

The Advent Review and Herald

HOLY BIBLE IS THE FIELD

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

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JESUS WITH US.

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

BLESSED promise of our Saviour,
All the day,
Lo, I'm with you, little children,
Yes, alway.

Jesus with us, what can harm us?
Need we fear?
O what comfort! O what safety!
Jesus near.

Willing hands and hearts uplifted
Oft in prayer,
These the tokens of his presence,
Why despair?

Songs and smiles and happy faces,
All will be
When our Saviour is our refuge.
We are free.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

THE LATE DECISION OF THE SUPREME COURT, AND THE IMAGE OF THE BEAST.*

BY ELDER A. T. JONES.
(Battle Creek, Mich.)

A GOOD many questions have been asked since this time last Sabbath, besides the ones I asked while here. Some have been asked to me; many, to others. I want to ask some more to-day. There were three classes in this audience last Sabbath: one class saw the truth of what was set before them; another class did not know whether to believe it or not, exactly; a third class did not see it at all, because they did not believe it. I have no qualifications to make to-day of what was brought before you last Sabbath. If I should speak on that same subject again, all I could do would be to emphasize what has been said,—that the evidences that are brought before everybody in the United States now show plainly that practically, so far as principle goes, the image of the beast is made. I say again, all that remains is to give life to it. I do not know how long it will be before that is done; I make no comments nor remarks upon that at all. I know nothing about it; but I do know that the thing is true that far. As to how long it will take to give life to it and carry these things into practice, I know nothing. I am waiting to see; that is all.

Here is what I would like to lay before you all. I shall do it slowly, and ask you all to think:

I suppose that nineteen twentieths of those who are here to-day, and those who were here last Sabbath, are Seventh-day Adventists. That which makes us Seventh-day Adventists is the third angel's message; and that message is a warning to all people against the worship of the beast and his image. We, being Seventh-day Adventists, are, therefore, by the very name as well as the profession itself, professedly giving that message to the world. That is well enough. Now is any Seventh-day Adventist who cannot tell the image of the beast when he sees it, qualified to give that message of warning against the worship of it and the beast? I want you to think of this, therefore I will say it again.

The third angel's message warns against the worship of the beast and his image. That message has made us Seventh-day Adventists. We are therefore in a place to give that warning, and that is what God expects of us, that is what the world expects of us, and that is what our name demands we shall do. I say that is all right so far; but further, I say, being a Seventh-day Adventist, if I cannot discern indeed, and know the image of the beast when I see it, then am I qualified to give that message to other people not to worship him? If you are in that position, are you qualified to give that message? If you do not know, and would not know, the image of the beast when you saw it, then what are you here for? I do not mean what are you in the Tabernacle for, I mean what are you Seventh-day Adventists for? What are you professing to give that message to the world for? Ask yourselves this question, please.

Let us look at the Scripture a little while. Let us read that prophecy of the beast and his image in Revelation 13. The first half of the chapter gives a description of the beast and what it did; the latter part, a description of the image of the beast, and what it is to do: "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause," etc. That speaks first of the image of the beast, then a living image, then a speaking image, then an acting image. It is to be therefore a living, speaking, acting image of the papacy.

Then it will not be a mere statue, or a picture on paper, lifeless, but it will be a living image of the original. It will be alive; it will *live* like the other, and it will *speak* like the other, and it will *act* like the other. Now we have seen statues or pictures of men, and being acquainted with the persons, we could tell whether the statue or the portrait was a very close likeness or not. In general, they are so very close that any one who is at all acquainted with the original can recognize the likeness. Now when a person wants to express the closest possible likeness of one thing to another, he says it is a living image of it. You have doubtless heard persons, looking at a portrait, say, "It seems almost as though he ought to speak." That is exactly what the Scripture says about the image of the beast; the likeness is so close that every feature will be so precisely like the original that he will actually speak.

But how are we going to be able to recognize, and to know, that this thing is the image of the other? Suppose I had here a photograph, or portrait, large enough for all to recognize the features plainly, and should hold it up before you, how could you tell of whom that was a likeness? Who alone in the house would be best able to tell? Those who know nothing about the original, or those who are best acquainted with the original? I ask you to think of these things, brethren, because they will be for you to think of every day from this day forward, and more and more as the days go by.

I ask again, If I should hold up the picture of some one, who in this house could tell of whom that was a picture? You all know that it would be the one who is best acquainted with the original. If there was any one here who was acquainted with the person himself, had seen him, had studied his countenance and his features, and was perfectly familiar with him, he would be the best qualified to tell how correct the likeness was, would he not? If there should be one here who knew nothing about the original, who knew none of his features, would he be qualified to tell whether that was a likeness of him or not? This is the point I want to get into your minds: *If you want to know and recognize the image of the beast, and know every feature of him just as quick as you see him, STUDY THE ORIGINAL, study the beast.* Isn't that correct? Isn't that the way to get at the truth of this thing?

Let us take that picture again, and hold it up before you: Suppose no one of you, nor I either, ever saw the person, or knew anything about the person of whom it is a picture, how could we tell of whom it was a picture? How could we tell that it was not simply some man's fancy that had graven it, and had made a picture of no particular person, but simply a picture from his own imagination? Not one of us could tell. But if any one had seen the person of whom this is a picture, and was acquainted with him, had studied his features and his characteristics, he could say in a moment, "That is the likeness of" such and such a person. Then, if you had any confidence in his statement; if you had any idea that he was acquainted with that person, or that he had ever seen him, then ever after, when you should see that picture, you could tell whose picture it was. Yet this would be to you only borrowed knowledge. The only possible way in which you could ever know of yourself, of your own knowledge, that that was a picture of that other person, is for you to see that very person yourself. And the more you should study the original, the more fully you should become acquainted with him, with his features, the expression of his countenance, and his characteristics, the more readily you would be qualified to recognize him in the picture, wouldn't you?

Now the Scripture says that an image of the beast is to be made. It is to be a *living* image, it will *speak* and *act* just like the other. Then when the Scripture tells you and me to look out for that image of the beast, and be afraid of that image of the beast,—not afraid in the sense of being afraid that it will hurt you, but being afraid of falling into the way of worshipping it,—then the thing for you and me to do is to study the thing of which it is an image. Study that,

*Second sermon preached in the Tabernacle at Battle Creek, May 21, 1892. Reported for REVIEW by W. E. HOWELL.

and get acquainted with that, and then you will have no difficulty whatever in detecting the image of the beast whenever, and in whatever way it appears.

Now aside from this Supreme Court decision which has struck the key of the whole situation, there are no fewer than a dozen distinct things now before the American people, any one of which if left to itself to run to its logical course and reach its logical outcome, would make all that the third angel's message warns against, and all that it tells about. I say there are no less than a dozen of these things. Now do you know that? Are you able to see the image of the beast, the features of the papacy, in all these things that are before your eyes? If not, why not?

As I said last Sabbath, more than forty years this thing has been talked about. For forty years it has been said that this thing was coming. Is it going to be forty years more before it comes? I very much fear that it will be more than that to many who do not see it now; for the very reason that the unbelief or the carelessness which has blinded the minds of those who do not now see it, will simply grow more and more upon them, and they will be unable to see it when it stands up alive, in its direct and positive workings; and so when it does come and stand here in its direct workings, enforcing the mark of the beast, I have fears that they will compromise with it, and that they will actually keep Sunday, because the law says so.

Now some do not see the image of the beast in this thing, because they have a scheme fixed up in their own minds as to just what the image to the beast will be, and just how it is going to be made. But just as certain as one is in that position, he will never see it as long as he holds to that idea. Because that thing is not going to be made in the way that any man may imagine, nor according to any plan he would lay out. No one but the Lord knows exactly how that thing is going to be made. And it will be made in such a way that none can see it clearly except through the third angel's message. Just as sure as we fix up a plan in our minds, and say it will come just so, then just that way it will never come, because that is our way; that is the way we would have it come, and that is not the way it is going to come.

So please let me say to you, Never you fix any plan in your mind, nor let any other people's ideas come into your mind, as to just *how* that thing will come. For just as sure as you do it, you will be just that far unprepared to see the thing and recognize it and meet it when it does come. If you have any such ideas now, banish them this minute, and never entertain them again. Never originate any of your own as to how it is going to be, nor let anybody lead you off, never.

This is the thing to do: Seek God, study his word that speaks of this, as he tells you to study it, and then stand, watch, wait, and be ready to detect that wicked thing the moment it appears, however it may come, and in whatever way it may come. Be thus ready to detect it and to understand its principles, and then you will not be taken unawares, you will not be caught in the trap. But just as surely as you set up your own idea and form a plan as to how that thing is going to be, how it will come in, and what features will come in first, just so certainly you will not be able to discern it at all when it does come; for your eyes will be on the wrong thing.

Let us return to the idea of the necessity of studying the original in order to recognize an image. There is the papacy, the beast, that has been made; its history, its living self, stands before the world. There is the original of which this is to be so close a likeness. Now I say if you and I will be prepared to recognize that image just as soon as it appears, and whatever feature of it does appear, we must be acquainted with the original. And if we would understand the *making* of this, we must understand the *making* of the other. Do you know how the other was made? Let me read a line or two from

"Testimony No. 32," p. 205: "Protestants are working in disguise to bring Sunday to the front, *as did the Romanists.*" How did the Romanists do it? Do you know? That is simply saying that the image of the beast is being made now, just as the beast was being made then. How was he made? Do you know? Have you studied that thing?

Well, says one, "I have not had time to give to these things as I know I ought to." Let me tell you, my brethren, you have no time for anything else. I know that there is in a measure an excuse for some of *the brethren*; but there is no shadow of excuse for any Seventh-day Adventist minister in that respect. No Seventh-day Adventist minister has any kind of excuse whatever for not having studied the making of the beast, and what the beast is, until he is perfectly familiar with every feature of it, because that is just what he is here for. He is called of God as a watchman to this people and this generation, and he must not let his time run by listlessly and carelessly, and not study that thing and know every feature of it, so he can point it out to the people in whatever way it may appear.

The minister is entirely without excuse from that standpoint alone; but he is doubly so in view of the fact that, *nine years ago*, in this Tabernacle in General Conference, a testimony was presented in which the ministers were told plainly that that thing was working secretly, and would be sprung on the people unawares; and for this reason every minister of the Seventh-day Adventist Church was told to study that thing, to be ready and watchful, so that the moment it appeared, the warning might be given. This has been neglected these nine years, and to-day ministers who were in that Conference know scarcely any more about it than they did then. Those who were in a position then to take the lead in the study of that thing, and in following the directions of that testimony, took the other course, and instead of preparing the people, and preparing themselves to prepare the people, to see that thing, to show it to them the moment it appeared, they thought, "Well, that is all good enough to talk about, but then we must be very careful not to discuss that subject at the expense of the third angel's message and to the neglect of that." You cannot discuss that subject to the neglect of the third angel's message, because it is the third angel's message. Any one who is afraid of discussing or studying that subject to the neglect of the third angel's message, does not know what the third angel's message is.

In the words of "Testimony No. 33," p. 243, I would say: "May the Lord forgive our brethren for thus interpreting the very message for this time." Again: I say from the principle of the thing, standing as a minister, called of God at this time, it should be his sole object, and he has no time for anything else than to study that thing and become acquainted with it, so that he can detect any feature of the image when it appears, and show it to the people, that none may be deceived. From that standpoint alone every Seventh-day Adventist minister is without excuse; but when God sends special instruction upon it, how to prepare for it, they are doubly without excuse in not knowing. All are still less without excuse now than before; because in the book "The Two Republics," every material feature of the papacy, in itself and in its making, is portrayed. And it is now *seven months* since the book was issued—long enough for every Seventh-day Adventist in the United States to have studied it thoroughly. How much longer will they put it off? Thus it is that some are now unable to recognize it when it stands right before their faces.

But just let me say to you, There are some people, *not* Seventh-day Adventists, who are able to recognize it. The Sunday-law people recognize it. Therefore I call your attention to what they say about it. I have here a copy of the *Christian Statesman*, the number in which was printed that very Supreme Court decision which I read

here last Sabbath. The *Statesman* of April 30, 1892, says:—

The Seventh-day Adventists and other advocates of the secular theory of government are greatly agitated by this decision.

Is that true? Are you agitated over it? Strictly speaking, that statement of the *Christian Statesman* was not true when it was written; for the reason that when that statement was written, there was hardly one in a dozen of the Seventh-day Adventists who had learned of the Supreme Court decision. How, then, could the National Reformers know that we were greatly agitated by it? Ah! they know that that decision does the very thing that we have been all this time saying would be done. They know that that decision brings the very thing which we have been all this time saying would come. They know that this makes and sets up the very thing which we have been looking for. And knowing this, they naturally expect us to be agitated by it; knowing this, they know that we ought to be agitated by it. When they see this thing done, they know that that means what we have been talking about. When they see these things come to pass that we have been talking about, they know that that means what the third angel's message has been warning against. They know that strikes at us. They know that the very thing has come which we have been saying would come. Now when they know it, and are so prompt to declare it, ought not we to know it and be just as prompt to declare it?

Again: I ask, Are the Seventh-day Adventists agitated over it? If not, is it not time that they were? I do not mean to be agitated in any such way as to be shown in flighty or scared demonstrations, but in a solemn seeking of God, keeping pace with the message, drinking deeply of the true spirit of the message, studying God's word, his warnings, and instructions, and showing to others the light and truth which we ourselves have received.

(Concluded next week.)

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 TRUE MISSIONARY.

BY MRS. M. BAILLARD.
(Clyde, Ohio.)

THE life of the Lord was one of self-sacrifice for the good of others. While it is true that if any man have not the Spirit of Christ, he is none of his, and cannot justly be called by his name, is it not also true that that spirit will bear a measure of the same fruit in those who profess it, that it did in the Master?—Yea, verily; and while "every tree is known by his own fruit," we may safely test ourselves in this matter by this rule. If we have not a spirit to reach out after others, a yearning over them, a desire that they may be sanctified through the same truth that has made us free, an anxiety that moves us to earnest effort that they may obey the truth, be brought to enjoy the favor of God, and finally share in the ecstatic joys of the great salvation, we do well to pause and inquire whether we have the Spirit of Christ, whether we are his, and hence Abraham's seed, and "heirs according to the promise."

Dear readers, if we have this spirit, it will manifest itself in this direction in using our means, and in an earnest, persistent effort to bring our fellow-creatures to a knowledge of the truth. It will manifest itself in a spirit of self-sacrifice and consecration. It will beget in us an anxiety, an earnestness to know how we can best reach and benefit those around us. Have we this spirit? can we be true missionaries without it? Is it not well for us to pause and ask ourselves these questions, and rest satisfied with

nothing short of the assurance that the rich blessings of heaven's high King will attend our every effort, that we may be true missionaries indeed?

THE HAPPY SHORE.

BY A. K. ATTEBERRY.
(Keenville, Ill.)

THERE is a land more fair than this,
A realm of pure, unbounded bliss,
A bright, a sinless, happy shore,
Where sorrow comes no more,
Where peace and love like rivers flow,
And joy each heart doth fill;
For pain and death none ever know
On Zion's holy hill.

No somber clouds o'erspread its skies,
No raging tempests there arise;
No fears of ill the soul annoy
In that pure home of joy.
But friends, long parted, there shall meet,
On those elysian plains;
And sing—each heart with love replete—
In sweet seraphic strains.

There is a land where quiet rest
Shall crown the labors of the blest;
Where fields Edenic greet the eye,
And pleasures never die.
There in that world of light above,
Where partings are unknown,
A whole eternity of love
Waits for the good alone.

Then come, dear Jesus, quickly come,
And take us to that blissful home;
We long to reach those mansions fair,
And be as angels are.
We long to see our Saviour's face,
And in his presence dwell;
To sing of his redeeming grace,
And of its riches tell.

GOSPEL HEARERS.—NO. 3.

Stony-ground Hearers.—Continued.

BY MRS. E. G. WHITE.

INSTEAD of trusting to good works, the soul who would be saved must trust in the righteousness of Christ; for only in Christ can he work the works of God. Jesus says, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Christ is the sinner's only hope. There is no comfort for the soul in looking at the good works he has done; for they are all mixed with pride and sin, and by the works of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. In the righteousness of Christ the sinner may find refuge; for the repenting soul may lay hold of the merits of Christ, and find a remedy for sin, a healing for the wounds of the soul.

Those who would understand the way of salvation should study the word of God. In the Bible they will find the most precious instruction, and the richest promises whereby they may become partakers of the divine nature. In time of need the Comforter will bring the admonitions and promises of God to your remembrance, and so the mind may be clothed with the "whole armor of God," and having done all, the soul may stand. In time of trial you may stand, not moved away from your position of faith, not deprived of hope and courage in God, but you may be like valiant soldiers, able to endure hardness for the Captain of your salvation. "Praying always with all prayer and supplication in the Spirit," and then what?—"And watching thereunto, with all perseverance." Those who would not be numbered with stony-ground hearers, must heed the instruction given them in the word of God. They must watch on the right hand and on the left, praying, and not giving up when they are tempted to think that their prayers are not answered.

The beginning of yielding to temptation is in the sin of permitting the mind to waver, to be inconsistent in your trust in God. The wicked one is ever watching for a chance to misrepresent God, and to attract the mind to that which is

forbidden. If he can, he will fasten the mind upon the things of the world. He will endeavor to excite the emotions, to arouse the passions, to fasten the affections on that which is not for your good; but it is for you to hold every emotion and passion under control, in calm subjection to reason and conscience. Then Satan loses his power to control the mind. The work to which Christ calls us is to the work of progressive conquest over spiritual evil in our characters. Natural tendencies are to be overcome; for the natural disposition is to be transformed by the grace of Christ. Appetite and passion must be conquered, and the will must be placed wholly on the side of Christ. This will not be a painful process, if the heart is opened to receive the impression of the Spirit of God. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Sinners may understand the gospel in theory, they may be stirred under the preaching of the word, and be disposed to do much for the cause of God, and may appear to be Christians, but they may do all this and yet be strangers to Christ, because they have not opened the door of the heart for his entrance there. Their hearts are not placed upon spiritual things; they do not mind the things of the Spirit. Many, many who profess to be Christians, choose the things that please themselves, instead of the things that please Christ. They prefer the things of time and sense to the invisible, the carnal to the spiritual, the temporal to the eternal, and they walk in the sparks of their own kindling. They are in a state of false security, and unless they repent and come to Christ, they shall lie down in sorrow.

Let the parable of the sower be carefully studied by all who make a profession of religion, that you may ascertain whether you are a stony-ground hearer. Let us put the questions to our souls, "Are we carnally minded? Do we mind the things of the flesh, or the things of the Spirit?" Stony-ground hearers endure only for a time; for when persecution ariseth because of the word, they are offended. I warn you that profess to be Christians, not to allow any worldly motive to influence you while considering the question of your eternal welfare. Be true to your allegiance to Christ; for it is in half-heartedness in the Christian life that you become feeble in purpose, changeable in desire, and find no rest for your soul. This seeking to serve Christ and the world makes you a stony-ground hearer, and you will not endure when the test comes upon you. The religion of Christ permits no compromise, no yielding to the influences of the world. "Put ye on the Lord Jesus Christ, and make not provision for the flesh; to fulfill the lusts thereof."

There is a disposition among those who are half-hearted followers of Christ to make much of the ignorance of those who believe the truth for this time. They are continually pleading for the development of a more pleasing kind of religion than we see in our churches. But if they mean that they desire the followers of Christ to meet the world's standard, to try to be attractive to the world from their point of view, we say, No, no. It should be our aim ever to be more and more familiar with the character of Jesus, that we may follow in his footsteps, and not shape our course of action so that we shall commend ourselves to the devotees of fashion. The religion that is fashionable, that is popular in the world, is not the religion of the meek and lowly Jesus.

Many of those who feel that they have much polish because of their education or advantages in society, do not make it manifest in a way that would commend it to the true Christian. Too often they manifest an unchristlike spirit toward those whom they do not regard as their equals. They are proud, prejudiced, cold, and full of Pharisaical spirit that has not the slightest resemblance to the love of Christ. They show an interest in

those of "our set," but others have no part in their interest and affection. They have a theory of what the standard should be, but it is false, and leads away from the simplicity of the gospel, from the meekness and lowliness of Christ. If the persons with whom they are brought in contact meet their standard, they will be courteous to them; but if they do not, they treat them with indifference or contempt. In their narrowness they chill and kill the life of true godliness from the soul. They are self-righteous, self-centered, too tenacious of their own ideas to learn anything from others.

The religion of Christ is not after this bigoted order. The Prince of glory left his exalted throne that he might become the friend of sinners. He died for the salvation of the world, and if we would be his followers, we must labor for the same end as did the Master. Whoever will be a worker with Christ in the broad field to which he has called his followers, must learn of him how to present the truth in an attractive light, and in a manner that will meet the people where they are. The believers in Christ will manifest the characteristics of Christ, and by their fruits they are known to be the children of God.

The work we have to do calls for consecrated energy. It demands the whole heart, the faculties of the mind, and the physical powers. The truth of God must be presented with soul fervor. Not much can be accomplished without it. Let enthusiasm be kindled in the church, and let her God-given powers be roused to activity. But a small proportion of her intellect or wealth is enlisted in active effort for the glory of God. There is enough to do in places where the truth has not been preached. As you look at the cross of Calvary, work, O, work with burning enthusiasm. This enthusiasm means the fullness of divine inspiration, a consecration of the whole soul to the work. Beholding the life of Jesus, his self-denial and sacrifice, his matchless love, man becomes transfigured, uplifted, filled with the fullness of God. To be an enthusiast in Christ's work is to be a partaker of the divine nature. The Holy Spirit has taken possession of the soul; the Sun of righteousness has shone into the chambers of the mind and heart, and all-absorbing truths have sanctified the mind. Let none fear this, but pray for it most earnestly, and live for it perseveringly. It will make you strong as workers together with God. With such laborers, the church will arise and shine, for her light is come, and the glory of the Lord is risen upon her. I call upon you, my brethren, to practice self-denial, to lift the cross, and plant the standard of truth in places far and near.

"EVERLASTING PUNISHMENT."

BY MARCUS L. CARPENTER.
(Fremont, Mich.)

"THESE shall go away into everlasting punishment." Matt. 25:46.

"Young's Bible Concordance" defines the Greek word here translated "punishment," as "restraint."

"RESTRAINT.—The act or exercise of restraining, or of holding back or hindering from motion, in any manner; hindrance of the will, or of any action, physical, moral, or mental.—Webster.

Many understand the text to teach unending suffering; but the above definitions harmonize it with those passages that teach that "the wages of sin is death."

In what way can a person be entirely restrained?—By depriving him of existence. There would be a hindrance of the will, and of every action, physical, moral, and mental.

In 2 Thess. 1:9, Paul, in speaking of the finally impenitent, says, "Who shall be punished with everlasting destruction;" and Obadiah says, "They shall be as though they had not been."

This will be complete and eternal restraint.

CO-WORKERS WITH CHRIST.

BY MATTHEW LARSON.
(Ruthven, Iowa.)

A CO-WORKER is one who works with another. We must be co-workers with Christ. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How does he give us rest? By releasing us from labor? By granting us idleness? "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls." Matt. 11:28, 29. We are to learn of him. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." John 4:34. "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17:4. Then he gives us rest by working together with him. A yoke is a symbol of labor, and we are to yoke up with Christ. Paul says, "We then, as workers together with him, beseech you. 2 Cor. 6:1.

By yoking up with Christ, and engaging in his service, the labor becomes easy, the burdens light. Christ says, "Without me, ye can do nothing." But with him, we have the blessed assurance that we may come off more than conquerors. "I can do all things," said the apostle, "through Christ which strengtheneth me." Phil. 4:13. There is a great danger of our overlooking this important fact, and trusting to ourselves, or leaning upon our own strength, to perform the duties which a Christian life demands of us. God does not ask of us to fight the battles of life in our own strength, or alone. But there is danger, on the other hand, of our expecting him to do it all for us. God has chosen unto himself "a peculiar people," who are to be "zealous of good works," Titus 2:14. If we abide in Christ, we shall bring forth much fruit. John 15:1-5. We are to be "workers together with God, not alone for our own salvation, but in doing all we can for the salvation of others. Thus we become partakers in the great plan of redemption, and will be sharers in the eternal weight of glory by and by." Then we are to be workers together with God, even in our own salvation, are we not?

I feel urged to say to you, that you must commence to work individually for yourselves. You are looking to God; and desiring him to do the work for you which he has left for you to do. If you will do the work for yourselves which you know that you ought to do, then God will help you when you need help. You have left undone the very things which God has left for you to do. You have been calling upon God to do your work. — "Testimony No. 33," pp. 76, 192.

"Co-worker" indicates that we are to do something, and not that God is to do it all. As the poet has said:—

"Do something, do it soon, with all thy might
An angel's wing would droop if long at rest;
And God himself, inactive, were no longer blest."

God supplies all the necessary means. By faith—

We are to use them as God's means to gain decided victories over self. . . . We shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self and grow into noble heroism. This is our allotted task; but it cannot be accomplished without continual help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. — "Testimony No. 32," p. 101.

"Resolute decision?" Yes. "We must deliberately resolve that we will honor God." "Look unto Him whom your sins have pierced, and resolve," says the Spirit, "the Lord shall have the service of my life."

You . . . have a great work to do for yourself day by day. You must make constant effort to curb bad tempers and evil propensities. . . . Try to make yourself agreeable to others. — *Id.*, p. 91.

Each one has a personal battle to fight. Each must win his own way through struggles and discouragements. Those who decline the struggle lose the strength and joy of victory. No one, not even God, can carry us to heaven unless we make the necessary effort on our part. — *Id.*, p. 101.

Then there is something for us to do. "While

God works in us to will and to do of his own good pleasure, we must work in harmony with him," be co-workers. And that battle, that struggle, will be a life-long one.

The arduous struggle for conquest over self, for holiness and heaven, is a life-long struggle. There is no release in this war; the effort must be continuous and persevering. — *Id.*, pp. 168, 169.

All who enter heaven's gates will enter as conquerors. When the redeemed throng surround the throne of God with palm branches in their hands and crowns on their heads, it will be known what victories have been won. . . . It will then be seen that his [Satan's] power and subtlety could not have been successfully resisted had not divine power been combined with human effort. Man must also be victor over himself; his temper, inclinations, and spirit must be brought into subjection to the will of God. — *Id.*, p. 140.

It is truly said:—

If you have been doing the will of God, then his light and his approval will second your efforts, and prosperity will attend you. — *Id.*, p. 98.

Obedience to God is sure to bring the victory. . . . To obey the commandments of God is the only way to obtain his favor. — "Testimony for the Church," Vol. IV, pp. 27, 28.

And while we walk by faith and not by sight, remember,—

"Your spiritual strength and blessing will be proportionate to the labor of love and the good works which you perform. — "Testimony for the Church," Vol. III, p. 526.

Faith will never save you unless it is justified by works. God requires of you to be rich in good works. — "Testimony for the Church," Vol. II, p. 159.

"We then as workers together with him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1.

A PRINCIPLE APPLIED.

BY W. F. HILLMAN.
(Dodge Center, Minn.)

ON general principles there is usually not much disagreement. Worldly people, even confirmed criminals, loudly praise virtue in the abstract; and doubtless the Devil himself can and does laud the excellences of goodness and mercy and love more highly than a whole convention of doctors of divinity. Perhaps no set of men can draft a set of resolutions in favor of temperance better than is frequently done by an assemblage of brewers, distillers, and saloon-keepers.

The great general truths of the Declaration of Independence, that all men are created equal, and are endowed with the unalienable rights of life, liberty, and the pursuit of happiness, any tyrant might nominally assent to; but the specific charges against King George, of violations of these rights, gave a vitality to the Declaration that will make it as enduring as time. When in later years, William L. Garrison, Wendell Phillips, and John Brown, insisted on the specific fulfillment, in our own land, of these glorious general principles, they were maligned, mobbed, and even hanged therefor.

The lawyer who asked, "Master, what shall I do to inherit eternal life?" could very concisely express the whole duty of man (see Luke 10:27), but the Master did more; for he made a specific application of the principle of loving one's neighbor as himself, in the parable of the man who fell among thieves. People will grow very eloquent over the sacredness of the Sabbath, and at the same time claim that it makes no difference in principle which day of the week is observed. They will denounce in unmeasured terms those who maintain by precept and example that none other than the seventh day is the Sabbath. This lauding of general principles, and denouncing of those who reduce these principles to specific regulations, which they set forth in consistent lives, is an inherent trait of human nature, and Seventh-day Adventists are not free from such inherited natures.

Let it be stated in general terms that we should be cleanly, dress healthfully and modestly, and eat only a proper amount of plain, healthful food, and all will say, Amen; but let it be

urged that the exterior of every one's body should be thoroughly washed as often as once each week; that a shaved face is more unbecoming than bare arms, while to let one's beard go untrimmed is as uncouth as are long finger nails; that the use of tobacco is abominable; that tea, coffee, and pork should be discarded; and that the less flesh food of any kind we eat, the better,—let general principles in regard to cleanliness, food, and dress be thus specified, and how many, or rather how few, will indorse them?

Let us confine our observations more specifically to the outward appearance of those who stand before the people, as the ambassadors of the King of kings. Others may make personal application so far as practicable. We all intuitively, and very properly, though not always correctly, estimate one's character by his appearance, until we have other, and generally more substantial, grounds for our opinions. I will not try to emphasize the importance of a favorable first impression. Probably no one would commend slovenliness in attire or attitude. Plain, though unfashionable, even home-spun and much-worn, clothes may be entirely compatible. In fact, sensible people can generally dress more healthfully, economically, and tastefully by not conforming to all the eccentricities of fashion. Let one's appearance indicate that he is very attentive to every iota of fashionable apparel, and he will convey the impression of more attention to fine clothing than to holy living. Let a stranger go to hear a gospel sermon, and find in the pulpit a young man with the mustache, dress, and general appearance of a dude, and what reasonable hope can there be that the hearer will be benefited by the discourse, however impassioned and full of Scripture quotations it may be? Does some one say, "You shouldn't let the preacher's appearance detract from the impressiveness of his sermon"? I reply, "The effectiveness of the discourse depends very much on the character of the speaker, and it is as true now as ever, that 'the apparel oft proclaims the man.'"

Why shave a man's beard any more than a woman's head? How can the preacher more vividly indicate his character to his audience than by his face, of which a neat, full beard should be a prominent, and otherwise useful, part? Think you that this is unworthy of notice by promulgators of the third angel's message? "There are two things that we cannot regulate," says one, "a woman's bonnet, and a man's beard." Who proposes to regulate them? Does a person "regulate" another's Sabbath observance by speaking to him about it? If this is unworthy of notice, will you say that the injunction to the priests in Eze. 44:20, "Neither shall they shave their heads, nor suffer their locks to grow long," is unworthy of place in Holy Writ, and that the "higher criticism" translators of the Bible would better leave it out, since such a specific direction, applicable so long as men live, is so beneath the notice of Christian ministers and religious papers nowadays, that it is absurd to think that it was ever inspired? "Let all things be done decently and in order."

—It were going a great deal too far to say that they who were men in understanding were, therefore, likely to be children in malice. But the converse holds good with remarkable certainty, that they who are children in understanding are proportionably apt to be men in malice, that is, in proportion as men neglect that which should be the guide of their lives, so are they left to the mastery of their passions. — *T. Arnold.*

—Diligence is a steady, constant, and pertinacious study, that naturally leads the soul into the knowledge of that which at first seemed locked up from it. — *South.*

—"What we wonder at in divinity, may be aimed at by mortals in time, and approached by them in eternity."

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.

THE FIRE BY THE SEA.

THERE were seven fishers with nets in their hands,
And they walked and talked by the sea-side sands;
Yet sweet as the sweet dew-fall
The words they spake, though they spake so low,
Across the long, dim centuries, flow,
And we know them, one and all,—
Aye! know them and love them all.

Seven sad men in the days of old,
And one was gentle, and one was bold,
And they walked with downward eyes;
The bold was Peter, the gentle was John;
And they all were sad; for the Lord was gone,
And they knew not if he would rise,—
Knew not if the dead would rise.

The livelong night till the moon went out,
In the drowning waters they beat about,—
Beat slow through the fog their way,—
And the sails drooped down with wringing wet,
And no man drew hut an empty net;
And now 't was the break of the day,—
The great, glad break of the day.

"Cast in your nets on the other side!"
(T was Jesus speaking across the tide;)—
And they cast and were dragging hard;
But that disciple whom Jesus loved
Cried straightway out, for his heart was moved:
"It is our risen Lord,—
Our Master and our Lord!"

Then Simon, girding his fisher's coat,
Went over the nets and out of the boat—
Aye! first of them all was he;
Repenting sore the denial past,
He feared no longer his heart to cast
Like an anchor into the sea,—
Down deep in the hungry sea.

And the others, through the mists so dim,
In a little ship came after him,
Dragging their nets through the tide;
And when they had gotten close to the land,
They saw a fire of coals on the sand,
And with arms of love so wide,
Jesus the crucified!

'Tis long, and long, and long ago
Since the rosy light began to flow
O'er the hills of Galilee;
And with eager eyes and lifted hands
The seven fishers saw on the sands
The fire of coals by the sea,—
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the sea;
Where Peter, girding his fisher's coat,
Went over the nets and out of the boat,
To answer, "Lov'st thou me?"
Thrice over, "Lov'st thou me?"

—Alice Cary.

THE RIGHTS OF CHILDREN.

In the June number of the *Arena*, Rev. M. J. Savage contributes an article, in which he discusses the rights of children,—not their legal rights, but their ideal, or natural, rights. Probably to none of our readers will the idea be new that children, not less than grown-up people, have rights; but it has been so common in this world, for rights to be disregarded by those who have had the power to do so, that the enlightenment of the present age has not yet been able wholly to reveal the long hidden truth that every human being possesses rights, and that the existence of such rights is not all dependent upon the ability of the possessor to assert them. To some, therefore, the thoughts here presented may seem strange, but rather so, we think, from the standpoint of precedent, than from that of reason and truth. The subject at least is one which is worthy of careful study. Mr. Savage says:—

The first right of a child is, to be well born. Some one wittily says that a child cannot be too careful in the selection of its parents; and this covers a great truth. If it were possible for a child to have anything to say in regard to so grave a matter as that, it would be the most important act in the child's life. A child has a right to be well born, to be started right; not to be weighted, crippled, burdened, hampered, from the outset, by phys-

ical disabilities, by moral twist or taint, by intellectual defect.

The existence of this ideal right is of course contrary to the idea that those persons who would transmit such serious disabilities and defects to their children have the right to enter into the marriage relation,—not to their legal right to do this, but to their natural right. He continues:—

The next right is to a happy childhood. A happy childhood! This may be taken away from the child in one of many ways. It may be taken away by the selfishness of the father or mother, by their carelessness, by their indulging in perpetual faultfinding, nagging, interfering, the result of "over-nerves" on the part of either father or mother. It may be the result of a temper not properly controlled, the result of superstition. It may be because the child at too early an age is put at task work for the sake of increasing the income of the family. . . . There are hundreds and thousands of children in this city of Boston who, as they grow up to maturity, will never be able to look back to a dewy, sunny, sweet, bright sunrise and early morning of life. And yet I believe that the child, as he or she goes on in the world, can have no finer thing than that to look back upon. And it is not merely the rest that may come of it, though that is indeed important enough of itself to make it worth our while. How many of us, in spite of the hardship or poverty, perhaps, which was hardly appreciated or realized,—how many of us who did have a happy childhood, find ourselves wandering in that old land, when we are worn and weary, and finding rest and peace in sweet associations with the shadowy forms of those who walk on earth no more! It is worth while for one to keep this as a romance-land, a fairy-land, a place to which the old man can go back to unburden and refresh and rest himself for an hour.

But it means more than that. As a man goes on in life, there come great crises,—hours when he needs something to hold to,—when perhaps he loses his faith in man or woman; and if he has this ideal memory, there will be one woman at whose shadowy feet he will forever bow in reverence, finding an accession of trust come to him for life at large, and rise a braver and stronger man for the worship of his mother. But if he can add to this that superb respect for his father which makes him feel that, whatever else happens, however he may look upon other men, *there has been a man*, then he will find it easy to believe in humanity, in the possibilities of the future. So this may be not only comfort and peace, but also strength and support and guidance in future years.

The third right of a child is the right to be properly educated. I shall divide this part of my subject into two or three parts. It has the right to be educated into a fitness for self-support; and this is a right the importance of which is constantly growing with the spread over the earth of democracy, and with the social and industrial ideals which we believe in and cherish in this country. This is the prime end, in my judgment, of education. Teach the child, boy or girl, that he or she has come into a world that is not rich, but that is comparatively poor,—a world where he has no right to take away from the store of accumulated wealth without adding at least as much, by his own effort, in its place.

When you have taught your child self-support, when you have taught it the principles of right and wrong, the ideals of a noble life, then you may enter, if you will, the other field, which sometimes is regarded as being the principal thing in the matter of education. Teach these things first that I have pointed out,—self-support, the main lines of right and wrong, as they run through this world; and then, for the joy of the child, for the enrichment of the child's life, put into that child's hand, if you can, the keys by which to unlock all the world's store-rooms of inherited wisdom and achievement. . . .

One more right of the children,—the right to a rational religious education. I speak and write, when I have an opportunity, with a great deal of feeling on this matter; for there seems to me to be such a carelessness, such an inscrutable fatuity on the part of thousands of liberals in this country, as, it seems to me, to be almost impossible to comprehend. I marvel at it. Many liberals seem to think that liberalism means "don't care,"—means indifference,—means that it does not matter; that one thing is just as good as another, and that none of them are worth much. Thousands of people have outgrown the old ideas. They fear no more, and so they think that life is a mere race of "go-as-you-please."

It seems to me so strange that people do not understand that in this highest of all things is the last place for carelessness, for playing with the souls of their children, with the relations of their souls to the infinite Source and Father.

Teach your child false arithmetic, if you will; he will get that knowledge out of him very speedily in a short business experience. Teach him false geography—that the Grecian Archipelago is in the Indian Ocean; that is a matter of very slight importance. Teach him false history; it will make very little difference to him whether he can tell who came first, Richard III or Henry VII. Teach him falsely almost everything else, and it is of slight importance, compared with false teaching here. . . . Do not dare carelessly or thoughtlessly to train your

child so that he shall become a block on the wheels of God's chariot which carries the desires, the trusts, and the longings of the race toward a better future. Train your child not as though you were infallible. Train the child to go beyond your teaching, but not to get behind it or on one side of it. Train your child to keep a clear-eyed vision of the highest and last truth that God reveals, and to listen with attentive ear to the last word he whispers. This, on your peril, is the most important thing you can do for your children.

On the subject of the rights of parents over their children, the same writer says:—

I believe our rights over our children are very few and very small.

What is the right that you have over your child? You have no personal, no selfish rights at all over your own child. You have invited an immortal [mortal] to come into your temporary keeping; and you have only the right to treat that as a reverent trust committed to you for awhile, which you are to discharge with the highest and noblest sense of responsibility which you can attain. That is your right over your child. People have had in the past an idea, and many people think still, that they have a right to use the service, the brains, the physical strength, of the child as a mere adjunct of the family, as a source of income. If a father or mother be very poor, and the child comprehends the situation, generally there need be no force to lead the child to do what it can to add to the general support. But the right of the father to compel him, is a very limited one, indeed; and it stops a long way short of the right to sacrifice the welfare, the future, of that life even to this exigency. Even for the sake of appeasing hunger in the home, I say no father, no mother, has a right to sacrifice the future of the child, so that in years to come the child shall feel, I have not had half an opportunity to become what was possible to me.

The following, with which Mr. Savage closes his article, while doubtless contrary to the opinions of many parents, is well worthy of thoughtful consideration:—

There is one other right which is often claimed, which I wish emphatically to deny. There are young men and women whom fathers and mothers never allow to grow up—whose lives are absorbed by the selfishness of parental love. I know cases where the mother would stand square in the way of the boy's best future out of what she calls love, but which, if you analyze it, is only a clinging, whining kind of selfishness, which could not bear the boy out of sight; a jealousy of any other love which the boy might cherish—standing in the way of his future, and yet calling it love. There is no love about it. It is the veriest selfishness, when it comes to the point of sacrificing the welfare of the boy to this desire to see him forever by the mother's side.

Then I have known cases of young women. Because the father or mother wanted them in the home, because they wanted their service, these parents would stand in the way of the grandest right that is before the footsteps of any young woman,—the right to love, the right to motherhood, the right to a home, the right to the unfolding of that which is divinest and highest in her. Do not dare to claim this sort of selfish absorption of the lives of your children as a parental right. It is not a right, but a wrong.

What, then, is the outcome? The one thing for father and mother to do is to make themselves needless just as early as possible. We do not know how long we shall be here. We need to make the boys and girls self-centered, independent, masters of themselves, masters of their surroundings, competent to deal with the practical affairs of the world, competent to choose the right and refuse the wrong, competent to walk alone or to choose their companions. We need not get rid of them. If we bind them by the hands of love, they will stay by fast enough, as long as they can; but if you bind them by any other bonds, they will snap them as soon as they are able. Push them over the edge of the nest as fast as you can—not because you do not wish them to come back, but because you wish them to learn to use their wings. Teach the children, boys and girls both, to be independent. A healthy body, a sane mind, ability to earn one's own living, a knowledge of right and wrong, possession of a key to unlock the storehouse of the inherited wealth of the world, love for father and mother that shall be deathless, a happy memory of a happy childhood, the ideal of a manhood that makes service of one's age the noblest thing to be dreamed of, a consecration to the highest ideal of God, trust in him, a faith that can walk serenely out into the dark, a manhood, a womanhood self-poised, independent, able to walk alone,—is not that the ideal? That is the right of every child; and the only right that you have over the child is the right of bestowing this.

L. A. S.

—"Fight your own battles. Hoe your own row. Ask no favors of any one, and you'll succeed a thousand times better than one who is always beseeching some one's influence and patronage."

The Mission Field.

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

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

PREPARATION FOR THE MISSIONARY FIELD.

I HAVE written in my first article of the wants of some of the missionary fields in the south seas, and now wish to speak of the preparation necessary for those who go to those islands, or to the Asiatic or other heathen countries.

No argument is necessary to prove that missionaries to those lands should be persons of faith and prayer. No others will succeed there or elsewhere. Satan will present his strong temptations to dishearten them, and unless fortified with the shield of faith, they will be discouraged by the hardness of the way. Special temptations come to those who are far from home and friends. An indescribable sense of loneliness sometimes overtakes the person who is surrounded by those not congenial to his tastes. Those who have labored in the islands in the past have spoken of having suffered from depression, from the fact of having no sympathizers.

The injunction of God to Joshua should be remembered at such a time, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Josh. 1:9.

God's promises at such a time are exceedingly precious to the one who is separated far from those he may have relied on for support.

But aside from the spiritual preparation needed for such a work, there are lines of study that may profitably engage our attention. In the first place, I wish to speak of the ability to adapt ourselves to the different fields we visit. Persons starting out with the idea that they can labor after the methods usually adopted in the United States, will find themselves greatly disappointed. We must not appear to be making efforts to proselyte, nor must we in reality try to proselyte. We must teach the simple gospel truths, depending on the Author of the gospel to make impressions on the heart. There is a power in the gospel which will be felt, if taught by sanctified lips.

Of what use is it to be constantly urging the people to keep the Sabbath, if their hearts are not converted. I would have no hesitation at all in going into the churches of any denomination, if desired to do so by the pastor and people, and preaching to the people, and trying to get them converted to God, right in their own churches, before saying a word about the Sabbath. But I would go into the church as a Seventh-day Adventist, and not try to deceive the people as to my denominational view. Then if the power of God is present to soften and make tender the hearts, as it will be if faith is exercised, and souls are born of God, all that will be necessary to lead them to keep the Sabbath will be to call attention to it. People are not justified (made righteous) by the deeds of the law, but by faith, "without the deeds of the law." Rom. 3:28. When God justifies persons, he puts his "laws into their mind," and writes "them in their hearts," as well as forgiving their iniquity. Then when the law is written in their hearts, they will say with Christ, "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8.

They will then keep the Sabbath to please their Saviour, and because he has imparted to them his "divine nature," and not with the idea of securing merit from it.

Many have been persuaded to rest from their labors on the seventh day, who know nothing of Christ's righteousness, and who are no more keeping the Sabbath than if they rested on Sunday. We find thousands of people resting from their labors on the seventh day, who are neither in a saved condition nor are they real Sabbath-keepers. All the inhabitants of the Samoan, Tongan,

and Hervey island groups, including many islands, and thousands of people, both native and white, rest from work on the true Sabbath day, and are really, as far as justification is concerned, in as good condition before God as many who have attained their names to a covenant to "keep all the commandments of God." But they are not in a saved condition, though of course there are some devoted Christians among them. Knowing that Christ must be in the heart before the law can be kept, we have tried in all our visits to the islands, to teach the simple gospel truth.

Our labors at Norfolk will illustrate the points I am trying to make. The people of that island had heard of our intended visit to their place, several months before we reached there, and had received very strange ideas concerning our religious views. Considerable fanaticism had existed on the island, through the preaching of a fanatical person with some Adventist views, and it was supposed that we held similar views. On reaching the island, we made no effort whatever to advocate our peculiar doctrines, but tried by godly lives, and by showing an interest in the welfare of the people, to convince them that we were only there for their good, and not simply to get them to change their doctrines. The people had all prepared themselves for a fight against us, but were greatly surprised to find that we had no fight in us.

We were invited to preach in one of the churches, which we complied with, preaching Christ and his righteousness to the people. I was even invited to assist the minister of the Church of England in his Sunday services. After staying there a time, I had to leave, but brother and sister Read remained. Now for the results: The people began to inquire the reason of the hope that was within us, and brother Read soon had his hands full of Bible readings. From a letter written Jan. 14, I learn that a number of persons began to keep the Sabbath before any readings had been given on that subject. One young man was converted to God before he began to keep the Sabbath. On being told by some person that he paid more attention to the fourth commandment than any other, he answered that he "did not keep the Sabbath because he expected any merit from it, but to please Christ, who had done so much for him." If we had commenced our labors by preaching the law and Sabbath, we should have had them all up in arms against us.

Christ must first be presented, his love for sinners must be shown, and then the kindness and longsuffering of the Lord will lead men to repentance.

In Fiji we had an experience similar to the above. While we were laboring at Levuka, we met a lady who became interested in the subject of the second advent. Learning that we observed the Sabbath, she came to ask the reason for doing so. Brother Read gave her some Bible texts on the subject, but said not a word in the way of urging her to make a change. Seeing that the Sabbath was sustained by good Bible reasons, she at once began its observance, and is keeping it at the present time. Her pastor said she was the most godly woman in Fiji.

E. H. GATES.

(Concluded next week.)

CONSTANTINOPLE.

[At the close of our French school, brother Baharian, who had spent a year in study at Basel, returned to the above-mentioned place, and began labor among his countrymen, the Armenians. Protestants have found this a hard field, and have made but little progress; but we are glad to be able to report that the truth is making an impression in this city. Below we give extracts from brother Baharian's letters, which will show his experience thus far:—

H. P. H.]

Constantinople seemed to me a hard field, as I told you, but now I see that there are persons interested in the truth, and am sure that there will be many more. I will write you in this letter about two families that are brought to the crisis. Both are Greek, and include six persons. One of them is a tailor, and has been a Protestant two years. He is very desirous to have the truth, wherever it may be found.

When he called at my room, God opened his heart to understand the truth. After the explanation of Daniel 2, 7, 8, and 9, his attention was called to the subject of the sanctuary, when the law of God and the Sabbath were presented. He was greatly rejoiced to receive these truths, and invited me twice to hold readings at his house, calling in some of his friends. Each time they continued to search the Bible till midnight. At the second reading, his brother-in-law was present. He has been a Protestant twenty years, but lost his first love. O, the power of the word of God! His heart was more deeply touched than I can describe.

I am glad to write you in this letter that the tailor and his two sisters have decided to obey the truth. Last Sabbath, he did not open his store, but called at my room to study the Bible. He told us that that morning he was unable to oppose the voice of his conscience, and that he could not but obey the truth. He is very happy, and our hearts are full of joy, because the Lord is blessing our feeble efforts.

The Greeks are much enraged against this brother. They conspire to attack and beat him severely. He fears very much, but we always encourage him with the word of God. He finds himself in a very strait place; the Greeks on the one side, and the Protestants on the other, are much agitated over this case; and the persecutions of the former and the reproach of the latter are gathering upon him.

Yesterday I was called to Samatia, a suburb of Constantinople, to hold a meeting. Ten were present. They were so much interested that they asked me to come every Sunday to give them a reading. I also called at another house at which six were present. I had not the time to remain long, but spoke to them about the signs of the times. They also invited me to call again.

Constantinople.

Z. G. BAHARIAN.

HEALING LEAVES.

THE following incident occurs in a report recently received by the British and Foreign Bible Society from Italy: Having been sent some time ago to Catania, with a view to trying if the climate of Sicily would suit his health better, one of the colporters was warmly received in the house of a gentleman, a member of the Waldensian church there. This gentleman is the owner of a large orange farm in a village on the slopes of Mt. Etna. There he took the colporter for a visit, and the two tried their best to make the people acquainted with the word of God; on leaving, the colporter, at the request of his friend, left with him forty francs' worth of books, which, by little and little, were sold in the village. But, as often happens, the priests managed to get hold of a good number of the books, and make a bonfire of them in front of the church.

It was a windy day, and the wind blew one of the leaves, half burnt, to the feet of a man who was looking on approvingly from the threshold of his house. The man picked it up, and curiosity impelled him to keep it. What there was on those charred pages we cannot tell, but it made the man wonder that a book in which were found such beautiful words could be condemned to the flames by the priests. He felt a strong desire to know more of the book, and went secretly to the colporter's friend, who sold him a Bible, and gave him such instructions that the man and his family have now been received into the Waldensian church. What an amount of good even a few words from the Bible can do!

Special Mention.

CHURCH AND STATE IN CANADA.

In the May number of the *Andover Review*, published at Boston, Mr. Geo. R. Stetson draws a rather startling picture of the political power of the Roman Catholic Church, in the Dominion of Canada, more especially the Province of Quebec, and the hold it is rapidly obtaining upon New England. That this religio-political organization is very strong in Canada, is generally well known, but the actual, individual facts of the situation, as given by Mr. Stetson, may well surprise those who have not carefully studied the subject. A few of those facts are as follow:—

By the census of 1881, the population of the province was 1,359,027, of which number the Roman Catholic Church claimed 1,070,000, thus outnumbering all other sects nearly a million. Of the 4,324,800, which constituted the entire population of the Dominion, one half were members of the Catholic Church. Mr. Stetson says:—

With such a preponderance of numbers, it is master of the politico-religious situation in Quebec, and is able by its powerful organization and influence to direct and control legislation in its behalf in the Dominion Parliament at Ottawa, as well as in some, if not all, of the neighboring provinces.

Among the legislative measures of which it feels most proud, are,—

1. A law establishing religious orders, under which the bounty of the State is bestowed upon religious refugees from persecution in France and other countries.

2. A law authorizing the organization of canonical parishes as civil corporations having a legal existence,—a law which, it is well said, “emphasizes the close relation of Church and State.”

3. The law exempting ecclesiastical and religious educational property from taxation, provincial or municipal. Such property in the Province of Quebec is supposed to be worth one hundred million of dollars.

4. A law by which the education of all classes is put under the immediate control of a body ruled by the bishops of the Roman Church, and which was obtained by their influence.

The reader will doubtless remember the act passed in 1888, giving to the Jesuits \$400,000 as compensation for their estates confiscated by the British government, of which sum \$60,000 was assigned to Protestant educational purposes to satisfy the opposition, an act which Prof. Goldwin Smith described as “a rampant assertion of Roman Catholic ascendancy, by the endowment, out of the public fund, of an order formed especially for the subversion of Protestantism, and at the same time a recognition of the pope as the ecclesiastical sovereign of Quebec.

Although lottery associations are classed as criminal, under the general law of the Dominion, a special lottery charter was granted by the Dominion Parliament to the Province of Quebec for church, educational, or charitable purposes.

Another measure which has done much to intensify sectional feeling is that authorizing the division of the public school fund. This is spoken of as one of the most significant victories of the Roman Church.

Mr. Stetson thus concludes:—

Ultramontanism is in the ascendant. The hostility and preponderance of the Romanists and their intolerance of Protestants are rapidly driving out all opposing elements.

The New England of the Puritans is rapidly becoming the New England of the Romanists. The French Canadians swarm in our northern manufacturing villages, and it is their hope and belief, carefully fostered by their teachers, that at a time not far distant, the Roman Church will not only dominate New England, but the whole of Canada eastward of the Ottawa River.

The government of Quebec is as clearly a hierarchy as was that of Rome during the temporal power of the pope, or as the government of Massachusetts Bay two and a half centuries ago.

L. A. S.

ZEAL FOR CHRIST, OR BIGOTRY; WHICH?

WE have often made the statement that those who are desirous of enforcing Sunday laws, want to do this simply because of their hatred toward those who observe another day. The greatest contest in these last days is to be between those who sustain the Sabbath of Jehovah, and those who labor to enforce the observance of the rival institution of the apostasy. Those who are sustaining this counterfeit Sabbath see that it has no foundation in the Bible, and being reproached constantly by the lives and teachings of those who observe another day, and work on Sunday, they become very anxious to have laws compelling all to obey the Sunday institution.

In a letter just received from one of our brethren in Wisconsin, he tells us of some of his experiences in securing names to our petition to Congress. One lady that he met, notwithstanding his explanation of the matter, and statements to the contrary, would persist in her idea that all that our petition is for, is to secure the opening of the World's Fair on Sunday, and no amount of proof seemed to be able to convince her that such is not our object.

In the course of her conversation, she said that it hurt her a great deal worse to see a person who observed the seventh day work on Sunday, than to see a working man who kept no day at all, work on that day. She tried to explain why she felt this way; but, as our brother states in his letter, it seems that her great difficulty lay in the fact that the Sabbath-keeper brings to her mind too forcibly the law of Jehovah that she has laid aside to take up a Sabbath of purely human origin.

This is another indication of what we may expect to meet, and against whom these Sunday laws will be directed. The conscientious Sabbath-keeper is the target at which these laws are all aimed, and we should lose no time in proclaiming to the world, in no uncertain way, the issues that are summed up in this Sabbath question.

A. O. T.

SOME BOLD UTTERANCES.

WE are just in receipt of a communication from one of our brethren in Kansas, giving us an account of a recent meeting of a branch of the American Sabbath Union, at Saline, Kans., April 19, 20.

One speaker stated that “it would be an infinite blessing to America if the Exposition and Chicago were to sink in the sea, rather than have it opened on the Sabbath.” There are something over a million people in the city of Chicago, and there will be several hundred thousand additional persons there, no doubt, much of the time during the continuance of the Exposition. Then this disciple of enforced Sunday observance would rather see the probation of a million and a half souls cut short, many of whom would be eternally lost, than to have the gates of the Fair swung open on Sunday. How exceedingly narrow, and horribly dark, a man's mind must be before he could give utterance to any such statement. Whenever I hear such expressions of merciless tyranny, how thankful I am that our heavenly Father deals with us much more mercifully than those would-be guardians of public morals.

Another speaker said: “The Puritan Sabbath law restricted work on the Sabbath to its proper basis.” One of two things is certainly true; the man that made that utterance is in blissful ignorance of what the Puritan spirit really was when it was strong enough to dictate laws, and hence does not know what he is talking about; or, he has lurking about him some of the intolerance that was characteristic of the times of religious persecution.

Mr. Seabrook, a Lutheran minister of Abilene, said: “When I read in the secular press that the Jews have a right to observe Saturday, I get angry.” And after repeating his statement, he said further: “If they want to stay here, they

must conform to our Christian principles.” (Applause.) Yes, and if they would conform to the “Christian principles (?)” of such a narrow, bigoted spirit, they would be no nearer Christ than they are at the present time. Just where these gentlemen find their authority from Christ for compelling men outwardly to accept him or leave the country, we are unable to learn. There is none of the Spirit of the Master in any such statements. But those of us who have been reading the pages of prophecy, and understand their predictions, know full well what these utterances will mean to us a little later on. The old spirit of religious bigotry is rapidly rising, and it behooves us to get ready for the issue.

Another speaker said: “Christianity is self-destructive. Christianity is self-destructive because it has produced that spirit of civilization that calls for all this work on the Sabbath.” What an idea! “Christianity self-destructive!” Then is it really true that what Christ said in Matt. 12: 25, really applies to himself and to his work? Is the kingdom of God, after all, divided against itself? What wild positions will these persons take next in their efforts to establish the observance of Sunday by law? He who thinks that the spirit of intolerance and religious bigotry is dead in the hand, should carefully ponder the above utterances.

A. O. T.

THE SUNDAY AGITATION STILL ON IN PENNSYLVANIA.

A DETERMINED effort has been made for some time in Pennsylvania, as the readers of the *Review* are aware, to secure the enforcement of the old Sunday laws that are still on the statutes of the State.

The Law and Order Leagues of Pittsburgh and elsewhere are the chief agents in bringing about these prosecutions for Sunday labor; and the methods to which they have resorted in many instances are not the most reputable. They have been making a determined effort against news stands and newsboys, for selling papers on Sunday, and they have now taken into their catalogue of duties the work of stopping all steamboat excursions on Sunday. Just how far they will succeed in this remains to be seen.

These so-called Law and Order Leagues, in their efforts to enforce the observance of the law, are neither lawful nor orderly, and it would be a constant wonder to us, how a free and liberty-loving people could ever submit to their methods, if it was not for the fact that we are living in a time when a great prophecy is being fulfilled, and when we should be expecting just such things as these Law and Order Leagues are doing, in their efforts to secure the observance of the rival of the Sabbath of Jehovah.

A. O. T.

—A party of Mexican laborers, while digging in the extension of Santa Cruz canal near Phoenix, Ariz., recently came upon one of the strangest of the old Aztec cities. They struck the first ruin in cutting through the desert, about twenty feet below the surface, where it had doubtless been covered up by sand-storms. Everything about the old building had been wonderfully preserved, owing to the alkali in the sand. The roof, which had doubtless been thatched, had caved in, but the wooden pieces by which it was held together were sound, although put in a thousand years ago. There were eighteen bodies in the building, all of them of medium size, and their flesh was mummified.—*Religious Intelligencer*.

—A company has been organized to exhibit at the World's Fair, what is called “a typical Western exhibit,” to consist of a herd of buffaloes and about fifteen lodges of Indians, including bucks, squaws, young Indians, and papooses. The lodges will be lifelike, and the inmates will carry on their usual occupations; tanning hides, making trinkets, etc. A lot near the World's Fair grounds is to be secured for this purpose.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 14, 1892.

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A FALSE CHARGE.

THE *Christian Herald* of May 12, 1892, publishes the following paragraph, which virtually endeavors to make a Scripture doctrine bear the responsibility of a tremendous error:—

"The *Watchman* points the intimate connection between the prevalence of crime and the rejection of the more solemn views of the future life. It thinks the lessening of the sense of the sacredness of life to be a natural outcome of low views of future retribution, and the absence of the sense of responsibility to a divine judgment. This is worth thinking about. If so, it furnishes a strong presumptive argument against any views of future retribution which tend to confirm the soul in indifference to the issues of the future life. Does not the doctrine of annihilation or extinction produce just this effect?"

That which is more responsible than anything else for skepticism, and consequently for a loose state of morality among the people, is the view of future retribution taught by popular theology, from which sound reason and the better feelings of every man's heart revolt with abhorrence. A view which men cannot believe will not influence them. And discarding the view of eternal conscious misery for the sins of a brief life here, and not knowing the better teachings of the Scriptures on this point, they turn against the Bible, throw off restraint, and consequently give free rein to the leadings of the carnal mind. "Does not the doctrine of annihilation," says the *Herald*, "produce just this result?" Well, does it? If it does, facts can be produced to show it. But where are the facts? Does the Scripture doctrine of the utter loss of life because of sin, lead men to sin? Let the criminals be brought forward, if such can be found, who will claim, either directly or by implication, that they are led into, or encouraged in, their evil course by the doctrine of the second death, as set forth in the Scriptures. Until this can be done, let such insinuations as are contained in the foregoing paragraph never be found upon the lips of candid men. The facts will be found just the opposite. Multitudes have been rescued by the Bible view from the infidelity into which the teachings of popular theology had thrown them.

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.]

201.—TAKE NO THOUGHT. MATT. 6:25-34.

When Christ says, "Take no thought for your life, what ye shall eat, or what ye shall drink," etc., does he mean that we should make no effort to care for ourselves? or what is the meaning of the passage?

W. W. H.

Answer.—The verb, "take no thought," means "to be anxious or solicitous about," to borrow trouble about, to be over careful to the exclusion of more important matters that demand our attention. Several statements in the portion of Scripture quoted, convey this idea. For example, verse 27 says, "Which of you by taking thought can add one cubit unto his stature?" We may study and plan, and vex ourselves and worry and make ourselves miserable with anxiety to add a cubit to our stature, but we cannot do it. The great law of nature controls that matter, and none of our worrying care can change its operations. So the great law of providence will see that our necessary wants are supplied if we comply with the conditions on which they are offered us, without our unduly worrying in regard to them. In verse 26 the fowls of the air are brought up as illustrations, and it is said: "Your heavenly Father feedeth them." But this does not mean that he allows them to sit in idle-

ness, and that he takes the food and carries it to them, to feed them. He provides it, but they must gather it for themselves, as their circumstances demand. The real key to the meaning of this portion of our Lord's discourse, is, we think, found in verse 33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The object is to show what should be the first and leading subject of our thought and care. And this should be, not our life and what we shall eat, and drink, and wear, but the kingdom of God and his righteousness. Therefore it is to be understood thus: Do not take thought for your life, or what ye shall eat, drink, etc., to that degree as to give these things the first place in your thoughts and efforts, but let the kingdom of God and his righteousness have the first place, and make all else secondary; and the Lord by his providence, and by prompting us to our own necessary efforts, will provide for all these things as we have need.

202.—ABSTAINING FROM MEATS. 1 TIM. 4:1-5.

1. What does the word "meats" mean in 1 Tim. 4:3? 2. What is the instruction of verse 4? 3. Verse 5 says, "sanctified by the word of God and prayer." When, and how? 4. In view of Gen. 9:3, can any distinction be made between animal food? 5. What does the expression, "commanding to abstain from meats," mean, and who does it? 6. Does Titus 1:15 have any reference to food? A. S. H.

Ans.—1. The word "latter" in the expression "latter days," verse 1, is not confined to the last days, as the expression in 2 Tim. 3:1 is. It means "later, subsequent to;" and while it, of course, includes the last days, it may have its beginning far back in the past, provided only that the times were "later," or "subsequent to" the days in which the apostle wrote. "Now the Spirit speaketh expressly that in later, subsequent, or coming, time, some shall depart from the faith," etc. 2. It may therefore go back far enough to include the great apostasy, which resulted in the establishment of the papacy; and in the errors and superstitions of that system many of the specifications of the verses referred to find their fulfillment. 3. Thus, the language of verse 3 may refer to the abominable Romish doctrine of the celibacy of the clergy, and the senseless distinctions they make in regard to meats, as, for instance, allowing only fish on Friday.

The expressions, "every creature of God," and "nothing to be refused," must evidently be restricted to such kinds of food as are clearly not of so loathsome and repulsive a nature as to be at once thrown out of the catalogue of animals fit to be used for food, as many kinds would at once be among civilized people. And we should also throw out those things which a more enlightened restriction would condemn as unhealthful. Among these all such seem to be allowed, as can be received with thanksgiving. The apostle sets this over against the Romish superstition.

4. "Sanctified by the word of God and prayer." To sanctify, is to set apart. Such kinds of food as the apostle had been speaking of, have been allowed or permitted by the word of God as food for man; and if it be received with thanksgiving, it is thus "sanctified" or "set apart" for this use, by the word of God and prayer. 5. In view of Gen. 9:3, no distinction can be made in meats except such as is noted above. 6. As to Titus 1:15, the reference in verse 14 to "Jewish fables and commandments of men," would seem to afford some ground for the inference that reference was made to the distinctions recognized in the ceremonial system of the Jews.

203.—THE RECOMPENSE OF REWARD. HEB. 2:2.

This scripture says that "every transgression and disobedience received a just recompense of reward;" but Job 21:30; 2 Pet. 2:9 say that the wicked are "reserved" to the day of judgment. And Matt. 16:27 and Rev. 22:12 place the time of reward at the second coming of Christ. Please explain. W. T. D.

Ans.—Heb. 2:2 speaks of that which was spoken by angels, referring to the regulations established under the old covenant, which was "ordained by angels in the hand of a mediator." Gal. 3:19. Under the theocracy every willful violation of the law of God, as the civil law of the government, and every violation of the law of Moses (Heb. 10:28), was to be punished with death. But this did not settle the account of the transgressor at the bar of God, as a being morally accountable to him. But

it is of this latter relation that the other texts quoted speak; and it is to this recompense that the wicked are still reserved.

POLITICS.

FROM this time until after the great contest of next November, there will be little else visible in our national life, at least to the casual observer, but the noise and confusion of the great struggle which, every four years, is enacted in our political arena. With the nomination of the two leading party candidates in their respective conventions of the present month, the contest will take definite shape, and those who keep themselves conversant with political affairs will, unless the present contest differs from its predecessors, see before them a spectacle in which fraud, spite, and corruption will be the predominating elements. It would seem that the omission of these in the campaign by one party would give to their political opponents a fatal advantage. Altogether the contest is not one which invites the co-operation of Christian men.

But there are other considerations than these to be taken into account in passing judgment upon this branch of our public affairs. The country could not do without politics; the will of the people could not be indicated and carried out without the existence of political parties and political machinery. Some individuals must needs hold political offices, and the will of the people must find some means of expression. All this demands that each individual of the nation, who by the theory of Republican government is counted as one of "the people," should come in some way into contact with the country's political life,—enough so that the government may be, so far as his voice is concerned, a government "of the people."

We recognize this as the greatest and best government upon the earth to-day. Here, more truly than under any foreign government, there is liberty and equality. Here the individual enjoys the inestimable blessings of civil and religious freedom; here he rejoices in the consciousness of the possession of his natural right to "life, liberty, and the pursuit of happiness." Here also the great final work which is to be done for the salvation of men had its origin,—doubtless for the reason that here the conditions were most favorable to its inception and development. All this could not be without our Republican form of government and the political machinery for its operation. We owe something to this government, not only for the rights and privileges which we enjoy as citizens under it, but for the truth which means so much to us, and which has found here so favorable a place for its establishment. As Christians and as citizens, we ought to do all that lies in our power for the preservation and perfecting of this best government on the earth. This much the government can justly claim of all its citizens.

To do this it is not necessary to be a politician. While politicians may be a necessity to politics, it is happily not true that every participant in the affairs of government should be an actor in the political arena; for under the present constitution of things, Christian life and a successful political career are practically impossible of simultaneous realization. Under an ideal state of things, this perhaps would not be so; but the actual state of things is very far from the ideal,—so far that no intelligent Christian need be told that if he expects to enter upon a successful political career,—one in which he shall stand upon an equal footing with his antagonists, as political campaigns are actually conducted at the present time,—he might as well first bid good-by to his profession of Christianity. But the strictest adherence to Christian precepts will not debar any individual from uniting his voice with the voice of the people in giving character to State and national government through the agency of the ballot. Thus far every person can proceed with perfect safety.

Thus far we think every adult male citizen ought to go. The fact that politics are corrupt is not a reason why the State should be left to the full influence and control of such politics, but rather a reason why every honest and well-directed vote is so much the more needed. Those who would advocate self-disfranchisement because of the corruption of politics, would be among the first to denounce the

injustice of their disfranchisement at the hands of others.

Nor does the fact that the evil cannot be averted furnish a good reason why every good citizen should not raise his voice and his hand against it. Evil is to be combated in this world wherever it is found, simply because it is evil, without reference to what the result will be. If bad votes cannot be put in the minority, they still ought, for the sake of the duty which every American citizen owes to the government which protects his rights, to be diluted with good votes as much as possible. If it is a duty to pray for rulers, it may well be considered a duty to answer our prayers as far as is possible by our votes.

L. A. S.

THE WORSHIP OF "THE BEAST AND HIS IMAGE."

As events point more and more strongly to the proximity of the time when Rev. 13:12 and kindred prophecies will have their fulfillment, it becomes every one who would escape falling into the snare of such worship and being overtaken by the judgments denounced against it, to be sure of the ground upon which he stands, as regards the duty devolving upon him in the coming crisis. It is not enough always to know that a certain prophecy is going to be fulfilled; it is often essential to know how it will be fulfilled,—to know with some degree of definiteness what will be the particular manifestations by which the prophecy will have its fulfillment; for if we are mistaken in these, we cannot occupy the right position with reference to it. When an evil is coming on the earth, it is of little avail to know that it is coming, unless we are able to recognize the nature of the events by which that evil makes its appearance.

No unfulfilled prophecies will bear more careful study than will those relating to the worship of "the beast and his image."

Among those who are looking for the fulfillment of this prophecy, there is probably no question as to what constitutes—in a general sense at least—this worship. It is agreed that it will be some act which will acknowledge the blasphemous claims of the "beast" or the authority of the "image" formed to it. It will be obedience to the demands made and sought to be enforced by these two powers.

But just what the beast and his "image" are going to demand by way of an acknowledgment of their power and authority, may not be so well understood. It may and should, however, be known where the dividing line is between what constitutes the worship of God and the worship of that which is not God.

The question is very likely to arise—has indeed already arisen—as to whether the first day of the week may be observed as a day of rest in obedience to the commandments of these antichristian powers, without making the observer guilty of the false worship to which the prophecy calls attention, and against which it utters its warning. This is an important point; for it is likely to become a practical question with many in the near future.

It may be noticed in the first place, that no person is under any obligation to yield obedience to such a command from any earthly power. Every person has a right to work six days in every week, for the language of the commandment is, "Six days shalt thou labor, and do all thy work." These words God spake with his own voice, and the right which they confer upon mankind is a God-given right, confirmed by an authority beside which all opposing human authority becomes an absolute nullity.

But the language of the commandment imparts something more than a mere permission to labor upon six days of the week. It says, "Six days shalt thou labor, and do all thy work." It imparts something in the nature of an obligation.

The propriety of its doing so can be readily seen. Six days of the week are left to be devoted to man and his temporal interests, but the seventh day is the Lord's,—the day upon which he rested, and which he blessed and sanctified. This day must therefore be kept distinct and separate from all other days, and of course the means for doing this must not be likewise employed in behalf of other days, or the distinction would be lost. If mankind should regularly refrain from work upon two days of

the week—the seventh day and some other day—in the manner prescribed by the commandment for the seventh day, there would be nothing in it to show which day it was that God rested upon, and which he sanctified and blessed,—nothing to signify that God created the heavens and the earth in six days, and rested upon the seventh,—and thus the purpose of the institution would entirely fail. The observance of the commandment by rest upon the seventh day would be nullified by the like rest upon the other day. It is absolutely essential, therefore, that the six working days should be kept distinct in character from that day which God has set apart for himself.

But the impropriety of resting upon both the seventh and first days of the week does not stop here; for the first day is a *rival Sabbath*. Peculiarly offensive to God, therefore, must any act be which is an acknowledgment of the claims of this false Sabbath to the sanctity and reverence due his own day. In what other way could such observance of the first day, by one who knew its claims to be false, be taken, but as an insult to the Creator? In what other way could the Creator himself regard it?

The person who refrains from labor upon the first day of the week, thereby acknowledges either the claims of the day, or the authority of the power which seeks to enforce such rest. He may not "keep" the day as the Sabbath day should be kept, according to the spirit of the Sabbath commandment—his observance of it may be one of form only; but this in the eyes of others at least, is an observance of the day, for only each individual can examine the thoughts and intents of his own heart. The eyes of the world around us cannot, or at least do not, penetrate beyond the letter of our Sabbath observance,—the outward refraining from labor; this is all, therefore, that can be asked of any one in enforcing the worship of the "beast and his image," so far as that worship relates to Sunday observance. This also is all that the authors of the first-day Sabbath ever asked as that which should constitute its observance. Sunday was never blessed, sanctified, and made holy; as a rival to the true Sabbath, it is sufficient that the religious world should be induced to rest and attend religious worship upon that day instead of on the seventh day. The edicts which gave rise to Sunday observance never commanded anything more; nor is anything more exacted by the apostate church which has ever been the especial guardian of the day. Every intelligent person knows that the Roman Catholic Church does not demand of its members the observance of Sunday in the spirit of Isa. 58:13. That is the observance demanded by God with reference to his day,—an observance which reaches to the words and the thoughts of the heart. "God is a Spirit, and they that worship him must worship him in spirit and in truth;" but the "beast," the papacy, is not a spirit, and demands no spiritual worship. In those countries where the reign of the papacy is most supreme, the presence of the devout worshiper at mass on Sunday morning, is deemed by the priest nothing incompatible with his presence at a bull fight in the afternoon; and in our own land it is well enough known that the Catholic communicant, having attended religious services in the morning, is at liberty to spend the remainder of the day just about as he pleases. The Catholic Church does not demand Sunday observance as an act of worship to God, but as an act of homage to itself, and there could be no reason in its demanding anything more than an observance consisting of outward forms.

To rest upon the first day of the week, therefore, in obedience to the demands of the power which seeks to enforce the worship of the "image to the beast," is to do that which constitutes the worship of that "image," for it is an acknowledgment of its authority as much as it can be acknowledged through that institution which the "beast" has held up as the distinctive sign of its power; and as such it is an act in the highest degree offensive to God. It lowers his Sabbath before the world to a level with the spurious rival Sabbath which is of satanic origin. It nullifies entirely the act of resting upon the preceding seventh day. To worship God, and an anti-Christian power also, is to worship the latter power alone. God demands that we

should worship and serve him always, and him only; the Devil is satisfied to let us serve God part of the time and himself the rest of the time, well knowing that we are thereby serving him all the time, and God not at all.

With this view, the language of the prophecy itself seems to harmonize; for the text says (Rev. 13:12) that this power causeth *the earth* and them which dwell therein "to worship the first beast, whose deadly wound was healed." If the previously given and accepted interpretation of this text be correct, the meaning is that the ground as well as the people who live upon it worship "the beast;" and certainly the ground can do nothing more than merely to rest upon the day which this anti-Christian power will command to be observed. That resting, if this interpretation be right, is by the text called "worship."

We do not think also that any person can afford to surrender, under such circumstances, his right, before mentioned, to six days of secular employment in every week. He who surrenders a God-given right in obedience to an arbitrary demand by any earthly power, merely as an act of homage to itself, makes himself a *slave*.

We think therefore that it should be a matter of conscience with all observers of the true Sabbath, not to comply with the demand to rest on the first day of the week. However, "let each be fully persuaded in his own mind." It is certain that they, and all others, have a *right* not to do so, and we think it equally evident that to do so would be to make a compromise that would be very displeasing to God.

God will surely vindicate his word; and those who stand upon that word need have no fear but that they will be vindicated with it. Of course, it must not be forgotten that in such a matter every person should act with discretion, taking care not to disturb others, or to make himself needlessly obnoxious to any. Nothing is more unnecessary, nothing would be more unwise, than that any one should make a needless and obnoxious display of his antagonism to Sunday rest. It is enough that a person should quietly and unostentatiously pursue his secular duties upon the first day of the week, and it would certainly be great folly for any one to bring needless trouble in this respect either upon himself or upon the cause of the truth which he professes.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

Will there be Special Signs Preceding Christ's Second Coming, to Show that it is Near?

THE above is an important question. The nature of the answer will distinguish between Advent believers and those who are not. The great mass of professed Christians seem to have the opinion that no knowledge can be obtained concerning the nearness of our Saviour's return; that if he comes personally at all, it will be as suddenly and unexpectedly as a clap of thunder from a clear sky. The whole world—disciples and unbelievers alike—will be utterly astonished at his appearing, having not the slightest expectation of his being near. And there are multitudes of professed Christians who believe that he will never come at all, personally, to this earth. Strange ideas, indeed, for those to cherish who read their Bibles! Still, of course, can have no thought of special signs being given to herald his approach, no faith that our Lord himself gave special tokens by which his believing disciples might know when his return was close at hand.

And yet, no fact can be made clearer from the sacred page. The whole Bible contains numerous references to it. His coming to the earth in judgment is the grandest event revealed in the great scheme of human salvation. The destiny of all men, dead and living, depends upon it. Human probation then closes forever. Eternal life to the righteous, eternal condemnation to the wicked, are then bestowed. All should have a special interest in such an event. It is the special theme of the New Testament.

The certainty of Christ's visible, personal coming must be accepted by every one who truly believes the Bible. The two shining angels who stood by as Christ personally ascended to heaven, as the disciples' eager eyes gazed at his departing form, said:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. It was he whom their hands had touched, who had eaten in their presence the fish and the honeycomb, after his resurrection. Even doubting Thomas could not deny his personality. They now saw him borne away to heaven. This "same Jesus" will come "in like manner." This can be no figure of speech; it must be a literal, personal appearing, or they told an untruth.

Said the great apostle: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18. It is the "Lord himself" who will thus descend—a *personal presence*, to whom all his people will *gather* and remain with him forever.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1:7. If such language as found in these quotations is not literal, then none in the Bible can be relied upon as such. There are multitudes of similar statements scattered through Holy Writ.

May we know anything about the nearness of this sublime event? What saith the Scripture?—"Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4, 5.

St. Paul here states an important fact. The disciples will not be overtaken as a thief. They will be "looking for and hasting unto the coming of the day of God." 2 Pet. 3:12. Why will they be thus "looking," while upon all the rest of the world that great event comes as a thief? We can now intelligently answer the question used as the heading of this chapter. We will do it in the words of our Saviour: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28. "So likewise ye, when ye shall see all these things, know that it [margin, *he*] is near, even at the door." Matt. 24:33.

There are then to be "*signs*" indicating Christ's coming, before it will take place? So says the Lord himself. When these are fulfilled, then we may be so certain of his nearness, that we may "know" he is very near? So he positively declares. Why not then believe it?

At the beginning of his great discourse, the disciples asked him, "What shall be the sign of thy coming, and of the end of the world?" "Jesus answered." He gives a catalogue of the signs to be seen (which it is our purpose fully to notice). Then, says he, when these are fulfilled, we may "know" he is near. And these things are left on record for his church in all ages. They are as much a part of his instruction to his followers, as what he says of repentance, conversion, faith, and obedience. Indeed, how can we have faith in his "*word*," when we ignore or disbelieve what he says about his second coming?

What is a "sign," and what its object? The Greek word, *semeion*, from which "sign" is translated, according to Greenfield, means "a mark, token, by which anything is known or distinguished; a token, pledge, assurance; a proof, evidence, convincing token; a sign, wonder, i. e., a remarkable event, wonderful appearance, extraordinary phenomenon; a potent prodigy," etc. A sign is, in short, some remarkable event or something wonderful, indicating the approach of some other and far more important event. The signs of Christ's coming were to be striking, wonderful occurrences, preceding for a short time his appearing, as evidences of its nearness. Hence he says of these, when they should occur, his people might "*know*" he

himself would soon appear. He would not conceal from his true followers the approach of an event of such thrilling interest to them. His love for them is too great to keep them in ignorance of that which they would be so anxious to know, and which so intimately concerned their welfare. Hence he tells them of the "*signs*" that would indicate his approach.

G. I. B.

(To be continued)

THEOSOPIHY.

PROBABLY no form of religious or semi-religious belief has been coming to the front faster of late than that which goes under the name "Theosophy." It seems to be something into which many men naturally drift after having let go their hold upon the Bible, something which furnishes a sort of vague interpretation of spiritual things, and yet is too vague to present its fallacies clearly to view, so as to admit of exposure. It is akin to Spiritualism, and thousands will no doubt find it easy, when the latter has become more prominent, to step from the one into the other.

A correspondent of the New York *World*, who signs himself "A Theosophist," took occasion recently to volunteer to that journal some information on the subject of the solution of the problem of American discontent, by aid of the light which he derived from this occult source. "We must," he said, "gain every experience in the world to evolve the perfect man. This is only one of the thousands of lives we live. The spirit of man is eternal, it is only his physical body that decays."

To which the *World* replied:—

"A comfortable doctrine, perhaps, but radically unsatisfying. Experience, to be profitable, must be remembered; and if this is indeed 'only one of the thousands of lives we live,' for the purpose of 'gaining every experience' and 'evolving the perfect man,' there would seem to be an extraordinary waste of the raw material of experience in the process. We certainly do not remember in this life the lessons of experience gained in former existences."

It is sad indeed that when the "immortal soul" of popular theology enters into the "clay tenement" which it finds in each member of the human race, it should be compelled to part with all its knowledge, and begin over again at the very foot of the ladder. And how very hard also it must have seemed to some of the ancient worthies, as Lazarus, for example, to be called back from the glorious realm of happiness and knowledge to which their "immortal spirits" had soared at death, to take up again their abode in the wretched clay tenement of which they had thought themselves forever free. Yet strangely enough, they seem to have submitted to the change without a word!

L. A. S.

THE GERMAN MISSION FIELD.

SINCE last year, our work is also gradually extending into eastern Germany, along the shores of the Baltic. Lacking the necessary laborers to enter this field, we can for the present only strengthen the interest by occasional visits. On my way there, I passed Lubeck, the smallest of the free cities. Our canvassers have gone over it with one book, also over a small portion of the joining grand duchy of Mecklenburg, noted for its many lakes and forests. In this country, and also in the province of Pomerania, one sees large estates, where the farm hands are very dependent upon their landlords. The population, over two million, of which one fourth falls to Mecklenburg, is strongly Lutheran, and thus far it has been very difficult for any other denomination to gain a foothold.

Being obliged to stop several hours at Stralsund, I viewed the old fortifications, which the noted Wallenstein, during the thirty years' war, tried in vain to assail. In modern days city walls are of little use, and the fortifications consist in general of a circle of forts, from three to six miles from the cities. By evening I reached Wolgast. Here one of our canvassers is living, who, through his sister in Hamburg, embraced the truth and attended one institute. During my stay of two days, I baptized his wife and her mother in the Baltic, and held several readings with interested persons. Here, as elsewhere, we hear many complaints about hard times, and many factories are standing idle. On my way to Königsberg, I passed Stettin, which has

also been canvassed once. It was richly flagged, as the emperor was to visit it the next day.

The provinces of eastern and western Prussia, with a population of nearly four million, have never been entered by our canvassers. The people in general seem poorer, yet on the other hand, there is more religion left. Late at night I arrived at Cranz, a sea bath on the Baltic, where our friends received me heartily. There are some ten Sabbath-keepers in and around Cranz, who once belonged to a certain Stangnowski, but on account of his high pretensions, left him. He called his followers the Apostolic Church, but in order to smooth the way, he admitted all to membership who acknowledged the Sabbath as right, whether they kept it or not. While some of these Sabbath-keepers are rather shy as yet, still we had good meetings Friday and Sabbath, and quite a number of outsiders attended Sunday night. One sister fully in harmony with us, wished to hire a hall for our Sunday night meeting; but the others objected, thinking but few would come. Still the private house was filled, and at the close of the service, the Baptists offered to hire a hall, if I should visit the place again. The Sabbath-keepers bought some six dollars' worth of books, and donated nearly four dollars toward the journey, though just now before the bathing season, money is very scarce. We are sure that when the work is once begun in this section, all these will join us.

Monday I visited Mr. Droste, at Pillau, a strong fortress on the Baltic. Some three years ago, he and another Lutheran pastor by the name of Brodersen, were led to a Christian experience, and began to preach it. They also soon saw the fallacy of infant baptism and other similar church ordinances, and consequently resigned their charges. Mr. Droste hired a hall, and held meetings in different places, baptizing some six hundred persons in about two years. He began to publish a paper; everything seemed to prosper, and considerable attention was paid to the move in the religious journals. While holding meetings in Königsberg, he came in contact with the Sabbath-keepers, and after the death of Stangnowski, last winter, he prevailed upon them to give up the Sabbath, stating that in Christ the law was abolished. But suddenly things came to a standstill. A tailor had gained a wonderful influence over the other pastor, and finally through him over Droste. He came and persuaded Droste that there was no true regeneration before the day of Pentecost; that then the power to regenerate was poured out, and that the apostles conveyed this power by the laying on of hands. He claimed to have this power, and in course of time, Droste professed to have the same; and now some forty of his followers are said to have received this power through his instrumentality.

I stopped with Mr. Droste over five hours, and found him an intelligent man of about thirty-two years. He seemed very pleasant, and stated his views freely. He showed me their meeting hall upstairs, which seats about five hundred persons; in the garden is their baptismal font. As immersion is classed by the law with bathing, the authorities required him to surround the garden with a high fence, so that even from the surrounding dwellings none can look on. Mr. Droste told me that different leading members of the Evangelical Alliance, Baptists, and others had visited him, seeking his fellowship, but since he is under the influence of this tailor, he looks upon them all as unregenerated, and withdraws. He stated that he wanted to preach the gospel in its simplicity, and when I told him about the Sabbath, he declared that Christ abolished the law, and while we had no express command for Sunday, there were strong inferences. He also felt averse to any publications, and has dropped his own paper. Before leaving, I asked him whether we should pray together, but he declined, on the ground that we were not of the same mind. Still I left a few of our publications, and while it has the appearance that this movement which commenced with so much promise and from all appearance in true honesty, may end in confusion, we cannot tell why in God's providence he has thus been brought in contact with the present truth.

On my return, I stopped at Königsberg, a city of 170,000, also strongly fortified. I made several very interesting visits. One lady promised to keep the Sabbath again, and supplied herself with our

publications. Another, a rich citizen and leading elder in the Baptist church, urged my return next day, and even accompanied me to the train, inviting me heartily to call on him whenever I should visit the place. He admitted freely that the Baptists were not logical in applying the fourth commandment to Sunday; if this be true, the Sabbath would have to be kept. He was much interested in the "History of the Sabbath," and secured a copy.

At the earliest opportunity, a course of meetings should surely be held in this city, and a worker permanently located here. On my return I stopped at Berlin, where one brother resides, and I was so happy as to secure a translator for our Bohemian literature. It is very difficult to find proper persons for translators in the Polish, Bohemian, and Slavonian languages. Nearly all are Catholics or Jews, and the few Protestants are very conservative. But the person in question is not only legally authorized, but being an elder in the Moravian church, he has a religious experience, and has often done similar work.

On my arrival at Hamburg, I found brother Holser there already, and the church appreciated his sermon on "The Fullness in Christ" very much. Our interest here is still on the increase. At present we are preparing for our journey to America. We hope to sail by July 23. We have also interesting news from our church in Rumania. Several new converts will be baptized soon, and among them a Bulgarian family. They call for publications in this tongue also. Thus the truth spreads from nation to nation, until it has encircled the earth.

L. R. C.

THE CALIFORNIA CAMP-MEETING

THIS meeting was held according to appointment, May 12-23. It was feared by some that the gathering would not be so large as usual, on account of its being held in the spring. Heretofore the camp-meetings have always been held in the fall. But after considering the subject for a time, and corresponding with the churches, it was decided that this was the most favorable time to hold the meeting, and although the time of the notice would be comparatively short, it was thought best to hold the meeting in the spring. We are glad to report that the Conference Committee was happily disappointed in seeing so large an attendance, and such a general representation from all points of the Conference. It was indeed very encouraging.

There were more than two hundred and twenty tents pitched on the ground, and about eight hundred people camped in them. Besides this, quite a number of our people from Oakland attended the meeting from their homes. The weather was favorable. We had only one rain, which occurred on the night between Sabbath and first day, and broke up the early morning meeting on Sunday.

When it was decided to hold the meeting and Conference at this time, the Pacific Press Publishing Association, the Healdsburg College, and the Rural Health Retreat, determined to have their annual meetings held in connection with the camp-meeting, so that the brethren and sisters generally could have the benefit of receiving the fullest information concerning the workings of these institutions located in their midst. This plan was carried out as fully as it could be, under the circumstances. While no legal meeting of either of these associations could be held on the camp ground, all the workings of the institution, the discussion of resolutions, etc., were attended to as fully as the time and circumstances would permit. These resolutions, etc., were afterward passed by the largest votes in regular meeting. It was very apparent that the brethren generally took a deep interest in these meetings, and it is also probable that our brethren and sisters generally, in California, never before had so full information in reference to the workings of the Conference and the institutions in their midst, as they received during the camp-meeting just closed. The interests of the Pacific Press occupied all of one day, with the exception of that part occupied by the religious meetings, which had their regular appointment. Another day was given to the consideration of the educational interests in connection with the Healdsburg College, and still another day was given to the subject of health work and the interests of the Rural Health Retreat.

The business of the Conference, tract society, and

Sabbath-school all passed off harmoniously. I think I never attended a meeting where resolutions were any more practical, and where the speaking to the resolutions was so direct and to the point, as in this meeting. It often happens that much time is wasted in speaking that brings out no light or facts on the subject under consideration.

Although the time given to the meeting extended over two Sabbaths, it was too limited to do justice to the many different interests that demanded careful attention.

We were glad also to note that the religious interests were in no wise neglected. The preaching was earnest and pointed, and was participated in by nearly all the ministers present. The Lord gave much freedom in presenting the truths for this time, and the importance of earnest and faithful work was faithfully presented. Brother Durland, with others assisting him, had charge of the young people's meetings, which were very interesting and profitable. The children also received their due attention.

The brethren who had the camp-meeting in charge made every effort to see that no interest should be left uncared for. The last Sabbath of the meeting was a very interesting one. The Spirit of the Lord was present in a large measure, and the truth presented seemed to be much appreciated.

After the afternoon discourse on Sabbath, a call was made for the unconverted who wanted to seek God, and those who had strayed away from the fold and wished to return, to come forward. All our hearts were greatly rejoiced to see the large number that responded. There must have been over one hundred and fifty. These were divided into three companies, and an experienced laborer was appointed to take charge of each company. The Lord blessed in this effort. The remainder of the congregation was divided into five companies, thus giving all an opportunity to bear testimony to their interest in the work of the Lord. Indeed it was a good Sabbath day.

The closing meeting took place Sunday evening, after the regular service. It was thought that this would be better than to have it Monday morning, as many would be going off on the early morning trains. This meeting was one of special interest. Brother Durland gave a discourse on foreign missions; Brother Haskell followed him with some remarks, and then a collection was taken up, which, before they got through, amounted to over four hundred dollars. Then the congregation was dismissed, and those who wished to leave did so. The rest remained to have a social meeting, which was a very interesting one. The testimonies were free and full of confidence and courage. I think I never before saw a better spirit in any meeting. All seemed to express great joy and thankfulness for the benefits they had received at the meetings, and thought it was the most profitable camp-meeting they had ever attended. The last meeting continued until a late hour, and even then they seemed very loath to leave the place, and still spent some time in singing and praising the Lord for his blessings and the privilege of contributing to foreign missions. It was much like some of the meetings held in our early experience.

As we look back upon this camp-meeting, we feel very grateful for the large measure of the Spirit of God which was manifest, and we pray that it may continue with all, as they return to their homes and take up their duties, whether it be in private life or public labor.

In the early morning meeting on Sunday, brother D. C. Hunter was set apart by ordination to the work of the ministry. The Spirit of the Lord came very near on this occasion, and we all felt its power in a large measure.

Brother Haskell was again elected President of the Conference and tract society. The other members of the committee are Elders J. H. Durland, D. T. Jones, H. A. St. John, W. M. Healey, N. C. McClure, and R. S. Owen. We see no reason why the work may not be carried forward rapidly during the coming year.

The outlook for our institutions on the Pacific Coast was never more favorable than at the present time. The Pacific Press presented a very encouraging report of its last year's work. The Lord has indeed blessed them much, and if they continue the same policy which they have been following the past

year, they may expect greater success in the future. The brethren and sisters stand ready to support the institutions, and to second the efforts put forth by those in responsible positions.

The Health Retreat and the medical work in general, and the relation of this branch of work to the general cause, received due attention. As this branch of the work is assuming larger proportions, and our young people, and the older ones too, are being educated for medical missionaries, it becomes important that our brethren generally should have a better understanding, and become fully acquainted with its proper relation to the work as a whole. We are fully in harmony with what has been presented in the "Testimonies for the Church" on this point, that it is no separate interest, but is indeed a part of the message, and should in every way be treated as such; and that the men and women in connection with these institutions as physicians, nurses, and helpers should work in harmony, and with an eye single to the glory of God, without any selfish interest or object. This has not always been so in the past, but the prospect is that this will be better understood in the future. As a people we cannot ignore these things. It is God's design that we shall be prepared physically as well as spiritually, in order to stand in the trying time that is now before the church. All the light that God has given is for the good of the church. We cannot be negligent of any part of the truth, and yet meet the mind of the Spirit of God and be fully equipped for what is coming upon the earth. When physicians and other helpers in connection with our health institutions, together with our churches, take hold in the fear of the Lord and in the spirit of the message, the Lord will bless them; our people will then sustain and support them, and work with them the same as they do with the ministry and the Bible work, and then it will also be manifest that those who will not work in harmony with these principles will not receive the support that they have sometimes had.

Dr. J. H. Kellogg and wife, from Michigan, arrived at Oakland during the latter part of the meeting. The Doctor spoke upon the subject of health and the medical missionary work with good effect. His labors were much appreciated. He also gave some very valuable suggestions to the Conference Committee and the Health Retreat Board, in reference to the management of this branch of the work. We are sure that his counsel and labor in this connection will be a great assistance to the further development of this line of work on the Pacific Coast.

On Monday evening we left Oakland, and boarded the train for Portland, Oregon, where we arrived Wednesday morning. We will remain two days at the workers' meeting, and shall then go on to the Upper Columbia Conference, to attend their camp-meeting, which has already begun at Walla Walla, Wash.

We have felt a great solicitude for the camp-meetings this season. Everything around us goes to show that we are living in a most interesting time. The final crisis is near at hand. Intensity seems to be actuating the powers of darkness in every direction, and God's people must be thoroughly aroused to the responsibility of their position, and to the earnest work which must be done. We have felt pained in our heart as we have seen the tendency to follow after the world in many ways, to drink in of its spirit, to pattern after its ways and habits, while God's people should be a separate people, a light in the midst of this moral darkness. These things were dwelt upon considerably at this camp-meeting, and we hope that it will be taken up in all our camp-meetings, and that our people may sense these things more than they ever have in the past.

We feel very thankful that the camp-meeting season has been so favorable, and our earnest prayer is that we may share more largely of God's blessing this year than ever in the past. O. A. OLSEN.

—It is when we feel all broken up and wasted, and that we can only bring the bits to God, that he says, Come, and he will take us and mend us, and make us whole again.—Mrs. A. D. T. Whitney.

—"Being human, I will err; if I would be Christ-like, I must forgive."

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.

THE WHEAT AND TARES. MATT. 13:24-30.

BY MRS. M. D. AMADON.
(Battle Creek, Mich.)

A HOUSEHOLDER with skill and care
Prepared his fields for fruitage rare,
And scattered there with generous hand
Good seed abroad all o'er his land.

But while his servants slept, a foe
Among the wheat foul tares did sow,
And went his way, but when appears
The wheaten blade, behold, the tares!

"What shall we do?" they ask dismayed.
"Root up the weeds?" "Nay, nay," he said.
"About the wheat's small slender roots
The tares entwine their fibrous shoots;

"And if before the wheat blade bears
Its precious fruit, ye pull the tares,
'Twill perish like the faulty weed;
Nay, let it grow—the evil seed,

"And in the grand, great harvest day,
When all is garnered in, I'll say
Unto the reapers gleaning there,
Treasure the wheat; but burn the tares."

Christian, arouse, while now the hours
Slip by; let not thy God-given powers
In slumber lie; ere thou dost know,
With ill intent, a treacherous foe
Among thy wheat vile seed will sow,
And on his way triumphant go.

Christian, awake, though anxious cares
Have charged thy heart all unawares,
And in thy field are found the tares,
Have patience, labor is not vain,
"Life's bitter ministry of pain"
Will be to thee eternal gain.

TEXAS.

ELKHART.—As the result of the labor at the Cross-roads school-house, seven miles east of Elkhart, three families are obeying the truth. Last Sabbath I organized a Sabbath-school of twenty members, and sent for the necessary literature for the school. Those who have taken hold of the truth have been under conviction for several weeks, and finally they gained the victory, and stepped out on the Lord's side.

I am now holding meetings about fifteen miles southeast of the above-named place, with a good interest, and the outlook now is that in a few days I will organize another Sabbath-school. Several say they are going to keep God's holy day, and obey all his truth. May God give them strength to obey, and to perfect such characters that they can meet the Saviour in peace when he comes.

May 30. W. S. CRUZAN.

OHIO.

THE Ohio State spring meeting for counsel relative to the work in that State, was held with the Bowling Green church, from May 24-30. The meetings were held in the meeting-house two miles north of the town, at Lovett's Grove. This is one of the oldest organizations in the State, but not the oldest company. Among the very first were a few who embraced the truth in Norwalk and Milan, as early as 1852. With these I was permitted to meet in the spring of 1853. The Lovett's Grove company was raised up about 1857. In the year 1858 the Ohio tent was pitched at Bowling Green, East Townsend, and Republic, and services were conducted by T. J. Butler and myself. In the fall of the same year the tent was pitched at Lovett's Grove, not far from where the meeting-house now stands, for a Conference which was conducted by Elder James White and his wife.

The last time I met with our people in that vicinity, until the present meeting, was after they had been organized into a State Conference. This was the first of August, 1867. Now, after an absence from that quarter for about twenty-five years, it was my pleasure to be there again. A few of the old hands still remained to greet me, but most have passed to their final resting-place, no more to meet with us till our Lord returns again.

While so many changes have taken place, I was glad to note so good a force of laborers assembled to counsel together for the furtherance of the work in the State. When I met with them in 1867, they had but one Ohio minister in the field; now I ascertain they have sufficient force to send out four tents this season, and still have ministers for some other

lines of work. In our late meeting, there was, in addition to several discourses on different topics, instruction in the various branches of work, together with a rehearsal of the providences of God in connection with the rise and progress of the cause. Here, as well as in other similar gatherings, it was made to appear that it is important that our ministers seek to be efficient in all lines of the work, so that as the result of their labors, they shall present converts who shall be complete, and so that they themselves shall be developed as "workmen that need not to be ashamed."

There was quite a large gathering of our people at this meeting, and it was something of a tax on the room and facilities of our people to entertain all, but they did it cheerfully, and expressed themselves as happy that they had the opportunity to do it. The Lord blessed, as we sought him together, and thus was his promise verified that he will draw nigh to us as we seek to draw nigh to him.

J. N. LOUGHBOROUGH.

ILLINOIS.

AMONG THE CHURCHES.—Since my last report, I have labored, more or less, at quite a number of places, I trust with some profit. I will name the following places: At Keenville I have presented a partial course of lectures for our young people, and others who might attend. The interest was quite good, as was also the outside attendance, when not prevented by the heavy rains. I was with the Blufford church a few days, also held several meetings with the West Salem church, where some good was accomplished. April 15-26 I spent with the Martinsville church, preaching eleven discourses. The brethren were encouraged, and one was added to the church.

Willow Hill was next visited. I held several meetings in the Christian church there, with fair attendance and interest.

I also spent a few days with the new company at St. Francisville. This company is of good courage, and expect to build a house of worship this summer, if the Lord will. From May 20 to June 1 I labored for the Oakland church, preaching fifteen times, to the encouragement of the brethren. Some were converted, and prejudice was removed. Five dear young souls were baptized and joined with the Lord's people.

My soul has rejoiced as I have seen the Lord's blessing rest upon his own word, as we have tried to present it in its simplicity, and hungering souls have been enabled by faith to lay hold of the gospel of Christ. The work is onward in southern Illinois. I praise God that while events are rapidly occurring to fulfill Rev. 13:11-18, and bring the long-looked-for crisis upon us, yet God has greater power, and will overrule all for the good of his people.

J. W. BAGBY.

June 2.

GENERAL MEETINGS IN DIST. NO. 1.

THE general meeting for the Maritime Provinces was held at Moncton, May 11-16. Elders W. H. Cottrell and R. S. Webber were present and assisted in the meetings. These brethren held meetings at Moncton last year, and as a result, a good company of believers accepted the truths at that place. The meetings were quite well attended by the citizens, especially evenings. On Sunday morning Elder Cottrell baptized six persons. The same day in the afternoon a church of thirteen members was organized in the presence of a full congregation, mostly not of our faith, a full explanation of our work and its nature, relation of church-members to Christ and each other, and our manner of the support of the gospel were presented, with our positions on dress and health reform. A deep impression was made upon all present, and the Lord gave evidence of his approval of the organization at this time. Others will soon unite.

A gentleman came from Prince Edward Island to attend the meeting. He made an earnest appeal for help. He was not keeping the Sabbath, but fully believes that we have the truth, and wishes to aid in extending the message. Doubtless the tent will be used in holding meetings on the island this season. God has blessed the work of the canvassers in this field, and the outlook is good for further labor. There may be those in the United States who would be glad to assist the General Conference in meeting the expense of the first tent effort on Prince Edward Island this season; if so, the door is open for them to do so.

The meeting at South Lancaster, Mass., May 18-30, was a very profitable season. The Academy closed the day before the meeting began. The graduating class consisted of nine, six gentlemen and three ladies. Six of them will enter the canvassing work in Vermont, one teaches school in Iowa, and the rest enter the work in other fields. It has been the most prosperous year since the school started. Many of the students spend the vacation in canvassing or other branches of the work. During the time of the meeting, the can-

vassing, temperance, and Sabbath-school work all had their share of attention. One of the most important features of the meeting was the daily Bible study, and the meetings held with the laborers. There was no great ecstasy of joy at any time during the meetings, but there was from the first a deep moving of the Holy Spirit. The workers go out with stronger confidence in the soon triumph of the message. There were seven baptized near the close of the meeting.

As we examined, in our daily Bible study, the great truths which have led this people out step by step in proclaiming the messages of Revelation 14, the faith of the workers seemed stronger, and recent developments, in the action of religious legislation, are another step toward the crisis just before us. May God's blessing attend the work of the New England Conference. R. A. UNDERWOOD.

VIRGINIA TRACT SOCIETY PROCEEDINGS.

A SESSION of the Virginia Tract Society was held in connection with the State meeting, at Stanley, Va., April 22 to May 1.

FIRST MEETING, APRIL 25, AT 2:30 P. M.—The President in the chair. After prayer by the President, he spoke of the progress, work, and financial standing of the State society, as well as the local societies, and to what extent the resolutions adopted at our last meeting had been carried out.

The Chair appointed the following, as Committee on Resolutions: Amy A. Neff, W. T. Marshall, Anna B. Stillwell.

Adjourned to call of Chair.

SECOND MEETING, APRIL 28, AT 9 P. M.—After the usual opening exercises, the Committee on Resolution submitted a report, which, after a considerable discussion and amending, was adopted as follows:—

1. *Resolved*, that we urge upon all our workers the importance of paying a tithe, and also to lay by on the first day of the week as God has prospered them.

2. *Resolved*, That we request all our canvassers to report every week to the "Union Record" and general agent, and to report not later than Monday of each week.

3. *Resolved*, That it is the sense of your committee that the resolutions passed at our last general meeting, respecting the plan of our canvassers' ordering their books, be carried out as in the past.

4. *Resolved*, That each local society purchase a supply of tracts, and take a club of one or more of our missionary periodicals to distribute to persons who are recommended by our workers.

Whereas, Our publishing houses are calling on the State society to settle its indebtedness; and,—

Whereas, There is enough in outstanding debts against the society from agents and local societies to pay off this indebtedness; therefore,—

5. *We recommend*, That our agents and local societies pay as soon as possible, that the State may cancel its indebtedness.

Adjourned *sine die*.

F. M. ROBERTS, Pres.

AMY A. NEFF, Sec.

THE "AMERICAN SENTINEL."

It is a matter of serious regret that many of our own people are not at the present time taking and reading the *Sentinel*. Some still seem to be laboring under the impression that this paper is intended only for those not of our faith, and therefore think it a matter of little concern whether they read it or not. They seem to think that if their local society takes a few copies, and sends them to those who know little or nothing of present truth, and they assist a little in paying for the club, they are doing enough and all the Lord requires of them. Such an idea is indeed a great mistake, and those entertaining it cannot but suffer loss.

What is the *American Sentinel*? As all know who know anything about it, it is a paper devoted to the defense of liberty of conscience and to the exposing and opposing of the National Reform movement to unite Church and State. But some in the past have so far failed to comprehend the true nature and import of this work that they have even thought that to devote a large share of our attention to this line of work would be to detract from the work of the third angel's message. If there are still such individuals in our ranks, the following words from "Testimony No. 33," pp. 242, 243, are still appropriate:—

"The peculiar work of the third angel has not been seen in its importance. God meant that his people should be far in advance of the position which they occupy to-day. But now, when the time has come for them to spring into action, they have the preparation to make. When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation, and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people,—the very present truth which they needed for this time. Not all our ministers who are giving the

third angel's message, really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time."

Again we ask, What is the *American Sentinel*? And again the same Testimony replies:—

"The *Sentinel* has been, in God's order, one of the voices sounding the alarm, that the people might hear and realize their danger, and do the work required at the present time. The Lord intends that his people shall heed whatever he sends them. When light is presented, it is their duty, not only to receive it, but to pass it along, adding their influence in its favor, that its full force may be felt in the church and the world. The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them."—*Id.*, p. 246.

Here the nature and importance of this paper, and our duty in connection with it, are clearly set forth. If we do not heed the admonition given, we are certainly without excuse. We are here plainly told that "all our people should read it carefully, and then send it to some relative or friend." Think of sending to a relative or friend a communication, the contents of which we do not know! Do we expect to lead others into fields with which we are unfamiliar, to heights we ourselves have not climbed? Do we not believe in the efficacy of prayer, and in the operation of the Holy Spirit? Do we not know that a certain article or passage in an article or letter, which particularly impresses us, if marked, perhaps, and sent to some one with an impressible heart, will produce a like impression upon his mind?

Some, again, may think they already know all they need to know upon the subject with which the *Sentinel* treats, without reading the paper, and in the light and with the impetus they would thus receive, studying more carefully than ever the word of God. As a warning to such, we again quote from "Testimony No. 33," p. 235:—

"I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the position they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they know not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth."

How are we going to keep pace with the message and the advancing light, if we do not ourselves read and make use of our opportunities, and the divinely ordained channels of light among us? How are we going to know when the image of the beast is made, if we fail not only to acquaint ourselves with the past development and workings of the beast itself, but neglect to keep ourselves informed of the progress and rapid strides that are being made in our country at the present time toward the fulfillment of the prophecy respecting the making and workings of the image to the beast? Who can afford to remain in ignorance at such a time as this?

The Saviour says, "When they deliver you up, take no thought how or what ye shall speak." This is as applicable to us to-day, as it was to the disciples of eighteen hundred years ago; but it will be noticed that this does not say that we shall not think and study and read, and acquaint ourselves with the truth before we are delivered up. The more we do this, the better, for one of the offices of the Holy Spirit is, in such emergencies as these, to call to remembrance the things we have before heard and learned. As to the preparation we should make for the trials before us, we have had very clear and explicit instruction. Read carefully the following:—

"My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition shall be brought against you? If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticised. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us, of preparing for the approaching crisis."—*Testimony No. 33*, p. 245.

This is a life-and-death question with us. Shall we not awake, brethren? Will not every one who reads these lines go to talking this matter up, and labor to get others to see the importance of all our brethren taking and reading the *Sentinel*? We know there is occasion for this appeal, and room for much work and much improvement in this direction. We have facts at hand to show, and reasons for believing, that not half of our people can be reading the *Sentinel* at the present time; and that some of our larger churches are doing comparatively nothing in the way of circulating it. One brother in writing in regard to a church in one of our largest, and, financially, one of our most prosperous Conferences, says, "Think of it, a church of eighty members, and take no club of the *Sentinel*!"

A director in another of our Conferences states that one church in his district, some of the members of which failed to appreciate the value and importance of the paper and even got to criticising it, and thinking that it was a little too sharp on the advocates of Church and State union, voted to discontinue their club of it. May the Lord pity the blindness of such a church. It can be only those who "think far too favorably of the present time" ("Testimony No. 31," p. 76), and who fail to see the wickedness in this movement, that could willingly take such an attitude toward this paper which has been sounding the alarm "in the order of God." Let those who think the testimony borne in this paper, and by those full of zeal for the truth, too plain and decided, read the following:—

"It is no time now to hide your colors, no time to turn traitor, when the battle presses sore. . . . We can make no compromise."

"When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency, and should be the more warm and decided, and their testimony should be the more positive and unflinching. But we are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God."

"As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy."—"Appeal to Ministers and Conference Committees," pp. 9, 10, 18.

"Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up his messengers to do his work for this time. Some have turned from the message of the righteousness of Christ to criticise the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded."—*Sister White*, in *REVIEW AND HERALD*, May 27, 1890.

Brethren, these things ought not so to be. Let every loyal soul take these things to heart, and labor earnestly to bring about a different state of things. Certainly it is time we were preparing for the crisis so soon to come upon us,—time to awake out of sleep, "for now," if we can judge anything of the signs of the times, "is our salvation nearer than when we believed." W. A. COLCORD.

June 2.

Bible Readings.

"Search the Scriptures."—John 5: 39.

KNOWLEDGE OF THE LAW BEFORE GIVEN AT MOUNT SINAI.

"WHOSOEVER committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For until the law sin was in the world: but sin is not imputed when there is no law." Rom. 5: 12, 13.

FIRST COMMANDMENT.—"And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods." Josh. 24: 2.

SECOND COMMANDMENT.—"But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15: 16. "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." 1 Kings 21: 25, 26.

THIRD COMMANDMENT.—"For Job said, It may be

that my sons have sinned, and cursed God in their hearts." Job 1: 5. "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die." Job 2: 9.

NOTE.—Job was written B. C. 1520, according to Bible chronology, and Exodus, B. C. 1491.

FOURTH COMMANDMENT.—"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 1-3. (Compare Ex. 16: 1-30 with Ex. 19: 1.)

FIFTH COMMANDMENT.—Adam was called the son of God. Luke 3: 38. "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. . . . And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3: 3, 6. Lot's sons-in-law mocked him. Gen. 19: 14. Jacob did not honor his father. Gen. 27: 18, 19, 24. And his own sons did not honor him. Genesis 37.

SIXTH COMMANDMENT.—"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. . . . And Cain said unto the Lord, My punishment is greater than I can bear" [margin, or mine iniquity is greater than it may be forgiven]. Gen. 4: 8, 13. (Compare Gen. 34: 25, 26 with Gen. 49: 5, 6.)

SEVENTH COMMANDMENT.—"And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. . . . And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her." Gen. 20: 26. (See also Gen. 39: 6-9.)

EIGHTH COMMANDMENT.—"And Laban said to Jacob, What hast thou done, that thou hast stolen away my treasures to me, and carried away my daughters, as captives taken with the sword? . . . And now, though thou wouldest needs be gone, because thou sore longest after thy father's house, yet wherefore hast thou stolen my gods? . . . Jacob knew not that Rachel had stolen them. . . . And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?" Gen. 31: 26, 30, 32, 36.

NINTH COMMANDMENT.—"Ye are of your father the Devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8: 44. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" Gen. 4: 9. (See also Gen. 27: 18, 19, 24.)

TENTH COMMANDMENT.—Coveting is lusting. Rom. 7: 7. Eve coveted, lusted, or desired the forbidden fruit. Gen. 3: 6. (See also Job 31: 9-11.)

MRS. FLORENCE E. MERRILL.

Mesa, Ariz. T.

THE LAW AFTER THE CROSS.

"FOR whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he [margin, that law which said] that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2: 10, 11.

FIRST COMMANDMENT.—"There is none other God but one." 1 Cor. 8: 4.

SECOND COMMANDMENT.—"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshiped with men's hands." Acts 17: 24, 25. (See also 1 Cor. 8: 4-11; Rev. 22: 15.)

THIRD COMMANDMENT.—"Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed." 1 Tim. 6: 1.

FOURTH COMMANDMENT.—"But pray ye that your flight be not in the winter, neither on the Sabbath." Matt. 24: 20. It was the custom of Jesus to keep the Sabbath. Luke 4: 16. We ought to walk even as he walked. 1 John 2: 6. He left us an example that we should follow his steps. 1 Pet. 2: 21. (See Luke 23: 54-56.)

FIFTH COMMANDMENT.—"Children, obey your parents in all things: for this is well-pleasing unto the Lord." Col. 3: 20.

SIXTH COMMANDMENT.—"Thou shalt not kill." Rom. 13: 9.

SEVENTH COMMANDMENT.—"Thou shalt not commit adultery." Same verse.

EIGHTH COMMANDMENT.—"Thou shalt not steal." Same verse.

NINTH COMMANDMENT.—"Thou shalt not bear false witness." Same verse.

TENTH COMMANDMENT.—"Thou shalt not covet." Same verse. (See also Col. 3: 5, 6; 1 Tim. 6: 9, 10.)

MRS. FLORENCE E. MERRILL.

Mesa, Ariz. T.

Special Notices.

MISSOURI, ATTENTION!

ANOTHER Conference year is nearly closed, and the camp-meeting will soon be at hand. This meeting is to be held in a pleasant park at Sedalia, Aug. 17-30. We are desirous that all our churches shall elect their delegates to this Conference at the July quarterly business meeting, and send their names at once to J. J. Nichols, Pleasant Hill, Mo. Brethren, please be prompt in this, as we are anxious to have a list of the delegates as soon as possible. We hope every church will be represented by the full number of delegates. More soon about the camp-meeting. W. S. HYATT, Pres.

THE TEXAS CAMP-MEETING.

THIS meeting will be held in South Park, Dallas, Aug. 2-9. The electric car line running out to the fair grounds passes within two blocks of the park. There will be plenty of good shade, and we confidently look for a profitable meeting. Elders Underwood and Durland are expected to attend to aid in the meeting.

We desire all our churches to choose their delegates at the business quarterly meeting in July, and forward the names to Elder W. S. Cruzan, Sulphur Springs. Brethren, please attend to this promptly. We are desirous of having a full delegation of our best brethren, as there are important matters to come before the Conference. The first Conference meeting will be held Aug. 2 at 9:15 A. M. More later on. W. S. HYATT.

GENERAL MEETINGS FOR NORTH DAKOTA.

A GENERAL meeting will be held at Fargo, commencing Friday evening, July 8, and closing Monday, July 11. It is desired that all the scattered brethren within reach of this place shall attend this meeting.

There will also be a general meeting at Hamlin, N. Dak., commencing Tuesday evening, July 12, and closing Sunday evening, July 17. We hope to meet the brethren from Stiles, Hankinson, Forman, Milnor, and New Lisbon, and others in this part of the State. Come, and bring your children and your neighbors. Come prepared to care for yourselves as far as possible in the way of bedding and provisions. We expect Elder A. J. Breed, President of the Minnesota Conference, and such other help as he may deem best to bring with him, to help us. Now, brethren, these meetings will be of great benefit to the work in North Dakota. We cannot afford to miss them. We must become acquainted with each other and with God and his work, and receive the power of his Spirit that is waiting our demand.

ANDREW MEAD.

TO OUR MICHIGAN BRETHREN.

THE Conference Committee has requested Elder J. O. Corliss to devote whatever portion of his time is necessary to meet the demands that may be made on him, in the interest of religious liberty. It has seemed to some of the brethren that the time has come for us to take the field and discuss this important subject before the public. We trust our brethren in Michigan will take hold of this question, and wherever you can secure an audience and a proper place, and wish some lectures to be given, write Elder Corliss, and let him arrange for the work. If we rightly read the signs, it is now time for us to bring the question of religious legislation in its true light before the public. We cannot appoint time and place, as it would cost us so much, but if our brethren will take hold and secure a place, and do the advertising, we can do something in granting you help. Those who want help and can secure a place, should write Elder J. O. Corliss, Battle Creek, Mich., giving the kind of audience he may expect, the place he will have to speak in, and how many lectures you think will be best to give. Mention also your first and second choice of time. He will then arrange the time as will make him the least traveling, and save him the most time. We hope there will be a good interest aroused on this question. I. H. EVANS.

The Sabbath-School.

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

LESSONS FROM THE OLD TESTAMENT.

LESSON XIII.—MESSIAH'S REIGN.

PS. 72:1-19.

Commit Verses 7, 8.

(Sabbath, June 25.)

TEXT.—"All kings shall fall down before Him; all nations shall serve him." Ps. 72:11.

INTRODUCTION.—From the title, the introduction, and the close of this psalm, it would seem that it was written by David, a prayer for his son Solomon, who had just

ascended the throne, and, through Solomon, predictive of Him, the "Greater than Solomon." The prediction of Christ's reign is colored, or combined, or coalesced, with the royal psalmist's prayer for his son. The Revised Version gives as an alternative reading of "he shall" and "they shall," "let him," "let them," etc., throughout the psalm. This would make it a prayer instead of a prediction. In either case the psalm is true of "great David's Greater Son." Solomon is a twofold type of Christ, or, rather, a type of Christ in two different phases of his work: (1) In building the literal temple of the Lord as Christ builds on his Father's throne the spiritual temple (Zech. 6:12, 13; Eph. 2:20, 21); (2) in his peaceful reign over the typical promised land after his father had put down all enemies, even as Christ reigns in peace forever in his own kingdom after the Father hath put all foes under his feet. Ps. 110:1. The work and reign of Christ in both phases are presented in this psalm.

1. What prayer does David make for Solomon? Ps. 72:1.
2. Having God's righteousness, how would he judge the people, and what would be their condition? Verses 2, 3.
3. How much more true is this of Christ and his subjects? Verses 4-7; Isa. 11:3 and first clause of verse 4.
4. How great was the dominion of Solomon? 1 Kings 4:21.
5. Over how much of the earth will Christ's kingdom extend? Ps. 72:8.
6. What is said of his enemies? Verse 9; Isa. 11:4, last part; Rom. 14:11, 12.
7. What is said of the homage which shall be rendered to him, and of his character? Ps. 72:10-14.

NOTE.—When this universal homage of Christ is referred to, as it is in several places in the Scriptures, it is not to be understood that all the earth will be converted, and that all kings will yield him willing worship and service. The entire reign of Christ as king, and his great love and pity for his people, manifested throughout the whole of probation, are shown in this psalm. It is true that an unnumbered throng will accept of Christ by faith. Rev. 7:9. It is true that when Christ appears, and the wicked dead are raised to be judged, every one will not only bow before him in the abject and feigned homage of fear and terror (Ps. 66:3, margin; 18:44, margin), but they will also humble themselves before the people of God, whom they have despised. Rev. 3:9. It is true that the wicked will be destroyed root and branch. Mal. 4:1; Obadiah 16, and many other places. It is true that all who are then left "will be all righteous," and will with willing hearts serve Christ forever. Isa. 60:20, 21; Rev. 5:13; 21:24.

8. How were these blessings fulfilled in part to King Solomon? 2 Chron. 9:1-9, 20-28.

9. What is further predicted of Christ? Ps. 72:15.

NOTE.—The Revised Version reads: "And they [those whom Christ saves] shall live; and to him shall be given of the gold of Sheba; and men shall pray for him continually; they shall bless him all the day long." If this be the correct reading, it would seem to have reference to the life which Christ gives through his righteousness to all who trust in him, both here and hereafter. The prayers would be the prayers of saints offered to Christ as High Priest, the prayers perhaps for his coming, and the continual praise which is now offered to him, and will be throughout eternity. If the proper reading is, "He shall live," it would have reference to the eternal triumph of Christ over death. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom. 6:9. (See also Rev. 1:18.) The giving of the gold of Sheba has no doubt some reference to the generous gifts of the people of God in this life, which has been fulfilled in every land and age where the gospel has been preached. It will be pre-eminently fulfilled in the earth made new. (See Rev. 21:24.)

10. What is said of the abundance of Christ's graces and kingdom? Ps. 72:16; Isa. 55:12, 13.

NOTE.—The Revised Version translates Ps. 72:16 as follows: "There shall be abundance of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." Boothroyd translates: "Abundance of corn shall be on the ground; on the tops of the mountains its crops shall rustle like the trees that grow on Lebanon; and citizens shall flourish as the grass of the earth." This may denote the abundant blessings of the gospel as well as those of the new earth.

11. What is said of the name of this king? Ps. 72:17, first two clauses. (See margin, and Acts 4:12; Jer. 23:6.)
12. What will come to man through him? Ps. 72:17, last two clauses; Gen. 22:17, 18.
13. Through what do all these blessings come? Gal. 3:8; Rom. 1:16, 17.
14. How far is that gospel to reach? Rev. 14:6, 7.
15. How broad and ample are its provisions? Rom. 10:12, 13.
16. What is said of the condition and blessings of those who bear these glad tidings to the world? Isa. 6:5-8; Rom. 10:15.
17. How should we feel toward God for the inestimable privilege of being co-workers with him in advancing his kingdom? Ps. 72:18, 19.

ADDITIONAL NOTES.

1. THE PREDICTION.—The prophecy concerning Christ, that all nations shall fall down before him, does not necessarily imply that all will be his obedient children. Indeed, the Scriptures plainly reveal the fact that many

will fall down before him when it shall be too late to be received. Kings of the earth, great men and chief captains, bondmen and freemen, who during their lives have lived for self and have neglected the offers of salvation, will together exclaim, "The great day of his wrath is come; and who shall be able to stand?" To those who believe Christ, "he is precious." He is the "power of God and the wisdom of God;" but to those who do not believe, he is a "stone of stumbling, and a rock of offense." It is for us to say what he will be to us.

2. HIS NAME.—Christ's name is an enduring name. Men are remembered for the good they do. Those who are saved in God's kingdom will remember all the good they have received, and especially the good they have received through Jesus. His name will then endure as long as the happy recipients of his mercy will live, and this will be throughout eternity. Thus said God: "His name shall endure forever: his name shall be continued as long as the sun." God hath not only "raised us up together, and made us sit together in heavenly places in Christ Jesus;" but it was for the purpose "that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:6, 7.

3. THE GOSPEL.—The provisions of the gospel are as broad as the wants of the human race. The price paid was sufficient for the sins of the whole world; and the invitation is, "Ho, every one that thirsteth, come ye to the waters." "Whosoever will, let him take the water of life freely." If we will only believe and receive with grateful heart these gracious offers, there is nothing else we can do that is so pleasing to God. The terms upon which we may be partakers of the privileges and blessings of the gospel are right and reasonable,—honoring to God, who dispenses mercy, and blessing man who receives it. We are to surrender, not because God is stronger than we, but because God is right, and we are wrong. And it will be infinitely better for us to do so, than it will be for us to have our own way.

4. CO-WORKERS.—To work together with God in the accomplishment of his purposes for the salvation of men, is the grandest work in which mortal man can be engaged. We are not told that the angels in heaven are particularly agitated over the great projects that interest men in this world; but we are told that there is "joy in heaven over one sinner that repenteth." A repenting sinner, cleansed by the blood of Jesus and given a place in God's kingdom, will be an everlasting monument that will endure when the grand works which men have erected in their pride have crumbled to dust. Such a work is lasting, and those who engage in this work and who "turn many to righteousness" shall shine "as the stars forever and ever."

News of the Week.

FOR WEEK ENDING JUNE 11.

DOMESTIC.

—Wall paper manufacturers have combined, with a capital stock of \$14,000,000.

—Robbers held up a train in the Cherokee strip, June 1, and took \$5,000 from the express car.

—General Horace Porter has announced that the sum required for the Grant monument, \$350,000, has been raised.

—Three feet of water in the Grand Trunk tunnel under the St. Clair River, delayed trains on Friday, June 3.

—Governor Abbett of New Jersey is very confident that the "coal combine" can be broken; but he thinks it will be the biggest legal contest ever known in the State.

—The "Wegerland," a steamer of 400 tons, direct from Bergen, Norway, has arrived at Chicago. This is the first instance of a foreign ship coming directly to Chicago.

—Reports of the inundations in the lower Mississippi district state that the amount of damage by flood and tornado is incalculable. The waters continue to rise everywhere in the South.

—Mr. Blaine has tendered his resignation as Secretary of State to the President. The President accepted his resignation, and has asked Assistant Secretary Wharton to act as Secretary of State.

—No attention was paid to Sunday by the Republican delegates to Minneapolis. During the church hours the lobbies of the hotels were full of excited delegates, hard at work and crying out for Harrison and Blaine.

—Ten inches of snow fell at Deadwood, S. Dak., June 5, and the mercury fell below the freezing point. Such cold at this season has never been known in the Northwest since the Signal Service was established.

—It is said that at least eight European governments have accepted the President's invitation to take part in a monetary conference. The President will communicate with Congress on the subject in a few days, and probably transmit the correspondence.

—The cutting of rates has reduced the fare from New York City to Coney Island to ten cents. Sunday, June 5, 100,000 people took advantage of this low rate to visit this popular bathing resort. Hotel proprietors at the beach are jubilant over their present prospects.

—The Catholic priests and laymen have begun a movement for a "Chautauqua" of their own. The movement is most commendable. If there is any body of men who need a diffusion of popular education more than our Catholic friends do, we should not know where to look for them.

—The determination of the United States government to impose tolls on Canadian vessels passing through the Sault Ste. Marie, unless the Canadian government removes the tolls on American vessels going through the Welland canal, has raised quite a stir in Canada, and the latter government has sent two commissioners to Washington to confer with the State authorities in reference to the matter.

—A disaster unprecedented in the history of Pennsylvania, except the Johnstown flood, fell upon Oil City and Titusville, June 5. Terrible rains caused Oil Creek to inundate these towns. Some oil tanks were swept down the stream, and in some way the oil took fire, and the creek was soon ablaze from shore to shore. Everything inflammable took fire from this rushing river of fire. It is estimated that 150 persons were killed, nearly all of whom show marks of fire upon their bodies.

FOREIGN.

—It is rumored that the Rothschilds have undertaken to lend the Brazilian government £2,000,000 sterling, to help restore the normal standard of exchange.

—A number of stone idols, supposed to be 600 years old, and of a type differing from any heretofore discovered, have been unearthed among Aztec ruins in New Mexico.

—The "Vale of Cashmere," celebrated in Moore's poetry, is at the present time a veritable vale of death, over three thousand persons having lately perished there from cholera.

—The Italian government fears that the elections in that country will result in the return of a Finance Reform Ministry, which will probably end the adhesion of Italy to the triple alliance.

—Earl Grey has written a long letter to the London Times, protesting against Lord Salisbury's protection policy, which he contends would throw the whole system of English revenue and trade into confusion.

—Under the reciprocity treaty between Austria and the United States, Austrian sugar, molasses, and skins, will enter the States free of duty. In return, Austria will give the United States favored nation treatment.

—Like nearly all South American rulers, Peixotto, president of Brazil, arrogates all the despotic authority of an absolute king. Those who are not friendly to his authority are banished into the interior of Brazil as unceremoniously as the czar exiles offenders to Siberia.

—A report issued by the Russian Minister of Husbandry states that the seed corn and winter crops are in a satisfactory condition, owing to the plentiful rainfall during May. Summer-sown crops everywhere promise well. There has been no diminution in the area sown.

—Conflicting reports have come from Venezuela. The consul-general, who arrived last week, said that the revolution was nearly at an end. Private individuals, however, have reported that the government was nearly overthrown, and that the victory of General Crespo was already assured.

—The festival which is now being held at Nancy, France, is of such an anti-German character that fears are entertained that it will lead to war. The city is decorated with Russian as well as French flags, and the Russian national anthems are heard everywhere. Many people from Germany and Austria have joined in the festivities, although strictly forbidden to do so by their governments.

—A disastrous accident occurred June 18, in the famous Birkenberg silver mine in Bohemia. The timber in the roof caught fire, and the flames spread until the whole interior was on fire. Over one hundred bodies were recovered by the next day, and it is estimated that fully four hundred lives were lost. A large number of the rescuers were killed by falling timber. No one has been rescued alive.

RELIGIOUS.

—A series of sermons will be preached within the Fair grounds next year.

—The chaplaincies in the American navy are distributed as follows: the Presbyterian Church has two; the Episcopalians, ten; the Methodists, five; the Baptists, four; the Disciples, one; the Roman Catholics, two.

—A Russian prince, and a hero of many battles, has been exiled to Siberia. His offense was quoting a few verses from the New Testament in a discussion with a priest of the Greek Church, and in defense of the Stundists.

—The Presbyterian General Assembly has remanded Dr. Briggs's case to the New York Assembly for a new trial.

—Many Prohibitionists declare that the action of the Methodist Conference upon the liquor question, has committed that denomination to the support of the Prohibition party.

—The Salvation Army believes in the use of printers' ink. It publishes thirty-one weekly newspapers and five monthly magazines, with a total annual circulation of 45,000,000 copies.

—The three newly-elected bishops of the African Methodist Church were ordained in Bethel church, Philadelphia, May 19. They are Benjamin F. Lee, Moses B. Salter, and James A. Handy.

—Negotiations have been carried on for some time for a union between the Welsh Calvinistic Methodists and the English Presbyterians, and there are indications that the union will be consummated before long.

—The Chicago papers are boasting that at least thirty different religions will be represented in the "Congress of All Religions" that is to form part of next year's industrial exhibition, — ten Asiatic religions, including Buddhism; four European, including Greek orthodoxy; four African, including fetishism; twelve American, including Mormonism.

—The total amount received from the government for Indian schools during the last five years, by the Methodists has been \$33,345, the Episcopalians, \$102,000, the Friends, \$140,000, the Congregationalists, \$183,000, the Presbyterians, \$286,000, and the Roman Catholics, \$1,989,000. These totals include some incidentals not given in the report of the superintendent of Indian schools. The Methodists and Baptists will, in the future, refuse to accept any appropriations from the public funds for their ecclesiastical enterprises.

—The order of the Jesuits is said at the present time to number 12,947 members, divided into five groups, — Italian, French, German, Spanish, and English. The German group is the largest, having a total number of 3,470; the French comes next, with 2,836; next the Spanish, with 2,570; the English next, with 2,307; and the Italian comes last, with 1,764. Each group is divided into provinces, the seven English provinces being England, Maryland, Missouri, Ireland, Canada, New Orleans, and Zambezi; Portugal and Mexico are included in the Spanish group.

Appointments.

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

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892

DISTRICT NUMBER ONE.			
Canada, Magog, P. Q.,	June	22-28	
West Virginia,	Aug.	9-16	
Virginia,	"	16-23	
Maine,	"	25 to Sept. 5	
Vermont, Cambridge Junction,	Sept.	6-13	
New England,	"	15-20	
Atlantic,	"	20-27	
DISTRICT NUMBER TWO.			
Tennessee River Conference,	Aug.	30 to Sept. 5	
DISTRICT NUMBER THREE.			
*Indiana, Indianapolis,	Aug.	9-15	
Ohio,	"	12-22	
Michigan (northern meeting),	"	22-28	
Illinois, Ottawa,	"	24-30	
Illinois (southern meeting),	Sept.	13-19	
Michigan (State meeting),	"	22 to Oct. 3	
DISTRICT NUMBER FOUR.			
*Wisconsin, Neenah,	June	14-21	
*South Dakota, Madison,	"	22-28	
*Nebraska, Seward,	Aug.	30 to Sept. 6	
Nebraska and Dakota, Hot Springs,	"		
S. Dak.,	July	5-12	
DISTRICT NUMBER FIVE.			
Arkansas (southern, local), Arkadelphia,	July	12-18	
*Texas, Dallas,	Aug.	2-9	
Arkansas, Springdale,	"	4-15	
Missouri, Sedalia,	"	17-30	
Colorado, Boulder,	"	31 to Sept. 12	
Kansas,	Sept.	15-26	

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

BUSINESS NOTICES.

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

WANTED.—A situation among Sabbath-keepers. Have worked at farming, and in drug and gent's furnishing stores. Am willing to do anything. Can give recommendations. Am forty years old, strong and healthy. Can speak English and Swedish. Address Gust. Ljungberg, 295 N. Market St., Chicago, Ill.

WANTED.—A girl or middle-aged woman to do house work, strong and willing to work. To the right person a good home and good wages will be paid. For further particulars, address J. W. Andrews, Beloit, Kans.

DISCONTINUE PAPERS.

BROTHER TIMOTHY KENNIE of South Haven, Mich., reports that he has plenty of papers for distribution, and that no more need be sent him.

PAPERS WANTED.

Will those having copies of the *Youth's Instructor* and *Our Little Friend* not older than January, 1892, please send post paid to Mary Kennedy, Lakeview, Mich.?

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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Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 15, 1892.

EAST.		† Day Express.	* N. Shore Limited.	* N. Y. Express.	* N. Falls & Buffalo Special.	* At/Putle Express.	† Detroit Accom'n.	† Jackson Accom'n.
STATIONS.								
Chicago.....	am	8.25	pm 12.20	pm 3.10	pm 5.02	pm 9.20		pm 5.16
Michigan City.....		10.33	2.05	4.56	6.45	11.13		7.28
Niles.....	pm	12.10	2.57	5.48	7.38	am 12.25		8.48
Kalamazoo.....		2.00	4.00	7.04	8.47	1.57	am 5.45	10.05
Battle Creek.....		2.47	4.30	7.37	9.28	2.44	6.34	10.43
Jackson.....		4.31	5.38	8.52	10.25	4.15	8.30	am 12.01
Ann Arbor.....		5.51	6.27	9.45	11.15	5.40	9.33	
Detroit.....		7.00	7.25	10.45	am 12.15	7.10	10.58	
Buffalo.....	am	8.00	am 8.25		7.30	pm 2.35	5.53	
Rochester.....			9.55					
Syracuse.....			8.01	pm 12.15				
New York.....	pm	3.45	8.50				am 6.00	
Boston.....			5.55	11.05				
WEST.		† Chgo. Accom'n.	† Day Express.	* N. Shore Limited.	* Chicago Express.	† Cal. Accom'n.	* Pacific Express.	* Chgo. Special.
STATIONS.								
Boston.....			am 8.30	pm 2.00	pm 3.00		pm 6.45	
New York.....			10.30	4.30	6.00		9.15	
Syracuse.....			pm 7.31	11.35	am 2.10		am 7.20	
Rochester.....			9.55	am 1.25	4.10		9.55	
Buffalo.....			11.50	2.20	5.10	am 8.45	11.50	pm 8.00
Detroit.....	am	7.20	9.05	pm 1.20	pm 4.45	pm 9.00	am 2.25	
Ann Arbor.....			8.10	9.59	2.19	5.51	10.27	9.15
Jackson.....	am	6.05	9.55	10.58	3.17	7.15	am 12.01	4.10
Battle Creek.....		7.32	11.10	12.02	4.31	8.41	1.20	5.10
Kalamazoo.....		8.16	pm 12.03	12.29	5.05	9.35	2.18	5.45
Niles.....		9.50	1.51	1.48	6.17		4.15	7.15
Michigan City.....		11.08	3.08	2.45	7.20		5.35	8.13
Chicago.....	pm	1.10	5.16	4.30	9.00		7.55	10.00

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

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

Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.		STATIONS.		GOING EAST.	
am	pm			am	pm
3.00	9.00	.....	Boston.....	6.15	9.25
5.00	6.30	.....	New York.....	8.40	9.40
6.00	8.00	.....	Buffalo.....	8.40	5.30
6.20	6.30	.....	Niagara Falls.....	8.40	5.30
7.45	8.00	.....	Boston.....	8.15	9.50
8.40	.....	.....	Montreal.....	8.20	7.40
8.40	.....	.....	Toronto.....	8.35	7.35
.....	.....	.....	Detroit.....	8.40	7.35
Day	B. O. Ltd	.....	Dep.	Mail	Limit
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
am	pm	pm	pm	am	pm
3.44	.....	.....	Port Huron.....	10.01	.....
6.50	3.40	12.35	.....	10.55	12.35
8.05	5.47	1.40	.....	11.55	1.40
8.35	5.47	2.05	.....	1.10	1.40
7.10	4.30	11.40	.....	2.25	1.40
7.55	5.15	12.15	.....	3.40	1.40
9.05	6.50	2.35	.....	4.55	1.40
10.02	7.55	3.20	.....	5.55	1.40
10.25	8.30	3.45	.....	6.55	1.40
11.15	9.25	4.30	.....	7.55	1.40
11.53	pm	2.20	.....	8.55	1.40
.....	.....	.....	Schoolcraft.....	9.55	1.40
12.40	.....	.....	Onondaga.....	10.55	1.40
1.20	.....	.....	South Bend.....	11.55	1.40
2.45	Valparaiso.....	12.55	1.40
.....	Chicago.....	1.55	1.40

Where no time is given, train does not stop.
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The Review and Herald.

BATTLE CREEK, MICH., JUNE 14, 1892.

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CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

The credit “L. A. S.” was inadvertently omit-
ted to the “Editorial Notes” in last week’s REVIEW.

We learn that we misapprehended one point
in brother Conradi’s report in the REVIEW of May
17. It is the German mission field and not Austria
alone, in which there are two hundred Sabbath-
keepers. In Austria there are as yet but very few
observers of the seventh day.

Sunday, June 5, four of our brethren lan-
guished in a loathsome jail for pursuing their legiti-
mate calling quietly upon their own farms upon Sun-
day. The same Sunday, June 5, the delegates to the
Republican National convention at Minneapolis,
deaf to the church-bells clanging their calls to wor-
ship, thronged the halls and corridors of the hotels,
and from early morning till late at night, worked for
their respective candidates. Prominent among
these energetic workers was Colonel Elliot F. Shep-
ard, President of the American Sabbath Union, who
arrived the night before, and took an active part in
this Sunday work. When the laws of this country
can thus be used to oppress the humble believer, who
conscientiously observes the seventh-day Sabbath,
and let such occasions as this one at Minneapolis,
and hundreds of other violations go unnoticed by
the law, how can any one have the hardihood to
say that such prosecution is not religious persecu-
tion? It may be truly said of this country, “A
wonderful and horrible thing is committed in the
land.”

THE REPUBLICAN PLATFORM.

In one of the planks of the Republican platform,
we find a declaration upon a subject which is of
peculiar interest to Seventh-day Adventists. It
speaks as follows respecting the union of Church
and State:—

“We declare anew our devotion to liberty of
thought and conscience, of speech, of press, and ap-
prove all agencies and instrumentalities which con-
tribute to the education of the children of the land;
but while insisting upon the fullest measure of re-
ligious liberty, we are opposed to any union of
Church and State.”

This is good Seventh-day Adventist doctrine.
And on a platform containing these principles, Mr.
Harrison is re-nominated to the presidency, and
Whitlaw Reid to the vice-presidency. With such
strong men on the ticket, there would seem to be

no reason why this party should not carry the elec-
tion this fall. And the significant thing about this
statement, is, that the question of Church and
State has already become so prominent in this
country, that some declaration is called for con-
cerning it in the platform of this great, and proba-
bly dominant, party of the nation.

OPPOSED TO CHURCH AND STATE.

THE national Republican platform, as presented
at the Minneapolis convention by the Committee on
Resolutions, contains the following plank on “lib-
erty of thought and conscience”:—

“The ultimate reliance of free popular government
is the intelligence of the people and the maintenance
of freedom among men. We therefore declare anew
our devotion to liberty of thought and conscience,
of speech and press, and approve all agencies and
instrumentalities which contribute to the education
of the land; but while insisting upon the fullest
measure of religious liberty, we are opposed to any
union of Church and State.”

This is very good so far as it goes, but it is too
general. The plank should have defined what was
meant by the expression “union of Church and
State.” It is easy enough to agree upon the lan-
guage where the form of the expression is general. It
is in the interpretation of the language that one per-
son takes a different stand from another. A “glitter-
ing generality” amounts to nothing. L. A. S.

SUNDAY AT MINNEAPOLIS.

SUNDAY, June 5, as it was observed at Minneap-
olis, Minn., by the representative citizens of this
country,—the delegates to the national Republican
convention,—afforded a striking comment on the
late decision of Justice Brewer that “this is a Chris-
tian nation.” But for the tolling of church bells,
making a vain attempt to summon the people to
religious worship, the day would not have been
distinguishable from any other day of the week. In
the excitement of the occasion, the claims of religion
and of the “American Sabbath” were altogether
forgotten, or thought of as a matter of no compara-
tive consequence. In spite of the large temporary
increase in the population, less than the usual num-
ber are said to have attended church services, while
other places of far less sanctity than the churches
were visited by the thronging multitudes.

It was, indeed, a pretty fair indication of the
amount of regard felt by this “Christian nation”
for the Christian religion and any of the institutions
which are supposed to be connected with it. It is
never more than skin deep, and in the presence of
any circumstances which touch strongly upon the
innate desire for temporal gain, as on the occasion
referred to, it disappears altogether.

Nor is it difficult to draw from that occasion a
lesson with reference to the larger assemblage to
be brought together at the World’s Fair. How
many of them will be likely to prefer church services
to a sight of the wonders of the exhibition? How
many will attend such services, even if they are de-
nied the latter privilege? Let the brewers of Chi-
cago answer, who are laboring together with the
preachers and “Sabbath Unions” to have Sunday-
closing adopted. L. A. S.

IN BONDS.

[The following letter, lately received at this Office,
will, we believe, touch a responsive chord in the
hearts of our people everywhere. These victims of
persecution are our “brethren,” and they are wor-
thy of our sympathies and our prayers. “I was in
prison, and ye came unto me,” is one of the com-
mendatory actions which will be referred to by our
Lord at the time when the final reward shall be given.
And to show the intimate connection between
himself and his persecuted people, he informs us
that “inasmuch as ye have done it unto one of the
least of these my brethren, ye have done it unto
me.” Distance may prevent our actually visiting
our imprisoned brethren, but we can cheer their
lonely hours by writing them words of faith and
courage:—

“Paris Jail, Henry Co., Tenn., June 7, 1892.
“Review and Herald:—

“No doubt many are anxious to know the out-
come of our trial. Brother Moon, brother W. S.
Lowry, brother Stem, and myself were fined one

dollar and costs, and were put in jail, June 3, be-
cause we declined to pay fine and costs.

“The judge was very kind. We did not employ
any lawyers, but were allowed to speak for our-
selves, which we did; and we believe a good im-
pression was made upon the judge and attorney-
general. One of the leading lawyers of this place
told me that we had the sympathies of the people.

Brother Stem is the good old faithful brother who
lay in this same jail with my father and brother
Parker, five years ago this fall, for three months.

“One other thing I want to speak of. After the
judge gave his decision, the same sheriff that
attended this jail when brother Stem was in here
before, took us out in the court-house yard by a
tree, and asked us if we were going to pay our fines.
We told him we supposed we would have to pay it
in jail. The sheriff choked up, and said to Mr. Stem:
“I don’t want to put you gentlemen in jail.” As he
said this, he wept like a child. We all love the sher-
iff, and hope the Lord will convert him. He is kind
to us.

“We are happy even here in the jail; and it has been
a means of drawing us nearer to the Lord. We
believe it has also been a means of reviving our
Springville church. Some time before we came
here, we had the outpouring of the Spirit of the
Lord upon us in a large measure. Yesterday
brother C. P. Bollman and his wife came to jail to see
us, and he told us he baptized four of our dear boys,
who have been regular attendants at Sabbath-
school. To the Lord be all the praise?

“Any encouragement by letter from any of our
brethren anywhere, would be thankfully received
by us here at the jail. We do not know how long
we will have to stay, as we do not know the exact
amount of cost yet, but it is thought it will be about
twenty-five dollars. We are all of good courage.

“J. H. DORTCH.”

THE TENNESSEE IMPRISONMENTS.

As the readers of the REVIEW are aware, our
brethren who have been prosecuted for Sunday la-
bor in Tennessee, are now lying in jail. Their im-
prisonments came just at a time when they should
be putting in their crops, and unless we help them,
their families will have to suffer.

One of the things for which the Religious Liberty
Association was organized, was to look after cases
of this kind, and see that families are not left to
suffer, while some of their members are lying in
prisons.

When some were in prison in the past, money was
sent direct to them from friends of the cause in va-
rious parts of the field. But we have found that
this plan is not satisfactory. Sometimes more is
sent than is needed, and again not as much as is re-
quired to supply actual necessities.

So we will ask our brethren and friends through-
out the field to send all their contributions for these
sufferers to the undersigned, at Battle Creek, Mich.
It is now about the time of year for the annual dues
of members of the Religious Liberty Association to
be paid, and if they will send us the amount, it will
enable us to meet the needs of these brethren, and
at the same time will pay their annual dues to the
Association.

A. O. TART, Cor. Sec. N. R. L. Ass’n.

NOTICE!

In the past some of our churches in the vicinity
of Battle Creek and elsewhere have had the labors
of J. L. Beilhart, who at that time was in full har-
mony with the work, and seemed to stand in the
light and counsel of God. But recently he has
given up the Sabbath, and left the truth entirely.
He still claims to be studying certain things that
he calls “light in advance of anything that the Ad-
ventists have,” and lest he at any time attempt to
deliver any of this so-called light to the churches
that he has formerly visited, we thought it no more
than proper that they should know these facts.

A. O. TART, Clerk Battle Creek S. D. A. Church.

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