that within a few weeks from the present time, the family will number not less than fifty persons, large and small, whereas the accommodations at present are scarcely sufficient for twenty.

The necessity for the immediate commencement of a building for this purpose is so absolute and pressing that it seems as if longer delay were impossible, and yet, the building cannot be erected without money. Are there not ten men in the whole Seventh-day Adventist denomination who can give

\$1,000 each, without impoverishing themselves, without depriving themselves or their families of a single article necessary for health, comfort, or convenience? If so, why should not such persons feel it a duty to lend a helping hand in this emergency? The writer feels certain that if persons of wealth—by which we mean persons worth anywhere from \$5,000 to \$50,000 or \$100,000—could visit the Home and become acquainted with the work; if they could see how the dull, sad little faces which come to the Home, brighten up under the cheerful influence of wholesome surroundings, kind treatment, good food and hygienic care, they would feel it no longer a hardship, but a privilege, to contribute liberally to the promotion of this worthy enterprise.

An objection which constantly arises when a handsome donation for any enterprise is proposed, is that the ready money is not at hand. This is naturally true, as no enterprising man keeps idle money lying about; and so, if we wait until we have money we do not know what to do with, before we donate to the cause, we shall never be likely to invest any considerable amount in the Bank on the "other side." Here is a plan which has been suggested for those who have not ready means:—

Beginning in the spring of the year, plan some work with special reference to the Home. Plant a few acres of ground for the Home, raise some crop expressly for the Home, invest in some enterprise with the determination that the profits or proceeds shall be devoted to the Home,—undertake some work especially for its benefit. Not the least advantage of this method is the practical demonstration it will bring of the readiness of the Lord to bless every effort of this kind. I have in mind at this moment the case of a gentleman who promised the Lord that if he prospered him to that extent that he should acquire property to the amount of \$100,000, when he had acquired that sum, he would give it all for benevolent and missionary purposes. In an astonishingly short time he had acquired the sum proposed. He fulfilled his promise, and gave his entire fortune away. He then made another similar promise, only doubling the amount, and within a remarkably brief period, he had become worth \$200,000. True to his pledge, he gave away every dollar he had gained, and was penniless. To-day he is rapidly acquiring a third fortune, but is under pledge that as soon as his fortune has reached \$500,000, he will give the entire amount to the Lord.

In a recent testimony, which has not yet been published, but which we have read, sister White says the Lord will bless every effort made for the advancement of this line of work, a prominent feature being the healthful rearing of the children who enter the Home.

If you have it in your heart to try the experiment of seeing how the Lord will bless a business effort made expressly for his work, making the Orphans' Home work the recipient of your effort, I feel sure your labor will not be in vain, and that the results will be a blessing to you and the Home, and thus to the homeless little ones who are coming in so fast that we are perplexed to find room for them.

Another thought which I would like to put in the minds of those who are hesitating about the possibility of doing something for the Home, either immediately or in the near future, is this: Here we are in the face of what might be termed a great emergency—nearly fifty little waifs upon our hands, who have been gathered in to be sheltered and cared for, but no home in which to care for them, not even a roof to cover their heads—only a small borrowed cottage, loaned to meet the immediate necessities of the case, but which must soon be surrendered.

If the question arises why these little ones have been received before preparation was made for them, we have only to say that the committee really had no option in the matter. The appeals made for these children were most pitiful. Applications have been made for more than twice as many children as have been received, but every case which did not seem to be of most pressing urgency has been postponed for action at some future time. One case recently received, a beautiful little boy of six years, was taken from the county poor-house to which he was consigned a few weeks ago. When starting to the poor-house, the poor little fellow pleaded that he might not go, "because he could not keep the Sabbath there."

Every case received into the Home has been carefully considered. Various other possible plans

have been canvassed. Homes, either permanent or temporary, for many children have been secured in private families, but after all, there has been left a certain number that could not be refused. These only have been received. After so many years of neglect, it certainly seems cruel not to make an earnest effort to atone for it by present activity, and so, although appreciating the difficulties of the situation, the committee has taken upon its hands the responsibility of caring for this large number of little ones, feeling sure that the Lord will provide a shelter for them through the efforts of those who have means to contribute the funds necessary for the erection of a suitable Home.

But the work moves on so slowly that the committee is almost in despair. If the building is not begun soon, it cannot be profitably begun the present season. But here is the thought which we wish especially to be considered by those who are open to conviction of their duty in this direction: Suppose the Lord should tire of waiting so long for us to make up our minds on a question which ought to be settled in a minute? The Lord's work cannot wait indefinitely. Christ said that should the people hold their peace, the very stones would cry out. The Jews neglected to embrace their opportunity to receive and acknowledge Christ as their king, and the gospel went to the Gentiles, and they ceased to be the Lord's special people. The Lord has given us opportunity to do a grand work, which has heretofore been neglected. We may build a Home for our fatherless and motherless little ones, and with the knowledge of health principles and other healthful instruction which has been given us, we can organize and conduct such a Home for children as the world has never seen. Our Home for orphans may be as much ahead of any institution of the kind which has ever been organized, as our system of Bible truth is superior to that of the orthodox world; but while we are getting ready to do something, pausing and meditating so deliberately, while a great emergency stares us in the face, and a great opportunity waits to be improved, God's providence may move on without us. God may be even now raising up those not of our faith, who will come forward and improve the opportunity which might have been ours. Can we afford to let such a blessing slip through our fingers?

Will not our men of means awake to the importance of present activity, and send in their contributions as liberally as their means will allow? Any sum from \$100 to \$1,000, or even more, will be acceptable. Now is the time when activity is needed. Let us not wait until the opportunity has passed. Contributions may be sent to the Treasurer, G. E. Tyszkiewicz, or to the Secretary, Elder L. Mc Coy. J. H. KELLOGG, M. D.

## Special Notices.

### THE WISCONSIN WORKERS' MEETING.

This meeting will be held at Neenah, June 7-14, one week before the camp-meeting, as heretofore. We desire the presence of all our laborers and those who desire to labor in the cause, and as many others as can consistently attend. We expect a rich season together in seeking the Lord, and in council over the work, and studying the word. M. H. BROWN.

### CAMP-MEETINGS IN ILLINOIS.

The northern camp-meeting will be preceded by a workers' meeting, to begin Aug. 17. A camp ground has been engaged at Ottawa. The southern meeting has been postponed one week, to Sept. 13-19. This change is by the counsel and consent of the President of the General Conference. It is made so as to give more time to shift the tents from the northern to the southern camp. The place of the southern meeting will be announced in due time. J. N. LOUGHBOROUGH.

### CHICAGO TRAINING SCHOOL.

The Chicago Training School for Bible Workers for the year 1892-93 will be held twelve weeks, beginning Tuesday, Oct. 25, and closing Tuesday, Jan. 17, 1893. Elder A. T. Jones is to conduct the Bible lessons for the first eight weeks. Instruction in practical Bible-reading work, and the preparation of Bible readings, etc., is to be given by the writer during the whole term of twelve weeks.

As the school is to be held at a season of the year requiring the most gas-light and fuel, it has been decided by the school-board that the terms for room, board, etc., be raised to four dollars per week for each student, in-

stead of three dollars, as heretofore. So the whole expense of the term of twelve weeks including ordinary washing (not laundried linen), will be about fifty dollars for the term. We hope to see a full attendance the next term. The announcements will be ready in a few days, and can be obtained by addressing Central Bible School, 28 College Place, Chicago, Ill.

J. N. LOUGHBOROUGH.

### NOTICE TO CANVASSERS!

THE Tennessee River Conference being very much in need of more laborers in the canvassing field, I take this opportunity of saying to our northern brethren, that if any of them would like to come south, where the climate is such that they can labor all the year round,—where the "harvest is plenteous and the laborers are few," I would like to have them correspond with me. Our people are hospitable and friendly. Our territory is as good as any, if not the best, in the South. My address is 954 Woodland St., Nashville, Tenn. J. A. PARKER, State Ag't.

### SOUTH DAKOTA AND NEBRASKA CAMP-MEETING.

WHILE at the recent institute at Des Moines, a joint meeting of the Conference committees of South Dakota and Nebraska, was held, to consider the advisability of holding a camp-meeting for northwestern Nebraska and the Black Hills country. There are many of our brethren scattered through that region, who are far removed from camp-meetings and general meetings held by these Conferences, and they feel lonely and isolated. After due consideration of the matter, it was unanimously voted that a camp-meeting be held, beginning the evening of July 5, and continuing one week.

We are not prepared at present to state the exact place where it will be held, but due notice will be given in time. We will try to select as central a location as possible.

We trust our brethren and sisters in northwestern Nebraska and the Black Hills will make a special effort to attend this meeting, and will begin now to lay plans to go. We believe it will be a great blessing to the cause in that part of the field.

Tents will be furnished by the Conferences, at reasonable rates. Let us come fully expecting to meet the blessing of the Lord. W. B. WHITE.

### THE WISCONSIN CAMP-MEETING.

THIS important gathering will be held this year at Neenah, June 14-21. For some time we expected it would be held at Steven's Point, but when we came to the matter of making arrangements for the meeting, we found so many serious difficulties in the way, that it seemed to be advisable to hold it at Neenah. The annual camp-meeting was held at Mauston, in the western part of the State, for two years, and now if it is held in the eastern part for two years, there will be no inequality in regard to location.

We are to be favored with the labors of Elders O. A. Olsen, A. T. Jones, and Prof. W. W. Prescott at our meeting this year, besides a probability that Elders J. G. Matteson and H. Shultz will be with us also. With such a corps of laborers, we ought to have the largest gathering of our people ever held in the State.

But there is another and still stronger reason why we ought to have a large meeting, and that is, because of the importance and solemnity of the time, and the nearness of the great day of the Lord. We should not allow our temporal affairs or trivial matters to hinder us from attending this our annual feast of tabernacles. Let us all prepare our hearts for a rich blessing from the Lord at that time. M. H. BROWN.

### THE IOWA CAMP-MEETING.

It seems like a very short time since our last camp-meeting. Another year has gone, and another camp-meeting is almost here. Like a great many other things, we can hardly realize it. We know the time has passed, but has it been improved? Have we made a year's advancement in the good work of God? or are we like the Israelites, wandering in the wilderness, not knowing our whereabouts, whether we are gaining or retrograding? Are there not some fixed points or stationary objects in this great sea of life by which we can determine this matter? This warfare is a living reality. It is as real as any earthly conflict; and it often comes in resisting the good Spirit of God.

I often think of the thunderbolts which fill the air with lightning in time of storm. The objects which receive it most readily, receive it without injury, but those which resist, are torn to pieces. We contend, we fight, we resist, and it is often against the operation of the Spirit. O could we learn to submit ourselves to God! Then we would find that the inner sea of our being would be moved by the most gentle breeze of heaven. Then we would know every day that he is ours, and we are his. The time has fully come for every one of us to prepare to come to our camp-meeting. Every church which has not chosen delegates should see to it at once; and every one who has accounts with the Iowa Conference should send them to the secretary or

myself, as we want this work all out of the way before the camp-meeting proper opens.

After looking over the State a good deal for a suitable place, we were compelled to anchor at Des Moines. Further particulars will be given in the *Review* and the *Bulletin*. J. H. MORRISON.

#### KANSAS CAMP-MEETING.

WE wish to announce the time and place of our next annual Conference and camp-meeting thus early in the season, so that all may have ample time to make arrangements to attend it.

In the past, these meetings have been held in the eastern part of the State; and to equalize the expense of those coming from year to year, it was thought best to select a place farther west for the present one. It has also seemed advisable to unite with our German brethren and make this a union meeting for both nationalities, and by so doing, secure the help of Elder L. R. Conradi for the occasion.

After looking over the situation carefully, we have selected Herrington as the most favorable place for the meeting. The fair-ground, with its fine shade, healthful situation, and fine flowing springs of pure water, is not only offered free, but urged upon us by the officers of the association; while the railroad facilities are all that we could desire.

Herrington is on the Rock Island R. R., about eighty miles southwest of Topeka, and where that road is crossed by the Missouri Pacific. Further particulars will be given later, but what we want now is for all to begin to plan to come, and we will make every effort to provide for your spiritual and personal benefit while there.

C. A. HALL, Pres.

#### THE MINNESOTA CAMP-MEETING.

WE feel very anxious in reference to this important gathering. Many things of deep interest will be considered at that time. Look in any direction we may, and everything indicates that we are fast nearing the end. The intense interest manifested by those who oppose the truth, both in private and in public, shows this to be true. The way the Spirit of God is working among the people, and the calls for help, are sure indications that we have reached a time when God would have us seek him more earnestly than we have in the past.

Since the institute at Des Moines, our brethren have found interests not seen before. Those who have never manifested any interest for meetings, now ask to have them continued. Quite a number will attend the meeting.

We hope to see elders of churches, librarians, and Sabbath-school superintendents doing all they can to attend, and bringing others with them. We expect, as far as possible, to have the business so arranged that but little time will be taken up with it. The remaining time will be devoted to the spiritual interests of the meeting.

Let parents plan to bring the youth and children. Proper persons will be selected to take charge of meetings for them, who will have a burden for souls, and who will not simply conduct meetings in a formal way, but will be actuated by the Spirit of the Lord, and a deep sense of the responsibility that is placed upon them.

There will be meetings for parents, where they may learn how to labor for their children. Many do not know how to approach their children on the subject of religion, and will be glad of an opportunity like this. Several meetings will be held, taking up the duties of parents toward their children, showing what are the responsibilities and duties of parents toward their children, in reference to the salvation of their souls.

The subject of education will be presented both to parents and children. Prof. Prescott will be present, and will devote his time to the educational interests of the meeting. He will be glad to advise and counsel with any who are planning to send their sons or daughters to Union College the coming year. Urgent calls are coming in from all parts of this large Conference for help, but these calls cannot be met because of the lack of laborers. If we had a few more young men in school, who were consecrated to the Lord, soon they would be prepared to labor. Where are the parents who will give their sons and daughters to the work, and educate them for laborers in the cause? There must be many who have been thinking of this. We hope they will come to the meeting, and help in planning for such a work. Our leading brethren should do all they can to work up an interest to have all attend. Important interests are to be considered, and the counsel and advice of these brethren are needed.

We are to have the labors of Elders O. A. Olsen, J. G. Matteson, A. T. Jones, and others, who will come burdened with the work they have to do. No one who can possibly attend, should miss the meeting. Let all come, praying that God will give us showers of blessings, and a deeper sense of our responsibilities than ever before. Brother Jones will be here during a part of the workers' meeting, and all through the camp-meeting a line of Bible study will be carried on that will be of deep interest to all. We feel anxious that the coming camp-meeting will not only be the largest, but the best, ever held in the State. Rich and precious blessings are in

store for us. God will be pleased to reveal himself to us when we seek him with all our hearts.

Those wishing to rent tents, should write to C. N. Woodward, box 989, Minneapolis, Minn., stating size and style of tent wanted. Reduced rates have been secured over all railroad lines running into Minneapolis. The meeting will be held at Pleasant Park on the same grounds as last year. A. J. BREED.

## The Sabbath-School.

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

### LESSONS FROM THE OLD TESTAMENT.

#### LESSON IX.—NEBUCHADNEZZAR'S DREAM.

DAN. 2: 31-49.

Committ Verse 44.

(Sabbath, May 28.)

TEXT.—"All things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4: 13.

1. By what means did God trouble the mind of Nebuchadnezzar when he was established in his kingdom? Dan. 2: 1.

2. What success did he have in learning by his wise men the dream and its interpretation? Verses 10-12.

3. When the news came to Daniel, what did he do? Verses 14-16.

4. Of whom did Daniel seek counsel? and what was the result? Verses 17-19; 1: 17, last clause.

5. To whom did Daniel give all the glory? Dan. 2: 20-23.

6. For what purpose was the dream given? Verses 28-30.

7. Relate the dream. Verses 31-35.

8. What did Daniel interpret the head of gold to mean? Verses 36-38.

NOTE.—This is an unequivocal starting-point. Nebuchadnezzar, not as a single king, but as representing the Babylonian dynasty, was the "head of gold." This is shown by another "kingdom," not king, following. The word "king" is used as representing kingdom all through the book of Daniel.

9. What was represented by the breast and arms of silver? Verse 39, first part; 5: 30, 31; 8: 20.

10. What is represented by the belly and thighs of brass? Dan. 2: 39, last part; 8: 21.

11. What did he say of the fourth kingdom? Dan. 2: 40; 7: 7.

12. Of what kingdom have we next a record in the word of God? Luke 2: 1. Caesar was an emperor of Rome.

13. What prediction of this power did God give nearly a thousand years before Daniel's time? Deut. 28: 49; 50.

14. What was indicated by the mixture of iron and clay? Dan. 2: 41, first part.

NOTE.—It is well to mark that the division of the empire is not indicated by the toes, as stated by some commentators, but by the mixture of iron and clay. As the feet and toes were part of clay and part of iron, so the kingdom was to be divided.

15. What would be the characteristics of the kingdom? Verses 41, 42.

NOTE.—Great strength and great weakness;—strong to resist any other power, as represented by the iron; so weak as never to become united, because of the intermingling of the clay. The iron well represents imperialism, that which seeks to dominate all, the strongest government among men, while clay represents the republican element, weak in cohesive power, tending always to division. These characteristics have been most prominent in European powers.

16. What effort would these divisions make to unite or amalgamate? Verse 43.

NOTE.—This is generally understood to refer to intermarriages among royal families, in order to unite governments; but all efforts of man are futile. One line of God's word is mightier than all the powers of earth.

17. What did the prophet declare would occur in the last days of this divided kingdom, as represented by the "stone cut out without hands"? Verse 44.

18. How will that kingdom be set up? and how long will it endure? Verse 44; Ps. 2: 8, 9; Luke 1: 32, 33.

19. What did the prophet of God say of the dream and its interpretation? Dan. 2: 45.

20. What did Daniel's revelation bring him and his companions? Verses 46, 48, 49.

21. But to whom, as the Revealer of secrets, did the great monarch give the glory after all? Verse 47.

22. What great truths may we learn from this lesson? Text; Isa. 46: 9, 10; Rom. 15: 4.

#### ADDITIONAL NOTES.

1. THE UNFOLDING PLAN.—As soon as Daniel had been long enough in Babylon to become known as one of the wise men, God began the work, for the accomplishment of which he had permitted Daniel to be carried into captivity. It was not enough that God should reveal the history of the world to Daniel; he wanted to reveal it to King Nebuchadnezzar himself, in a way to make a deep impression upon him, and then bring the king before his servant Daniel, whom he had prepared to explain the mysteries of God. By this means the king would have confidence in the vision, in God who had given it to him, and in Daniel whom he would now recognize as the servant of God.

2. THE HEREAFTER.—The fact that Nebuchadnezzar's thoughts were upon the future, shows that unlike the majority of kings, who lived in voluptuous pleasures, caring little about what should come after them, he was a man of a serious turn of mind, who realized the mutability of earthly things, and whose anxiety about the future was not from vain speculation, but from a desire so to shape his course that the best results might be obtained for his posterity and his people.

3. DANIEL'S MODESTY.—Daniel confessed his ignorance of the meaning of the king's dream only as he was taught of God. God in heaven is the one who revealeth secrets. Daniel is only the one through whom God made the meaning known. Daniel's conduct upon this occasion shows that he had the true spirit of humility. He turned the king's attention away from himself toward the God in heaven. So will all of God's true servants do; they will not seek to exhibit self, but will exalt God, and the message he sends by them.

4. REVEALER OF SECRETS.—God is a revealer of secrets. Not that he reveals all his secrets; but such of his purposes as is for the benefit of mankind to know, he reveals to him. It is in this sense that the prophet says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7. He has told us of the creation of the world, the origin of sin, the fate of those who reject the offers of mercy, and the final reward of those who love and obey God.

5. THE FOUR KINGDOMS.—The main outlines of the four greatest successive kingdoms which were to bear sway over the earth, were brought out in the image. There was nothing in this view that would offend the king, but there was much to attract his attention. The instability of all earthly things, even of the mighty kingdom over which he reigned, and the foreknowledge of God who could reveal the future, were thoughts that must have made a deep impression upon his mind.

6. THE DIVISION OF THE FOURTH KINGDOM.—The number of kingdoms into which the fourth kingdom was to be divided, was indicated by the ten toes of the image. Verse 41 could be read as follows: "And whereas thou sawest the feet and toes, . . . the kingdom shall be divided." The omitted clause simply tells of what the feet and toes were composed. The natural and unavoidable inference, then, would be that the ten toes represent the ten kingdoms into which Rome was divided.

7. THE KINGDOM OF GOD.—Man's rule of selfishness, bloodshed, and tyranny will end at last. Most human governments have been illustrations of "man's inhumanity to man." The best governments have been faulty. The kingdom of God will be as perfect as its divine Author. In one respect it will be like those which preceded it; it will be a literal kingdom. It will occupy the same territory that the wicked powers of earth did, which pass away to make room for it. The saints of God will be the subjects; the New Jerusalem will be the capital, and Christ will be the king. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24: 23.

## News of the Week.

FOR WEEK ENDING MAY 14.

### DOMESTIC.

—About 90,000 cabin passengers journey from America to Europe every year.

—Governor Abbott of New Jersey, will tackle the Reading coal combine in the courts.

—Storms prevailing in Colorado and Wyoming are causing cattle and sheep to die by thousands.

—Tuesday the Ohio Supreme Court rendered a decision sustaining the compulsory education law.

—President Harrison, on Tuesday, approved the bill recently passed by Congress to encourage shipbuilding.

—Reports from points in the South state that the Mississippi is close to the top of the levees, and still rising.

—In Iowa during the past week the heavy rains have prevented all farm work. In Kansas the condition is more favorable.

—It is feared that the action of our government in the exclusion of the Chinese, will cost the lives of American missionaries in China.

—Snow is so deep at Cheyenne and other places in Wyoming that the sleighing is first-class. It snowed at places in Nebraska, Sunday.

—Relics pay. The exhibition of the fragment of St. Ann's arm netted \$5,000 last Sunday to the St. Jean Baptiste church, New York City. Three miracles were announced.

—Mr. Blaiue's request to Congress for \$150,000 to defray the expenses of the Bering Sea Commission passed the House of Representatives on Monday without a dissenting voice.



—Senator Sherman declares that the Chinese bill, recently passed by Congress, is contrary to the treaty between the United States and China.

—A home for worthy and aged Hebrews is about to be erected at Chicago. More than \$100,000 have already been raised for that purpose by the Hebrews of Chicago.

—The severe and long continued rains have raised the rivers in the West and South to a great height. The Mississippi has broken the levees, and has damaged farms and property to the amount of \$10,000,000. Some of the richest sections of the sugar lands of Louisiana can bear no crop this year.

—President Harrison has prepared a message to Congress, calling attention to the tolls imposed by the Canadian government on American vessels, using the Welland and St. Lawrence canals, and suggesting the propriety of imposing similar tolls on Canadian vessels using the Sault Ste. Marie canal.

### FOREIGN.

—The sultan's government has prohibited the importation into Turkey of all patent medicines and chloroform.

—France asks Switzerland so to fortify its boundary along the Rhine that Italy could not make a sudden invasion.

—The Prime Minister of Italy, the Marquis di Rudini, has tendered his resignation and that of all the ministry, to the king.

—Brazil and Mexico have adopted the American locomotive on their railways, and many other countries are following their example.

—The results of the municipal elections held throughout France, on Sunday, Paris excepted, are decidedly favorable to the Republicans.

—According to a special cable dispatch to the *Mail*, the Protestants of Ulster, Ireland, are secretly organizing for an armed resistance to home rule, should that measure be carried after the general election.

—The French have suffered some severe reverses at the hands of Samadai, king of Dahomey. The French have received re-inforcements, and will soon commence active operations against the Dahomeyans, and attempt to bring them to terms.

—Three prehistoric skeletons, discovered in a cave near Mentone, France, will lead to a lawsuit between the rival claimants. Extraordinary interest attaches to the discovery, the remains being those of a man nearly eight feet high, a woman some six feet three, and a youth.

### RELIGIOUS.

—The Methodist Conference at Omaha indorses resolutions demanding that the World's Fair be closed on Sunday.

—The secularizing of the Catholic parochial schools in this country, according to the plan proposed by Archbishop Ireland, has been condemned by the pope, a special message to that effect having been received from Rome by Archbishop Corrigan.

—One of the questions to be brought before the Methodist Conference, assembled at Omaha, is that of the length of time a minister may serve as pastor of a church. There is a strong demand that a pastor's term in large places should be prolonged indefinitely, if the church so desire.

—At the Methodist Conference, in Omaha, May 9, Dr. J. M. King of New York, introduced a resolution, asking the Conference to petition for an amendment to the Constitution of the United States, which in his opinion will tend entirely to separate Church and State, saving the public schools from sectarian encroachment, and removing politics from the churches. He offered another resolution, declaring that the appropriation of money by the national government for ecclesiastical education was not in accord with the principles of the Constitution, and that the churches should refuse to receive money from the government for the education of the Indians. Dr. King spoke earnestly upon the subject, stating that all the churches had been getting assistance from the government in their Indian work. He believed it was a wrong principle. He read off the amounts that had been paid by the government to the various churches on educational contracts. The Catholic Church, he said, had received over \$2,000,000. He wanted the whole contract system between the government and the churches wiped out.

## Appointments.

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

THE State Sabbath-school Association of Minnesota will hold its next annual meeting for the transaction of business in connection with the annual camp-meeting to be held at Minneapolis May 31 to June 7, 1892.

C. W. FLAIZ.

THERE will be a general meeting held with the church at South Norridgewock, Me., June 4, 5.

J. B. GOODRICH.

THE next annual session of the New York Tract Society will be held in connection with the camp-meeting at Cortland, N. Y., June 1-13, 1892.

S. H. LANE, Pres.

THE next annual session of the Minnesota Conference will be held in connection with the camp-meeting at Minneapolis, Minn., May 31 to June 7.

A. J. BREED, Pres.

THE next annual session of the Minnesota Tract Society will be held in connection with the camp-meeting at Minneapolis, Minn., May 31 to June 7.

A. J. BREED, Pres.

THE next annual session of the New York Conference of Seventh-day Adventists will be held at Cortland, N. Y., in connection with the camp-meeting, June 1-13, 1892.

S. H. LANE, Pres.

No preventing providence, my wife and myself will be at Covert, Van Buren Co., Mich., Sabbath and Sunday, May 28, 29. Any wishing baptism at that time will make the necessary preparation. J. F. BALLENGER.

A GENERAL meeting will be held with the Hazelton, Mich., church, commencing Friday evening, May 20, and holding over the following Sunday. An invitation to be present is extended to all isolated brethren within reasonable distance. There will be opportunity for baptism during the meetings. J. O. CORLISS.

THE annual meeting of the Wisconsin Conference and the Tract and Missionary Society will be held at Neenah, Wis., June 14-21, 1892. We trust our churches will send all the delegates to the Conference to which they are entitled; namely, one delegate for each church, and an additional delegate for every additional fifteen members. M. H. BROWN, Pres.

No preventing providence, I will meet with the church at Eaton Rapids, Mich., Sabbath and Sunday, May 21, 22. I hope to meet all the scattered brethren in that vicinity. Perhaps the brethren at Dimondale could meet with us at the Rapids, as we fear we will not be able to visit their place before tent season, which we had desired to. J. F. BALLENGER.

### CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

DISTRICT NUMBER ONE.			
NEW ENGLAND (local) So. Lancaster, May	20-30		
Pennsylvania, Sunbury, " "	31 to June 7		
*New York, Cortland, June	7-13		
Canada, " "	22-28		
West Virginia, Aug.	9-16		
Virginia, " "	16-23		
Maine, " "	25 to Sept. 5		
Vermont, Sept.	6-13		
New England, " "	15-20		
Atlantic, " "	30-37		
DISTRICT NUMBER TWO.			
Tennessee River Conference, Aug.	30 to Sept. 5		
DISTRICT NUMBER THREE.			
Indiana (spring meeting), May	17-23		
Ohio, " " Bowling Green, " "	24-30		
Illinois, " " " "	4-7		
Indiana, 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.			
*Minnesota, May	31 to June 7		
*Iowa, Des Moines, June	7-14		
*Wisconsin, Neenah, " "	14-21		
*South Dakota, " "	22-28		
*Nebraska, Aug.	30 to Sept. 6		
DISTRICT NUMBER FIVE.			
*Texas, Aug.	2-9		
Missouri, " "	17-30		
Arkansas (southern, local), Arkadelphia, July	12-18		
Arkansas, Springdale, Aug.	4-15		
Colorado, " "	31 to Sept. 12		
Kansas, Sept.	15-26		
DISTRICT NUMBER SIX.			
Central California, Bushrod Park, May	12-23		
near Oakland, " "	24-31		
Upper Columbia, " "	31 to June 7		
North Pacific, East Portland, Oregon, June	8-14		
Montana, Bozeman, " "			

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

PROVIDENCE permitting, there will be a general meeting at Rio, Hart Co., Ky., the first Sabbath and Sunday in June. All the scattered friends residing near this church are cordially invited to be with us. Any coming

by rail will be met at Rowlett's Station, by notifying Elder R. G. Garrett, Linwood, Hart Co., Ky. Meetings will commence Friday evening, June 3. Let all come, seeking the blessing of the Lord. Instruction will be given in missionary and Sabbath-school work.

CHAS. L. BOYD.

### BUSINESS NOTICES.

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

FOR SALE.—Cheap and on easy terms, one cane mill outfit, consisting of one heavy mill, almost new, with belt and knuckle gearing, four horse-power, smoke stack, and evaporator. H. A. Ferrin, 1232 James St., Carthage, Mo.

## A BIDDING SABBATH AND LORD'S DAY.

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 Jan. 31, 1892.

EAST.		† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Att'n'tio Express.	† Eve'g Express.	† Kal. Accom'n.
STATIONS.								
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55	
Michigan City	9.10	11.10	2.00	4.48	am 12.25	11.20	7.00	
Niles.....	10.20	pm 12.48	2.52	5.50	1.45	am 12.25	8.25	
Kalamazoo.....	12.00	2.20	3.55	7.04	3.57	2.00	pm 10.05	
Battle Creek.....	pm 12.55	2.59	4.25	7.37	4.29	2.45	7.45	
Jackson.....	3.05	4.30	5.32	8.52	5.25	4.20	7.35	
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	5.48	10.55	
Detroit.....	6.15	6.45	7.30	10.45	9.29	7.15	am 12.10	
Buffalo.....	am 8.00	am 3.00	am 8.00	am 8.25	pm 5.55	pm 5.05	pm 8.15	
Rochester.....				9.55	8.10		10.00	
Syracuse.....				10.15	10.30			
New York.....				pm 8.45	pm 8.50	am 7.00	7.45	
Boston.....				5.40	11.05	10.45	10.45	
WEST.		† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Accom'n.	† Eve'g Express.
STATIONS.								
Boston.....	am 8.30	pm 2.15	pm 3.00	pm 6.45				
New York.....	10.30	4.30	6.00	9.15				
Syracuse.....	pm 7.30	11.35	am 2.10	am 7.20				
Rochester.....		9.35	am 1.25	4.30	9.55			
Buffalo.....	pm 11.00		2.31	5.30	11.50	am 8.45		
Suspension Bridge				6.25	pm 12.51			
Detroit.....	am 8.20	am 7.40	9.05	pm 1.21	9.15	pm 4.45	pm 8.00	
Ann Arbor.....	9.35	8.40	9.59	2.19	10.52	5.52	9.18	
Jackson.....	11.25	9.40	10.58	3.17	12.01	7.15	10.45	
Battle Creek.....	pm 1.00	11.12	pm 12.02	4.25	am 1.20	am 8.47	am 12.05	
Kalamazoo.....	2.17	11.55	12.39	5.00	2.22	am 9.50	1.07	
Niles.....	4.15	pm 1.12	1.48	6.17	4.15	7.40	8.10	
Michigan City.....	5.37	2.14	2.42	7.20	5.35	8.55	4.30	
Chicago.....	7.55	3.55	4.30	9.00	7.55	11.15	6.50	

\*Daily. †Daily except Sunday. ‡Daily except Saturday.  
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.  
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.  
Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 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.	
am	pm	am	pm	am	pm
8.00	9.00	..... Boston.	.....	6.15	9.50
9.00	10.00	..... New York.	.....	7.05	10.40
10.00	11.00	..... Buffalo.	.....	8.00	11.30
11.00	12.00	..... Niagara Falls.	.....	9.00	12.30
12.00	1.00	..... Boston.	.....	10.00	1.30
1.00	2.00	..... Montreal.	.....	11.00	2.30
2.00	3.00	..... Toronto.	.....	12.00	3.30
3.00	4.00	..... Detroit.	.....	1.00	4.30
4.00	5.00	..... Port Huron.	.....	2.00	5.30
5.00	6.00	..... Port Huron Tunnel.	.....	3.00	6.30
6.00	7.00	..... Lapeer.	.....	4.00	7.30
7.00	8.00	..... Flint.	.....	5.00	8.30
8.00	9.00	..... Bay City.	.....	6.00	9.30
9.00	10.00	..... Saginaw.	.....	7.00	10.30
10.00	11.00	..... Durand.	.....	8.00	11.30
11.00	12.00	..... Lansing.	.....	9.00	12.30
12.00	1.00	..... Charlotte.	.....	10.00	1.30
1.00	2.00	..... BATTLE CREEK.	.....	11.00	2.30
2.00	3.00	..... Vicksburg.	.....	12.00	3.30
3.00	4.00	..... Schoolcraft.	.....	1.00	4.30
4.00	5.00	..... Cassopolis.	.....	2.00	5.30
5.00	6.00	..... South Bend.	.....	3.00	6.30
6.00	7.00	..... Valparaiso.	.....	4.00	7.30
7.00	8.00	..... Chicago.	.....	5.00	8.30
8.00	9.00	..... Dep.	.....	6.00	9.30

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.  
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# The Review and Herald.

BATTLE CREEK, MICH., MAY 17, 1892.

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The Catholics of America have just secured another relic from Rome. They believe it to be the bone of the arm of the mother of the Virgin Mary! At its first exhibition at New York City, \$5,000 were received as gate receipts, and three miracles were reported. The greatest miracle of the whole affair is, that people will believe in such folly.

April 26, 1892, Elder E. J. Waggoner and family left Battle Creek for New York. In company with Captain Castberg and family, they expect to leave for Europe, May 11, on the steamer “Teutonic.” Elder Waggoner goes to take charge of the publication of the paper *Present Truth*, in London, Eng., and Captain Castberg, who has been engaged for the past two years in Scandinavian editorial work in the REVIEW AND HERALD Office, goes to take a like position in the printing-office in Christiania, Norway.

It will be noticed in the report from Elder E. H. Gates, which appears in this week's REVIEW, that the “Pitcairn” is to return to San Francisco to refit. We would, in this connection, call attention to the fact that the Sabbath-school donations for April, May, and June of 1892, are to be used for the mission work in Polynesia and the West Indies. These are both important fields, and the labors put forth there have been crowned with success. We trust that the superintendents of our Sabbath-schools will call the attention of their schools to the needs of these missions, that these two important mission fields may be well supported.

The article from Elder Conradi, in our editorial pages this week, concerning the work in Germany, will be found full of interest. Among the most significant facts that come to our notice, are those which show how the Lord at different times, and in different parts of the world, has led people, by the operation of his own Spirit, to the study, acceptance, and proclamation of some of the special truths of his word. It seems that many minds in Europe were called, by agencies of which we have heretofore known nothing, to the great prophetic epoch of 1843. And so we are now frequently finding people keeping the Sabbath, led thereto by the study of the word alone, not knowing of any others in all the world following a like practice. And how numerous are those now be-

coming who have commenced the observance of the Sabbath from reading our works, never having heard or even seen a living preacher of this faith. Steadily the work seems to be growing all along the line. A church of seventy-nine members in Hamburg, two hundred Sabbath-keepers in Austria, and five hundred in Russia, are items which show how the Lord is blessing the work in Europe.

## THE PETITION TO CONGRESS.

We are glad to note the deep interest that our brethren and sisters throughout the field are taking in circulating the petitions to Congress. We sent the blanks, together with instructions, to our librarians and scattered Sabbath-keepers, as far as we had their addresses; but since our notices appeared in the REVIEW, we have been glad to receive the names and addresses of quite an additional number who had not received the blanks, and who desire to take part in the work of circulating these petitions.

The brethren at Washington are very much encouraged by the way in which these petitions are coming in, and they say they are of great help to them there, and many of the congressmen who have received them have expressed their appreciation at having such petitions coming in.

If there are any of our brethren and sisters who have not received these petitions as yet, and who could do something in the way of circulating them, we would be glad to furnish them, on application. If there are those also, who have already filled the first blank that we sent them, and forwarded the same to Congress, and could still secure additional names in their neighborhood, we would be pleased to furnish all the blanks that such persons can use.

The matter is still a live question before Congress, and is likely to be for some time yet, and the more signatures we can get, the better.

Those desiring additional blanks, or any information with reference to the petition work, will please address the undersigned, at Battle Creek, Mich.

A. O. TAIT.

## MORE SUNDAY ARRESTS IN TENNESSEE.

We have just received a communication from brother Adkins of Tennessee, stating that two more of our brethren have been indicted there for Sunday labor. This time the indictments are in Graysville, a new quarter of the State for Sunday arrests.

There is quite a little company of our people at that place, and they have a church school there which has been very prosperous, and the work seems to be moving ahead encouragingly; but it seems that some of those who are actuated by religious bigotry rather than the Spirit of Christ, are becoming jealous of this work, and so are trying to stop it by law. But Christianity has gained some of its most brilliant victories when it was being oppressed the most strongly, and so we have no fears for the issue in this case. The one thing for us to do is to stand firm amid the trials and conflicts of these last days, and the Lord will take care of the result.

Brother Adkins said that he stayed over night with one of the members of the Grand Jury that indicted these two brethren. We take the liberty of quoting the following from his letter, with reference to this visit:—

“I [the jury man] opposed the measure from the first, saying that they had a justice of the peace in the town, and the matter should have been tried there; but two of the members of the jury insisted [and they were old men] that we should set these an example, and I gave in. During the night, my mind troubled me about the matter, and next morning I told the jury I was sorry, and did not believe we had done right in indicting those poor men. But I could do nothing with them, as they said the law had to be obeyed.”

Brother A. says:—

“I had a good chance to reveal the wickedness of the miserable scheme to him, and hereafter he will not suffer such a thing, when he is on the jury. He then gave me some other items of interest, which I will give you or the *Sentinel* soon.”

We have reached the time in the history of the world when we should be looking for these things, and seeing the strong efforts that are being made on every hand to secure and enforce the observance of Sunday by law, it enables us to see with the eye what the pioneers in this message learned wholly by faith from the word of God.

We are not following cunningly devised fables,

but our faith is resting upon the word of God, the prophecies of which we see fulfilling all around us. Let us seek God day by day for wisdom and strength to guide and sustain us in all things, till the great victory is finally gained.

This man, it will be seen, is not very clear in regard to the propriety of such convictions, and may it not be that the brethren who have been called to endure this trial, have been brought into it in order to impress such men with the principles of the truth? When we are being arrested and tried for Sunday labor, if we view it from the standpoint of a privilege, and that God may use us in those trials for the furtherance of his work, it will take away all the disagreeable thoughts in connection with the persecution. Persecution, to the individual who is fully imbued with a love for Christ, is a privilege rather than a hardship. We know not who will be the next one who may be able to rejoice with the apostles of old, that we are accounted worthy to suffer for His name.

A. O. T.

## OVERSHOT THE MARK.

The first amendment to the Constitution declares “the right of the people peaceably to assemble, and petition the government for redress of grievances.” This provision was a good one; it allows the humblest citizen to be heard, and the government is bound to listen to his complaint and to redress his grievance if he has any. Probably there never was a time since the Constitution was ratified, when the privilege of petitioning Congress was exercised so freely as at the present time. Those good but misguided people who see great danger to morality and religion in the opening the World's Fair on Sunday, have undertaken to flood Congress with “machine petitions” that the Fair shall be closed on Sunday.

But in their eagerness to accomplish their purpose, they have far exceeded the bounds of the constitutional right to petition, and have assumed the right to couple their petitions with a threat. That is to say, their “machine petitions,” which are gotten up especially for the purpose, have a clause declaring that unless the senators and representatives, whose constituents they are, shall vote to close the Fair on Sunday, they will withdraw their patronage from them at the polls, and thus of course prevent their re-election. The following is the exact wording of a resolution which accompanies each petition:—

“Resolved, that we do hereby pledge ourselves and each other that we will from this time henceforth, refuse to vote or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind to the World's Fair, except it be on the conditions named in these resolutions.”

In the insertion of the above resolution in the petitions sent to Congress, they have overshot the mark; as the threat completely nullifies the petition. Such documents cannot be counted as petitions, but as threats. To ask for a dollar, at the same time enforcing the demand with a loaded pistol, changes a beggar into a robber. This is a good illustration of the domineering spirit which has apparently seized upon the American clergy. They threaten congressmen that they will not support them at the elections, and the commissioners that they will not patronize the Fair, unless they comply with their wishes, and bring the whole people under the control of the church. Of their action in this case, the *Detroit Tribune* of May 11, says:—

“Any legislation procured under duress would be easily demonstrated to be unlawful and therefore unconstitutional. In other words, it would be no legislation whatever.”

Senator Vest has declared that he will not pay any attention to such petitions, and it would seem as though every senator who has any self-respect would take the same position.

M. E. K.

## “GOSPEL WORKERS.”

A VOLUME of 480 pages under the above title, consisting of selections from the Testimonies and recent writings of Mrs. E. G. White, prepared especially for ministers, Bible workers, canvassers, etc., is now in press at this Office, and orders will be filled next week. Tract societies or individuals wishing copies of the work should address the REVIEW AND HERALD, Battle Creek, Mich. Price \$1, printed on thin linen paper, and bound in cloth with aluminium title.