

The Advent REVIEW AND HERALD And Sabbath

"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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LEAVE IT WITH HIM

Yes, leave it with him;
The lilies all do,
And they grow;
They grow in the rain,
And they grow in the dew—
Yes, they grow.

They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light;
Still they grow.

They ask not your planting,
They need not your care
As they grow;
Dropped down in the valley,
The field—anywhere—
Therefore they grow.

They grow in their beauty, arrayed in pure white;
They grow clothed in glory by heaven's own light,
Sweetly grow.

The grasses are clothed,
And the ravens are fed
From his store;
But you who are loved
And guarded and led,
How much more

Will he clothe you and feed you and give you his
care?

Then leave it with him; he has everywhere
Ample store.

Yes, leave it with him,
'Tis more dear to his heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.

Whatever you need, if you ask it in prayer,
You can leave it with him; for you are his care,
You, you know.

—Selected.

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.)

(Concluded.)

YET I know that some still ask, "Must not there be an amendment to the Constitution?" and, "Have we not taken the position that there is to be an amendment to the Constitution?" We have preached that there *might* be an amendment to the Constitution, and that a strong effort was being made to secure such an amendment. We have said that that is a way in which it *might* be done. But I never supposed for a moment that any one had ever taken the position that that is the way in which it *must* be

done—that it must be done that way or not at all, or that that is the precise way in which the image of the beast would be made. We all know that it could be done that way; but I never supposed any one would fix upon that as just the way in which it would be done.

It was to call your attention to this very point that I said what I did here in the early part of March. From the drift of things which were then already in sight, I said to you that an amendment was not essential, and that we were not to look definitely for that; but that the danger was that it would be slipped in by the courts without any sign of an amendment at all. And this is precisely what was then being done, or rather had been done only a few days before, though none knew it.

There is another point worthy of consideration here: We need never expect that Satan will do his work so openly and plainly that everybody will know that it is he who is working. Are you not well enough acquainted with his devices to know that? Then ought we not to know that to accomplish his purpose in this, he would not employ means so open and palpable that everybody in the United States would be able to see it, and recognize his hand in it?—Indeed, we ought. The papacy was not made that way; and we need not expect that the image will be made that way. Everything that was ever done, every step that was ever taken in the making of the papacy, was by silent encroachment, by stealthy, underhanded means, by imposing itself upon the government and people before they were aware of it, or even suspected it. Thus was the papacy made, and we need not expect that the image will be made in any other way. No! The great mass of the people will be deceived by appearances and pretensions, until they find themselves in the very grasp of the evil thing. The question that concerns us is, Shall we to whom God has given the light and truth upon this very thing—shall we be deceived by it? or shall we be able to detect it?

There stands the *fact*; that by the supreme legal authority of this government, there has been established in favor of Protestantism all that was ever required by any government in favor of the papacy. Then is not that an image of the papacy? This being the fact, is it not now, this very hour, the calling and the work of every one who knows of the third angel's message, so to deliver that message as to awake the people to what stands before them, and to lead them to escape the ruin that speedily comes as a consequence of this fact?

That union of Church and State which made the papacy, utterly ruined the government which made it. It completely ruined the Roman empire. And so surely will the ruin of this nation come of this evil thing here. And not only this, but as this nation, as it was made, and as it has formerly been, has been a light and an example to the world, so when the order is reversed, and it becomes the agent of cruelty, oppression, and persecution, it will also be in this an example to the world; and the ruin of the nation carries with it the ruin of the world. As the example of this nation in freedom and liberality has tended to carry the world away from the papacy, just so its example in oppression and persecution will have

the tendency to swing back the world into sympathy and alliance with the papacy. And thus will the papacy be lifted to the highest place that it ever stood in the world. And so will be fulfilled the prophecy: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

And what is it that makes it sure that our names shall ever be found in the book of life?—The third angel's message, and that alone. For this message goes forth in this the great day of atonement, and here is the word: "He that overcometh, the same shall be clothed in white raiment; and *I will not blot out his name* out of the book of life." The third angel's message brings to every one the security that the name of every one who receives it will be retained in the Lamb's book of life; while every one who receives it not will be left to worship the beast and his image, and to fall in the fearful ruin that comes upon all the world.

Then I ask you again, Is it not time that the people who see these things and know them, were preparing for what is coming, for what is in this evil step, and for what is bound to come out of it? Is it not time? We have been talking of these things all these years, and now when the time has come that it stands right before our doors, and when the very thing has been pointed out for these forty years has come, showing that the coming of Christ is right at the doors, are you glad to know that it is so? or are you afraid that it is so?

Here are a few extracts I wish to read and call your attention to. This was sent to me by the General Conference Committee to be used in the camp-meetings; and perhaps I might as well begin the use of it right here. This first extract is addressed primarily to "brethren in responsible positions," but it speaks afterward to brethren in all positions:—

Brethren in responsible positions, you are in danger. I lift my voice in warning. Beware! Unless you watch and keep your garments unspotted from the world, Satan will stand as your captain. It is no time now to hide your colors, no time to turn traitor, when the battle presses sore. It is no time to lay down or hide our weapons, and give Satan the advantage in the warfare. Watchmen on the walls of Zion must be wide-awake. Call to your fellow-watchmen in no sleepy terms, "The morning cometh, and also the night." If no response is made, then know that the watchman is unfaithful. It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. No, no; there is no place for sleepy watchmen on the walls of Zion. Every power is to be employed wholly and entirely for God. Maintain your allegiance, hearing testimony for God and for truth. Be not turned aside by any suggestions the world may make. We can make no compromise. There is a living issue before us, which will be of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are here involved. We are to look constantly to the Lord Jesus Christ, the Captain of our salvation. All that Jesus did on the earth was done with an eye single to the glory of the Father. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." In all he did, he was working out the will of the Father, so that his life on earth was a manifestation of the divine perfection. The union of divinity with humanity in Christ, was to reveal to us God's purpose to bring men into the closest connection with himself. We cannot possibly be happy without him.

The original apostasy began in disbelief and denial

of the truth. We are to fix the eye of faith steadfastly upon Jesus. 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.

Now is the time for God's people to take up the duties that lie next them. Be faithful in the little things; for on the right performance of these hang great results. Do not leave the work which needs to be done, because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let no differences or dissensions exist in the church. Let all go to work to help some one who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock and be broken. Self must be crucified in every one who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church, when anything does not please them, is the spirit of Satan, and not the Spirit of Christ. Is it not fully time that we return to our first love, and be at peace among ourselves?

There are those who prided themselves on their great caution in receiving "new light," as they term it; but they are blinded by the enemy, and cannot discern the works and ways of God. Light, precious light, comes from heaven, and they array themselves against it. What next? These very ones will accept messages which God has not sent, and thus will become even dangerous to the cause of God, because they set up false standards. Men who might be of great use, if they would learn of Christ and go on from light to greater light, are in some things positive hindrances, forever on the point of questioning, wasting much precious time, and contributing nothing to the spiritual elevation of the church. They excite doubt and fear. They misdirect minds, leading them to accept of suggestions that are not safe. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; they view an atom as a world, and a world as an atom.

Many have trusted and gloried in the wisdom of men far more than in Christ and the precious, sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire man-made inventions and discoveries, but they are walking in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action, ordained to make men wise unto salvation. They strive to extend the gospel, but separate from it the very marrow, the life. They say, "Let the light shine;" but cover it so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church.

At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. But the light which is given to shine brighter and brighter unto the perfect day, burns dimly. The church no longer sends out the clear, bright rays of light amid the moral darkness that is enveloping the world as a funeral pall. The light of many does not burn or shine. They are moral icebergs.

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received their message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to his voice, speaking to you in his word. Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.

This is a time of general departure from truth and righteousness, and now we must build up the old waste places, and with interested effort, labor to raise up the foundation of many generations. "Thou shalt be called, the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old."

Here is a message that came directly from New Zealand. I received it only yesterday. I am glad that it came; for it speaks concerning us right now. It is an extract from a testimony to Australasia:—

Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfillment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? The promise of the Holy Spirit is casually brought into our discourses, is incidentally touched upon, and that is all. Prophecies have been dwelt upon, doctrines have been expounded, but that which is essential to the church, in order that they may grow in spiritual strength and efficiency, in order that the preaching may carry conviction with it, and souls be converted to God, has been largely left out of ministerial effort.

This subject has been set aside, as if some time in the future would be given to its consideration. Other blessings and privileges have been presented before the people, until a desire has been awakened in the church for the attainment of the blessing promised of God; but the impression concerning the Holy Spirit has been that this gift is not for the church now, but that at some time in the future it would be necessary for the church to receive it. This promised blessing if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of the enemy, the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul.

The people of God have accustomed themselves to think that they must rely upon their own efforts, that little help is to be received from heaven; and the result is that they have little light to communicate to other souls who are dying in error and darkness. The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them to do. They are not able to present the great and glorious truths of God's holy word that would convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception. A harvest of joy will be reaped by those who sow the holy seeds of truth. "He that goeth forth and weepeth, bearing the precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Will you receive that? I know of my own knowledge that it is nothing but the unbelief of our own people that keeps back the loud cry of the third angel's message to-day. I know of my own knowledge that it is nothing but the unbelief of our own people that keeps back the power of God in its manifestations, in its wondrous power among God's people to-day. I have seen where there were floods of God's precious light, all except the merest glimmering, kept back from a whole institute by the unbelief of three or four. It was in mercy to the unbelieving that it was withheld. They were so unbelieving that if God had poured in floods of light, it would have destroyed them. Failing to receive and appreciate the light that was already before them, a flood of light would have overwhelmed them. In mercy to them he waits a little longer.

But, brethren, he will not wait much longer. He is doing so now for all those who linger and hold back, with whom he is waiting and longing and pleading that they receive it; but that will not last much longer. The world is ready; everything is ready but our own people. O! put away your unbelief. Put away your questioning and your doubting, for heaven's sake and for your own soul's sake. Believe the message that God sends to you day by day.

Now Jesus cleansed the temple twice. What does that mean? This will show you what it means:—

When Satan is now working with his lying wonders, the time has come foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her.

Has that time come? I turn and read from another page:—

Satan is now working with all his insinuating, deceiv-

ing power, to lead men away from the work of the third angel's message which is to be proclaimed with mighty power.

Now mark it. When Satan is working with his lying wonders, the time has come, foretold in the Revelation; then the mighty angel will proclaim the fall of Babylon, and call upon God's people to forsake her. But that angel is to descend with his "great power" before the voice is heard calling out of Babylon. And now he is descending. That power is for God's people who will take it, but unbelief will never take it. Let your faith reach up for it.

This it is said is the second cry of that second angel, and the two cries of that second angel correspond with the two cleansings of the temple—the first cry of the second angel to the first cleansing of the temple, and the second cry of the second angel to the second cleansing of the temple. And this second cleansing was almost the last act of Christ's earthly ministry. Now what does that mean but that this is almost the last act of his heavenly ministry? Then we have reached almost the last act of Christ's work in the heavenly sanctuary, preparing the people to stand when he comes. Is that what we see in it? That is what the Spirit of God tells us is in it. Brethren, will you receive it?

The Lord has presented before me that those who have been in any measure blinded by the enemy, and who have not fully recovered themselves from the snare of Satan, will be in peril because they cannot discern the light from heaven, and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propositions, their counsels. The evidences that God has given are no evidences to them, because they have blinded their own eyes by choosing darkness rather than light. Then they will originate something they call light, which the Lord calls sparks of their own kindling, by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that you have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Jesus said: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejected me, and received not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

By many, the words which the Lord sent, will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things that will tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people should have for this time. The truth is calculated to turn men to Christ, to quicken their energies, subduing and softening their hearts, and inspiring them with zeal and devotion and love to God. *The Sabbath truth must in no case be covered up.* We must let it appear in plain contrast with error.

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. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe the present truth must stand, not in their own wisdom, but in God, and raise up the foundation of many generations; and they will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. *The great illuminating power is from Christ;* the brightness of his example is to be kept before the people in every discourse.

Place yourselves in the divine current, where you can receive the heavenly inspiration, *for you may have it;* then point the weary, the heavy-laden, the poor, the broken-hearted, perplexed soul to Jesus, the Source of all spiritual strength. Be faithful minute men to show forth the praises of Him who hath called you out of darkness into his marvelous light. Tell it with pen and voice, that Jesus lives to make intercession for us. Time is passing; the end is near. We must work while it is day. You can unite with the great Master-worker; we can follow the self-denying Redeemer through his pil-

grimage of matchless love on earth. Jesus came to magnify the law and make it honorable. He died to exalt the law of God, testifying of its changeless character; and as we proclaim God's law, we may look unto Jesus, and be comforted with the assurance, "Lo, I am with you alway, even unto the end of the world." *The same Jesus that walked with his disciples, that taught them upon earth, that toiled and suffered in his human nature, is with us in his divine power. He is at our right hand, to help us in every emergency.* Let us lift up Jesus, and reveal the Bible foundation for our faith.

I am deeply exercised in mind in reference to the low standard of piety among our people. And when I think of the woes passed upon Capernaum, I think of how much heavier will come the condemnation upon those who know the truth, and have not walked according to the truth, but in the sparks of their own kindling. In the night seasons I am addressing the people in a very solemn manner, beseeching them to ask their own consciences, What am I? Am I a Christian, or am I not? Is my heart renewed? Has the transforming grace of God molded my character? Are my sins repented of? Are they confessed? Are they forgiven? Am I one with Christ as he is one with the Father? Do I hate what I once loved? Do I now love what I once hated? Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Do I feel I am the purchased possession of Jesus Christ, and that every hour I must consecrate myself to his service?

We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord, as the waters cover the channels of the great deep.

I am glad of it. I am glad God says it is coming. I am glad to know it is coming. I am glad to be able to thank God that he gives me sight, that I may see it.

Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place *right early*. The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night.

Will it be that way to you? Are you looking for it? Are you watching, waiting, ready? Or are you sleeping, and unprepared?

Many smiled and would not believe it when we told them, twenty and thirty years ago, that the Sunday would be urged upon all the world, and a law be made to compel its observance, and force conscience. We see it being fulfilled. All that God has said of the future will surely come to pass; not one thing will fail of all that he has spoken. Protestantism is now reaching hands across the gulf to clasp hands with the papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment.

Will you let it go out of sight? When the law comes, requiring you to keep Sunday, will you do it? Some say, "If we do not keep it, and if we do not shut up our office and stop business, they will take away our business entirely. All we have to do is to shut our office or shop, and do no work." Yes, of course that is all; but that is everything. Will you sell your Lord for the value of your business? Have you not known all these years that it would be so that no man can buy or sell who does not keep Sunday? Are you going to deny it now?

And the man of sin, who at the instigation of Satan instituted the spurious Sabbath—this child of papacy will be exalted to take the place of God.

All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and *that right early*.

Twice in that short testimony we find it saying it will be done, and *that right early*. What does that mean? Does it not mean what it says? When God speaks to you and to me and says these things are before our eyes, and that these things are going to come right early, and then repeats it, it means that the thing is established and will shortly come to pass.

If any delay, the character of God and his throne will be compromised. The armory of heaven is open; all the universe of God and its equipments are ready. One word has justice to speak, and there will be terrific representations upon the earth, of the wrath of God. There will be voices and thunderings and lightnings and earthquakes and universal desolation. Every movement in the universe of heaven is to prepare the world for the great crisis.

Intensity is to take possession of every earthly element;

and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels; cold, senseless, with a feeble, waning piety. While a new life is being diffused, and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, *a new light and life and power is descending from on high*.

It is descending from on high. And while Satan is working from beneath, God is working from on high. While intensity is taking hold of all Satan's plans, what is gracing your life in the service of God, brethren? Is it not time intensity was taking hold of that? Is it not time we were looking about us to see what God is doing?

A new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins.

Yes, sir, it is descending, thank the Lord. It is taking possession of those who forsake their sins. O! will you let it take and keep possession of you?

The people who will now see *what is soon to come upon us* by *what is being transacted before us*, will no longer trust in human inventions, but will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow-men.

Do you know what is coming, by what you see? The people who do see will no longer depend upon themselves.

This blessed hope of the second appearing of Christ needs to be presented often to the people, with its solemn realities; looking for the soon appearing of our Lord Jesus to come in his glory, will lead to the regarding of earthly things as emptiness and nothingness.

I know some argue, "Well, if Christ is coming so soon, and if all these things are so near, what are we going to do with our institutions,—our Sanitarium, publishing houses, colleges, etc.?—Why, we are going to run them to their fullest capacity, of course, till the last day possible, and build more of them besides, and run them all for all we and they are worth. Because, as men get hold of the idea that Christ is coming, they will trust God with their possessions. Yes, the day is actually coming, when even Seventh-day Adventists will have so much confidence in the Lord that they will not be afraid to trust him.

But still, in spite of all these evidences, there will be those who, not knowing whether his coming is near or far, will say, "We must put our money into lands. We will speculate and make more money. Then when the proper time comes, we will put it all into the cause." Yes, you will—not; because that time for which you are looking will not come in the way in which you are looking for it, and you will not put your money in the cause. You will not see till it is too late.

These institutions are going to do the work the Lord intends for them to do. And because time is so short, we need more institutions and more means. And as the time is so short, when the people understand it, they will receive the power of God and the Spirit of God which come down from heaven, and this will so unite them to the Lord that they will trust the Lord with their means.

Well, now what are you going to do? That is the question. New light and life and power are descending upon the people. Who will have it? Will you have it?

God said in 1885 this word:—

The spirit which characterized that wonderful meeting on the day of Pentecost is waiting to manifest its power upon the men who are now standing between the living and the dead as ambassadors for God.

In 1885 that spirit which Christ promised to his followers, was waiting to be given to his people. How much longer will he have to wait before you will open the door and let him come in? When he does come in, he will sup with you, and you with him. That means work—to sup with him in his sufferings. The time of suffering is near; and do not forget that as Jesus abides with us, so he also suffers with us. When the

time does come that he will suffer with us, Christ will work for us mightily.

O! let him come in. He is a blessed companion; he is a joyful companion; he is our support. Let him come in; let him give you good cheer; let him give you brightness and joy, to give to those who have it not. He will give it; for he has it. "My peace I give unto you." Joy cometh in the morning, and he says, "Rejoice evermore." "The morning cometh; also the night." Which will you have? Which will you have?

Our Contributors.

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

GOSPEL HEARERS.—NO. 4.

Thorny-ground Hearers.

BY MRS. E. G. WHITE.

"AND some fell among thorns; and the thorns sprung up, and choked them." "He also that received seed among thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

In the thorns that choke the good seed, the Great Teacher would depict the dangers that are around those who hear the word of God; for there are foes on every hand to make of no effect the precious truth of God. All that draws the affections from God, all that fills the attention so that Christ has no room in the heart, must be renounced if the seed of truth is to flourish in the soul. Jesus specifies the things that are dangerous to the soul. He says the cares of the world, and the deceitfulness of riches, and the desire for other things, choke the word, the growing spiritual seed, so that the soul does not draw nourishment from Christ, as does the branch from the vine, and the spiritual life dies from the heart. Love of the world, love of its pleasures and display, and love of other things, keep the soul away from God; for he who loves the world does not depend upon God for his courage, his hope, his joy. He knows not what it is to have the joy of Christ, for this is the joy of leading others to the Fountain of life, of winning souls from sin to righteousness.

All that draws the affections from Christ is a detriment to the soul, and must be put away that the soul temple may be cleansed from all defilement. Unless the soul is emptied of its idols, you cannot comprehend the truth of God. Some of the precious seed may find a place in the heart, but in order to have spiritual discernment to distinguish the thorns from the pure grain, the soul must receive the word with meekness. When those who have but a partial knowledge of the truth, are called upon to study some point that cuts across their preconceived opinions, they are confused. Their preconceived opinions are as thorns that choke the word of God, and when truth is sown, and it becomes necessary to root up the thorns to give it place, they feel that everything is going from them, and they are in trouble. There are many who have but an imperfect understanding of the character of God. They think of him as stern and arbitrary, and when the fact is presented that God is love, it is a difficult matter for these souls to lay aside their false conceptions of God. But if they do not let the word of truth in, rooting out the thorns, the briars will start up afresh, and choke out the good word of God; their religious experience will be dwarfed, for the evil of their hearts will overtop the tender plant of truth, and shut away the spiritual atmosphere.

How many have a dwarfed religious experience. They do not draw nourishment from Christ. They love the world and the things that the world loves. At times their hearts are touched by the love of Christ, but they are not careful to

watch and pray. They do not take the path of self-denial and cross-bearing, and follow in the way which Jesus trod while upon earth. They choose to indulge self, and spend their money for that which is not bread, and their labor for that which satisfieth not. They are like those whom the prophet describes, when he says, "There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord: Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Those who allow the cares of this world to crowd out the good seed, become surfeited with this world. The time that they should devote to the service of God, is devoted to the gratification of self. The work of the Lord should be their first anxiety, but Jesus and the souls he died for, are treated as matters of secondary importance. Their love of the world, their desire for riches, their anxiety to meet the world's standard, to follow the fashions of the world, to try every new thing, choke out the word, and it becomes unfruitful.

It is necessary to be diligent, lest thorns find their way into the soil of the heart, and the precious plants of heavenly origin be crowded out; for they cannot grow in the heart together. Christ says, "Ye cannot serve God and mammon." Those who attempt it bring no fruit to perfection. There are those who attempt to serve two masters. They take the precious promises of God to themselves, but refuse to comply with the conditions on which the promises are given. They are not doers of the words of Christ, laboring together with God. In heart and in practice they are of the world, and yet they make a profession of godliness. Brain and muscle are devoted to the acquirement of property or position, as though the gaining of these temporal things would give them a passport into heaven. But it is not learning, position, or wealth, that commends a man to God. The psalmist says, "A broken and a contrite heart, O God, thou wilt not despise." Many who profess to be Christians know not what it is to give up their all for Christ, who paid an infinite price for the redemption of the lost.

Self must die if we would be counted as the followers of Christ. The apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . For ye are dead, and your life is hid with Christ in God." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When a man is converted to God, a new moral taste is created; and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises, to the life of Jesus. His heart is drawn out after God. His prayer is, "Open thou mine eyes, that I may behold wondrous things out of thy law." In the immutable standard he sees the character of the Redeemer, and knows that though he has sinned, he is not to be saved in his sins, but from his sins; for Jesus is the Lamb of God which taketh away the sin of the world. It is through the blood of Christ that he is brought nigh unto God. As he beholds the righteousness of Christ in the divine precepts, he exclaims, "The law of the Lord is perfect, converting the soul." As the sinner is pardoned for his transgression through the merits of Christ, as he is clothed with the righteousness of Christ through faith in him, he declares with the psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." This is

conversion. When the Spirit of God controls the mind and heart, it turns the hearts of the fathers to the children, and the disobedient to the wisdom of the just. The law of Jehovah will then be regarded as a transcript of the divine character, and a new song bursts forth from the heart that has been touched by divine grace; for he realizes that the promise of God has been fulfilled in his experience, that his transgression is forgiven, his sin covered. He has exercised repentance toward God for the violation of his law, and faith toward our Lord Jesus Christ who has died for his justification. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Love is the fulfilling of the law, and those who could not understand the precepts of heaven before they experience the new birth, now see the commandments as "holy, and just, and good," and in keeping of them there is great reward. The law of God is the rule of God's government, and through eternal ages it will be the standard of his kingdom. Those who trample upon its requirements, are trampling upon the authority of heaven, upon the throne of God. If we do not yield to its requirements in this life, learning to love God with all our hearts and our neighbors as ourselves, we shall meet with no change in character at the appearing of Jesus. Rebellion will not give place to peace and love when he comes in the clouds of heaven. Now is the time to separate the thorns from the precious seeds of truth, that the heart may be wholly occupied with the truth from heaven.

He who knows all things, who reads the heart of man as an open book, says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." And Paul writes, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

A DIALOGUE.

BY ELDER J. F. BALLENGER.
(Onondaga, Mich.)

THE following conversation over the garden fence, between two ladies whose lots lay joining, well illustrates the supreme selfishness, as well as the utter shallowness, of this whole proposed Sunday legislation. Mrs. A., being a Sunday-keeper, but feeling somewhat reproved by the more consistent manner which her neighbor, Mrs. B., kept the seventh day, and not being in a very pleasant mood, came at her in the following sarcastic way:—

Mrs. A.—"If you are so strict in keeping your Sabbath, why don't you stop your hens from laying eggs on that day? Don't they lay just as many eggs, and cackle just as loud on that day as on any other?"

Mrs. B.—"Perhaps they do, but we do not think it is proper to use force to prevent them from complying with nature's laws, or to deprive them of their inalienable rights. But when you

get your Sunday law, do you propose to stop your hens from laying on Sunday?"

Mrs. A.—"Well, I believe there will be a great change for the better when the Sunday law is passed."

Mrs. B.—"In what respect will the change be?"

Mrs. A.—"Why, people will keep Sunday more sacredly than they do now."

Mrs. B.—"Will you keep it more sacredly than you do now?"

Mrs. A.—"No; I do keep it sacredly now."

Mrs. B.—"Then if you force me to keep it, do you think it would be any more sacred to me than it is now?"

Mrs. A.—"Perhaps not."

Mrs. B.—"Then who will be benefited by the law? If you keep it sacredly now, and you can't compel me to keep it sacredly, what advantage will the law be?"

Mrs. A.—"Why, you won't be allowed to outrage our consciences by working on Sunday."

Mrs. B.—"Then it's your conscience you wish to protect instead of the sacredness of the day?"

Mrs. A.—"Yes; of course it is."

Mrs. B.—"But don't you think we have any conscience in the matter?"

Mrs. A.—"Well, but you are only a little handful against the great majority that keep Sunday."

Mrs. B.—"Does the Bible or the Constitution of our government give the majority the right to rule the conscience of the minority?"

Mrs. A.—"The Bible says, 'Remember the Sabbath day, to keep it holy,' and everybody ought to do it."

Mrs. B.—"Yes, but the Bible says, 'The seventh day is the Sabbath.'"

Mrs. A.—"O, I don't believe it makes any difference which day you keep, so you keep it holy."

Mrs. B.—"If it makes no difference which day we keep, then why not let us keep the day we think is right, so long as we do not object to your keeping the day you think is right?"

Mrs. A.—"Because you set a bad example in the neighborhood."

Mrs. B.—"How so, when you say it makes no difference which day you keep, so we keep it holy, and you yourself admit that we keep the Sabbath more holy than Sunday-keepers generally keep Sunday? Can doing that which is holy be a bad example?"

Mrs. A.—"I believe you do keep your Sabbath holy. But you don't keep Sunday holy."

Mrs. B.—"How can we, when we have kept the Sabbath holy? Can we keep two days holy? Does the law of God require us to do so?"

Mrs. A.—"No; I suppose not. But we all ought to think alike."

Mrs. B.—"But suppose we can't? Then should the civil authorities try to compel us to think alike?"

Mrs. A.—"Yes, ma'am. But the babe is awake, and I must go into the house. Good day."

WORTH CONSIDERING.

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

OUR God is infinite in mercy. "For as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103:11. He is infinite in love. "God is love." 1 John 4:8. He is infinite in power, "able to do exceeding abundantly above all that we ask or think." Eph. 3:20. Being infinite in mercy and love, he will save us if he can. Being infinite in power, he can save us if he will. What, then, have we to fear? Verily, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Ps. 125:1.

—There will never be a second Saviour to atone for the guilt of rejecting the first.—*Wardlaw.*

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.

HOME ECHOES!

BY MRS. M. A. JOPER.
(College View, Nebr.)

THE music of life's harp is strangely sweet
When it recalls the varied scenes of home;
The wanderer in fancy turns his feet,
And half forgets they e'er were taught to roam.

A halo seems to linger o'er the place
Where childhood's days were spent—its joys and tears.
Again he greets each dear, familiar face,
And hears the loving words of former years.

The echo dies! Imagination paints
A picture which he fain would not behold:
His home is shattered, and his spirit faints
As now he stands amid the ruins old.

Ah! where are they who used to thrill his soul
With voices musical in childhood's day?
The silence tells him, as the seasons roll,
That like his home, they, too, have passed away.

O home, blest home! forever loved and dear,
What sacred memories around thee cling!
We love thee! though in ruins, thou art dear;
We love the place where first we learned to sing.

O may thy hallowed influence the soul
E'er teach to live for that grand life to come;
To struggle on to reach that blessed goal
Beyond which lies eternal "home, sweet home."

"EVIL CUMMUNICATIONS CORRUPT GOOD MANNERS."

How many times we have spoken words carelessly, which afterward we were sorry we had ever uttered. "But the tongue can no man tame; it is an unruly evil, full of deadly poison." Then how much the more we ought to watch it. There is a great deal more importance attached to our words than we think of; and every sentence spoken may be far-reaching in its influence, either for good or evil. "But shun profane and vain babbling: for they will increase unto more ungodliness," not only in ourselves, but in others; and we all know that if persons are in the habit of gossiping, or speaking in a light and trifling manner, how much less weight their words have with us; for "a little leaven leaveneth the whole lump."

Christ said: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

So we see that conversation is a very serious thing, for every word we speak is written in the books of heaven, and they will all be brought before us, and our own words, with all their consequences, shall judge us. We are not our own, but are bought with a price, and every word should be spoken, and every action performed with the knowledge that we are the children of God, and that we are always in his sight. Solomon says, "He that keepeth his mouth, keepeth his life;" so let us watch our every word, and remember to walk carefully and softly before the Lord.

HATTIE CUMMINGS.

St. Clair, Mich.

STATUARY CHRISTIANS.

WHEN Oliver Cromwell visited the cathedral in York, Eng., he saw in one of the apartments statues of the twelve apostles in silver. "Who are those fellows there?" he asked, as he approached them. On being told, he answered: "Take them down, and let them go about doing good." They were taken down and melted and put into his treasury. I have also read that there are too many persons, who, like these silver apostles, are too stiff for service in much that the Lord's work requires. Some are too nice, some

are disinclined. They stand and sit, stiff and stately in their dignity, and sinners may go unsaved, and believers un comforted, for all the effort they will make to lift a hand to save them. They need melting down, and made to be sent about doing good. Statuary Christians, however bur-nished and elegant, are of little real service in the kingdom of Jesus.—*Watchword.*

IS THE BIBLE INSPIRED OF GOD?

SAYS one, "I think that the Bible may be a true history, but that is no proof of its inspiration. It does not require divine inspiration to write a true history." So you think it an easy matter to tell the truth, do you? I wish you could make other people think so. Suppose you go and read a file of the newspapers published just before the last election, and see if you do not think it requires divine inspiration to tell the truth, or even to find it out after it is told. Truth is mighty hard to get at, as you can see by perusing the daily papers on the eve of an election.

There are certain things in the Bible which to my mind bear the impress of Divinity. A skeptic will tell you what a race of old sinners we read about in the Bible! Noah got drunk; David was guilty of adultery and murder; Solomon was an idolater, and wrought folly; Peter denied his Lord, and Judas sold him for thirty pieces of silver; all these people that the Bible talks about so much to us, are a pretty set of men!

Very well; what kind of men do you expect to read about in the Bible? Noah got drunk. Is that strange? Did no one else ever get drunk? Peter cursed and swore. Are there not other men who curse and swear? Judas, an apostle, sold his Lord, who said he had chosen twelve, and one of them was a devil. Do you not sometimes find a Judas in the church even nowadays? One in twelve was a thief and a traitor then; and we need not be surprised if we find about the same average now.

But you seem to think that when you read about a man in the Bible, he is sure to be free from all kinds of errors, frailties, faults, and sins. You have formed this idea of men from reading in Sunday-school books about good children, who usually die young; or perusing excellent biographies, which, as you read them, cause you to exclaim, "I wish I could be as good as that person was; but I never shall." No; I presume you never will, and if you knew the whole story about the person, you might not feel so deeply on the subject.

Do you suppose that if the Bible had been written by some learned doctor, revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Abraham's deception, of Lot's disgrace, of Jacob's cheating, of Paul's and Barnabas's quarreling, or of Peter's lying, cursing, or dissembling?—Not at all. The good men, when they came to such an incident, would have said: "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt the cause." If a committee of such eminent divines had prepared the Bible, you would have had a biography of men whose characters were patterns of piety and propriety, instead of poor sinners, as they were. Sometimes a man writes his own diary and happens to leave it for some one to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can think of; and you read the pages, filled with astonishment, and think, "What a wonderfully good man he was!" But when the Almighty writes a man's life, he tells the truth about him; and there are not many persons who would want their lives printed, if the Almighty wrote them.

You find a man who will tell the truth about kings, warriors, princes, and rulers to-day, and you may be quite sure that he has within him the power of the Holy Ghost. And the book which

tells the faults of those who wrote it, and which tells you that "there is none righteous, no, not one," bears in it the marks of a true book; for we all know that men have faults, and failings, and sins; and among all the men whose lives are recorded in that book, each man has some defect, some blot, except one, and that is "the man Christ Jesus."—*H. L. Hastings.*

"AS THE LORD COMMANDED."

IN the 39th chapter of Exodus there is a noteworthy form of expression. Holy garments were made for Aaron, "*as the Lord commanded Moses.*" A girdle of "gold, blue, and purple, and scarlet, and fine-twined linen; *as the Lord commanded Moses.*" The precious stones for the breastplate, "*as the Lord commanded Moses.*" The fastening of the breastplate and ephod, "*as the Lord commanded Moses.*" The pomegranates about the hem of the priest's robe, "*as the Lord commanded Moses.*" The girdle of fine-twined linen, "*as the Lord commanded Moses.*" The crown on which was engraved, "Holiness to the Lord," "*as the Lord commanded Moses.*" And all the work of the tabernacle was finished "*according to all that the Lord had commanded Moses,* so did they. Thus, time after time throughout the chapter is this expression used, in connection with the ancient worship and service of the sanctuary of the Lord.

Worship which God has not commanded, he does not accept. He abhors the sacrifice where the heart is not found. Whatever we do of our own will, we do upon our own responsibility. It has no virtue of obedience, for there can be no obedience unless there is first a commandment. It is not of faith, for faith has respect to the distinct commands of God, and the definite revelations of the divine will. Hence the only worship which is really acceptable in the sight of God, is that worship concerning which can be said at every point, "*As the Lord commanded.*"

And if the Lord was so careful about obedience to his commands; if he would not allow even a tent of meeting in the wilderness to be built, except it was in all its measurements and details constructed according to a heavenly pattern; if the camp of Israel was subject to the most stringent laws and the minutest instructions, can we doubt that the Lord has a wish and will concerning us, and concerning our service which we perform in his name? Surely it is not a light thing to introduce into the Lord's house, ordinances, forms, ceremonies, names, creeds, and tests, without his authority. If we invent to ourselves forms and ceremonies which he has never prescribed, we are seeking to do our own will or the will of men rather than the will of God.

Our business here is not to choose our own ways, consult our wishes, or select our pleasures, nor to adopt such forms and methods and ordinances as we please, but simply to please the Lord, and finish the work which he has given us to do.

Happy are they who keep in mind this their high calling, and who in everything, not only inquire, "Lord, what wilt thou have me to do?" but also ask and search, with devout and conscientious hearts, to know what God has commanded in his word. If everything connected with worship which God has not commanded could be at once and forever put aside, how speedily the strifes and disputations which vex the church would vanish, and how soon we should emerge into unity, and light, and joy in God our Saviour.—*The Christian.*

—Love those who humble and contradict you; for they are more useful to your perfection than those who flatter you.—*Margaret May.*

—Honor is like the eye which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the least flaw.—*Bossuet.*

The Mission Field.

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

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

FIGHT ON.

FIGHT ON, fight on, though fiercely rattle
The fiery arrows on the shield
By faith uplifted; for the battle
Is still the Lord's, and who would yield?
Fight on, fight on, we dare not linger,
The trumpet notes of the command
Call, and the cross with solemn finger
Our banner is, that none withstand.
Fight on, fight on, o'er ridge and hollow
Of foaming wave and furrowed shore,
God fights with us, and we must follow
When Christ has conquered all before.

—Selected.

THE THIRD ANGEL'S MESSAGE IN CONSTANTINOPLE.

OUR work in this field was begun by brother Theodore Anthony, a Greek shoemaker, who received the truth at San Jose, Cal., in 1888. He at once sold his shop, and departed from America for Turkey, arriving at Constantinople in February, 1889, and immediately beginning to announce the message. In a few months, many were stirred up, so that the *Avedaper*, a weekly paper published by American missionaries, began to write against the Sabbath.

Had there been as perfect freedom in Turkey as in America, brother Anthony could surely have brought many souls to Christ; but the enemy of all truth soon devised a way to hinder the work. The Quakers delivered him to the government, on the charge of causing dissension and confusion among the people. One day, while talking with some persons on the street, he was arrested by policemen, and lodged in prison.

When called before the tribunal, he there proclaimed his faith. After two weeks he was released. But he could not continue his work as before; for, having spent all his money, he was obliged to earn his support. He engaged with a shoemaker for two dollars per week, where he continues to the present, working five days per week in the shop, and laboring for the truth two days.

On visiting Constantinople in June, 1890, I became acquainted with brother A. and the truth. After a few months I was called to Basel, to learn more about the truth, and to acquaint myself with the work. My heart is full of gratitude to God for his wondrous light. I arrived at Basel, Sept. 16, 1890, and at once began study.

After some time I began to translate Bible readings, and print them on the cyclostyle, sending them out regularly with correspondence. This was continued more than six months. During this time, 10,000 pages were sent to 300 persons in twelve cities of Asia Minor. More than fifty-nine letters were received from various persons, asking questions about different points of present truth. Some of the letters were very encouraging. I am sure that God will bless the seed sown, and in due time make them grow.

This year, after the course of study at Chaux-de-Fonds, Switzerland, I departed from Basel for Constantinople, arriving in March. Brother Anthony was very glad to see me again. God began to open doors before us. Several persons are acquainted with our faith. Every Sunday from six to nine persons come to my room to study the prophecies. I also visit families and individuals. At present, two families are very much interested. Though they are surrounded with difficulties, I am sure that they will yield to the will of God and obey the truth. Constantinople is a city full of worldliness, but God is able to raise up witnesses for the truth here. We invite the prayers of brethren for the work in this field.

It is my purpose to visit Asia Minor after passing the summer here. Would that the last church were established in the place where the first churches were established in the first century!

Constantinople.

Z. G. BAHARIAN.

PREPARATION FOR MISSIONARY WORK.

(Concluded.)

OUR missionaries must not get the idea that there are no Christians in the world but Seventh-day Adventist Christians; for there are people in all denominations who are living up to all the light they have, and who would be as willing to receive advanced light as any of us have been. We must acknowledge all members of the religious bodies as Christians, until they prove themselves to be unchristlike. Denouncing people as members of fallen Babylon, telling them that they have the mark of the beast, and judging their motives because they do not at once see the health reform and other peculiar doctrines held by us, are the surest ways to rouse their combativeness, and cut off their ears.

Our laborers in these fields must learn to take the people just as they find them, building on the foundation already laid; and then instead of trying to controvert wrong doctrines already held, seek carefully to instill into the mind correct ideas of the gospel. These, if received, will gradually supplant wrong theories. There has been too much dogmatizing among us as a people, too much denouncing of others who hold different doctrines, and not enough teaching after the manner adopted by Christ. No person can labor with success in those fields where others have laid a foundation, unless the above suggestions shall be heeded.

The natives of the islands, who have not the cultivation of mind necessary to discriminate between nice theological distinctions, must be taught the simple truths of the gospel without being puzzled by too many theories.

Another necessary preparation for the missionary field is a knowledge of the field to be entered. We who sailed on the "Pitcairn" lost much time through ignorance of our field of labor. Not having time after being appointed to sail, to prepare for the work, we were poorly prepared to enter upon our work. Not knowing much about the people we had to meet, every island had to be treated as an experiment. There are books that have been written on the missionary fields of the Pacific, that can be easily secured through our publishing houses. I have mentioned some of these in a recent article for the *Home Missionary* [the May number]. These give a fairly good idea of the fields treated upon. There are other books treating on the islands we have not visited, of which I cannot speak with certainty as to their merits, but these should be studied by our brethren, as they undoubtedly contain many good things.

As our vessel will probably visit the East Indies, on another trip, it will be well for our people to study those fields. I have not been able to secure anything very full on those islands, as books are scarce where we have been laboring; but our brethren connected with the Foreign Mission Board will be able to find what is needed. The same can be said of books pertaining to the Solomon, New Britain, New Ireland, and Admiralty islands. The books I have seen concerning these islands, were written by adventurers, to please a popular taste. I hope something more satisfactory may be found.

Another indispensable requisite for missionaries in heathen lands and in the islands, is a knowledge of the treatment of diseases. We realize our lack in this direction more than ever. In every island we have visited, we have been asked to treat sick people, or those who had met with accidents, and have always found the result of compliance with such requests, good. People generally measure the value of religion by the temporal good that will accrue to them through its acceptance. Nor can we expect, according to the present constitution of man, that it will be otherwise with men in a state of nature. Christ set an example to us when he healed the people who resorted to him. They were then ready to listen to one who manifested such unselfish be-

nevolence. When their diseased bodies were made whole, they could better appreciate the gracious truths he proclaimed. Freedom from perhaps life-long suffering made their hearts tender toward their deliverer, which was taken advantage of by Christ to teach them the principles of the gospel.

I believe more will be made with this branch of the message than has been in the past. In Tahiti our sisters successfully treated a half-caste woman for a swelling under her arm, which act was repaid by every kindness in her power. Though poor, the woman made us several nice presents, and before we left, began to keep the Sabbath. Some attentions shown to a sick boy at the same place, were the means of causing his parents to embrace the truth, though they had been convinced of their duty before that.

In Samoa we treated a sick chief, and by this act secured the warm friendship of the natives. At the Tongan islands, we were called on to treat a little native child who had been badly cut by falling on a broken lamp-chimney. Though not able to save its life on account of the time that had elapsed before we were called, the parents showed their appreciation of what was done by bringing a lot of provisions on board for our use. Everywhere we see openings where nurses and physicians could relieve suffering humanity. God has kindly given us a knowledge of health reform and rational treatment of disease, not for our good only, but that we may bless others, and through this means, save some.

Other denominations are doing a vast amount of good in heathen lands by establishing hospitals. Shall not we who have been especially blessed with light on these subjects, show as much wisdom as others? None of our prospective missionaries should feel that they are really equipped unless they have spent some time in studying nursing. A complete medical course is still better.

Not only is this good for those whom we try to benefit, but that we may treat ourselves in case of sickness or accident. Often no outside medical help can be obtained. Persons going into tropical climates will find many causes of disease; but by carrying out the health reform, and possessing a knowledge of rational medicine, they can largely escape the diseases that are so fatal to others. Of course persons who have organic diseases should not be sent out to the tropics, though there may be exceptions to the rule. It would be profitable for our brethren and sisters to read the book entitled "Medical Missions" [price \$1.50]. I do not know the publishers, but our publishing house will be able to secure it.

Other suggestions might be given concerning a preparation for the work, but this must suffice for the present.

E. H. GATES.

A PRESS CENSOR IN THE WAY.

It is an interesting report from Turkey, which appears on this page. We will give another article on Turkey next week. Elder H. P. Holser forwarded these, and in his accompanying letter, says:—

Brother Baharian is still having an interest in Constantinople, so far as his Bible work is concerned; but he has difficulty in getting permission to print the tracts in the Armenian. We have now made repeated efforts to get the permission, but have failed so far. Nothing can be printed without permission. For Christian literature a Catholic has been appointed as examiner, and as may easily be imagined, he is not favorable to our tracts, although we have tried with those that would do the least to awaken prejudice. We keep on trying in all the ways that we can think of, and with a new tract each time, and if possible, will get the permission for something. We are assured that if we will spend about four dollars in "backsish" for each tract, we will be able to get the permission. This is what the Protestants in general do; but it is a question with me, if we ought to resort to bribes in order to publish the truth. It does not seem to me that we should, and I believe that there is some way to accomplish the work without resorting to such means. I shall consult with the brethren here about it when all are together.

Our prayers should certainly follow the work in Turkey, as it is seeking to gain a foothold.

It was in these Eastern lands that the Lord opened doors, great and effectual, for the gospel workers, the church also helping the workers by their prayers, in the days of the apostles. There are many honest souls in Turkey, and especially do the Armenians seem open to investigate, and it is encouraging to see the Lord so plainly leading us on into Asia Minor.

Special Mention.

A BILLIONAIRE.

A WRITER in the *New York Letter*, who presumably speaks with some degree of authority upon the subject of which he there treats, has figured out in a manner not unpalatable, that there will soon exist in this country that hitherto undeveloped genus of human kind, a billionaire. He selects for this great honor, if such it be, the well-known New York millionaire, Mr. John Jacob Astor. He says:—

The first billionaire the world will ever see will be John Jacob Astor, the husband of Miss Ava Willing. Jack Astor, as everybody calls him, is William Waldorf Astor's cousin; and as the Astors always leave their fortunes to the next of kin, by the rules of primogeniture, he will come in for the bulk of his cousin's fortune. If his cousin lives twenty years, at the usual rate of increase of the Astor millions, he will die worth \$700,000,000. Jack Astor now has a total fortune of \$75,000,000. At the usual rate of increase, he will have \$350,000,000 when his cousin dies, if that is twenty years from now. This, with what his uncle would leave him, and other bequests he is sure to receive, would make him worth \$1,000,000,000, with an income of \$60,000,000 a year.

The richest man now living, says the same writer, is Mr. William Waldorf Astor, whose wealth is estimated at \$150,000,000.

Most of this is in rents, the Astor holdings being chiefly real estate. His income is at the rate of about six per cent on this sum. In other words, his income is \$9,135,000 a year, \$761,250 a month, \$175,673 a week, \$25,027 a day, \$1,042.81 an hour, \$7.38 a minute, and \$29 a second. His income each minute is greater than the week's earnings of the majority of Americans.

While it is somewhat unlikely that the particular man who will be the first billionaire can be pointed out as the writer assumes to do, there is nothing improbable in the supposition that time would not have to continue more than one or two decades longer before this new genus homo would be evolved from some of the men who, though now the possessors of millions, have not enough to satisfy their longing for this world's wealth. And as this world is comparatively poor, considering the amount of its wealth in proportion to its population, the existence of billionaires would mean the existence of another class at the opposite extreme of the scale, just as there are now to be seen, wherever there are millionaires, the wretched beings who, in point of wealth, are their opposites.

L. A. S.

WHAT SHALL WE CALL IT?

DURING my recent visit to Berbice, British Guiana, the following circumstance came to my notice: A member of the Protestant (?) church, lost his wife suddenly. She was also a member. They were poor. He applied to the minister for a lot to bury her in. The minister refused unless he first paid the price, three dollars. He could not raise it, and with tears in his eyes, begged the minister to relent and bury his wife decently. The minister still refused. The authorities insisted on an immediate burial for sanitary reasons. With a few friends, he took the body of his wife to the cemetery gate, and again begged the minister to bury her. Again he was refused. Leaving the body in the gate, he went away to try again to raise the money. While they were gone, the minister's horse ran against the rude box, knocking it to the ground, and the body fell out on the ground. A crowd gathered around. The minister finally, without waiting for the husband to return, paid a man four dollars to bury it without even a prayer. But this was not the end.

Before the sun went down, the minister sued

the man for seven dollars to pay for the lot and the expense he had incurred in burying his wife, and levied on his few household things as security. When it came up in court next day, the judge, who is not a Christian, shamed the minister out of the court room, amid the jeers and hisses of the assembled crowd, refused to entertain the case, and assessed the costs on the minister.

And this is so-called Protestant Christianity, as administered by a minister of the gospel in British Guiana. Shall we call it Christianity? God forbid. What shall we call it? I leave the reader to answer. And this same minister reprimanded another of his members severely, for leaving the church, and forsaking the "faith that was once delivered to the saints," and accepting the truth of God.

Brethren, we should be alive to the need of preaching and living in our daily lives, a purer religion than this.

L. C. CHADWICK.

HOW IT LOOKS TO OTHERS.

THE following, which we clip from the *Open Court*, shows the effect the senseless clamor for Sunday legislation has upon persons of a skeptical turn of mind:—

"Richard Vantyle," said the judge to the criminal, "you have broken the laws; for stealing is a serious crime, but as you have never broken the Sabbath, I shall remit the punishment." That reads like a jest, but it is deeply earnest, for Sabbath worship has become an expiation for sin. Worse than that, we use it as a soothing syrup for conscience, and make it a substitute for duty. We ridicule the theory of papal indulgences, but practice a similar doctrine by granting pardon to ourselves as a reward for keeping holy the Sabbath day. The easy, and sometimes luxurious, practice of Sunday religion counts as virtue; and searching the Scriptures for a model of conduct, we take the Pharisee. Congress in the middle of a spendthrift carnival, calls a halt for prayers, and as an expiation for a thousand political sins, piously resolves that the World's Fair must not be open on Sunday. The sham and the flam of that was imitated, as it ought to be, by a Congress of sports and smashers which assembled at New Orleans on the night of Saturday, the 28th of May. It was convened in extra session to witness a prize fight between the Hon. George Siddons, member for Louisiana, and the Hon. Johnny Van Heest, member for Illinois. The fight began a little after ten o'clock; and the honorable gentlemen, having tried to kill each other for nearly two hours, unfortunately without success, the "referee," at the end of the 46th "round," made a soulful and improving exhortation, in which he said that as it was getting late, and Sunday morning only a few minutes distant, he was afraid that if they continued fighting any longer, they might carelessly "desecrate the Sabbath;" he should therefore declare the fight a "draw."

Speaking of a self-righteous Sabbath, and its uses for atonement, it is valuable also at election times, and if ostentatiously observed, may help a candidate. It may be coined into political capital, but then it becomes the sin of "Sabbath desecration," if such a sin can be. "More in the breach than the observance" was the Sabbath kept by the President of the United States at Rochester, if the papers tell the truth. A theatrical display of Sunday worship breaks the Sabbath into more pieces than visiting the World's Fair on Sunday, either for education or for pleasure. It was the very comedy of religion when the "local committee" called at the hotel, "to escort the President and his party to morning service." The President of the United States going to prayers with an escort, has an oriental grandeur about it that reminds us of royalty as it appears in the Arabian Nights; especially when "the march to the church was a triumphal procession, and the service a patriotic display." The church was given up for the day to the worship of the President, and it was made a fairy spectacle by patriotic bunting for his glory. To complete the caricature of worship, when the President entered the church, "the organist struck up the 'Star Spangled Banner,' instead of a hymn. So intoxicated was the President by this apotheosis, that he actually went to church again in the evening to have the act of deification repeated; which it was, with entirely new scenery and appointments; and "when the President appeared in the aisle of the church, the congregation which crowded the pews, rose and greeted him with clapping of hands." As for the decorations, the "Court chronicle" informs us that "they were very simple; three large flags were draped along the stairs leading to the galleries, and two smaller flags were draped across the pulpit, and on the floor in front of the pulpit were stacked three rifles," a pagan tribute and offering to Mars, who received a fair share of the adoration in the evening, but not quite so much as was given to the President.

M. E. K.

ATTITUDE OF RUSSIA AND GERMANY TOWARD EACH OTHER.

THE meeting of the czar of Russia and Emperor William of Germany at Keil, will not influence the relations of the two countries. The czar, throughout the negotiations, has shown his unwillingness to be party to an arrangement that would indicate a change of Russia's policy toward Germany. The cautious conduct of the czar has robbed the event of what little significance might have been attached to it. The visit, in the first place, was not really to Emperor William, being only an extension of a trip which had as its main object the attendance of the golden wedding of the king of Denmark. At Keil the czar showed the greatest reluctance to land. The visit was apparently made as short as consistent with common courtesy. Meanwhile, the government papers in Russia were outspoken in their assurance that Germany need cherish no hopeful delusions concerning Russia's attitude, and the Grand Duke Constantine, cousin of the czar, was sent to Nancy for a friendly conference with President Carnot. The interview was of the most cordial sort. This incident shows not only the political relations of France, Germany, and Russia, but the feeling of the masses as well. At Keil the arrival of the czar aroused no enthusiasm whatever, while at Nancy, Russian flags were everywhere displayed, students sang the Russian national airs, and upon his departure, the grand duke's carriage was filled with roses thrown by the populace. The German people hate the Russians as Russians, while the French people are enthusiastic in their support of the policy of Russia and France against Germany. The conduct of the czar is in line with the policy which Russia has been pursuing for years.

Some time since, when the westward swing of the Russian army became noticeable, Bismarck pronounced it "nothing new." Two years ago, when the young emperor of Germany became the uninvited guest of the czar, all his advances were repulsed, and immediately after his return, the duty of German imports was increased twenty per cent; the Russian fleet in the Baltic was augmented until it equaled or out-ranked that of Germany, and the French general Boisdeffre was specially invited to witness the maneuvers of the Russian army on the Austrian frontier, while to Germany was given the cold shoulder. The Keil affair is emphasized by the conduct of Russia in the Balkan provinces, where Germans are being driven into Russian schools. Late dispatches state that a number of German school-masters, who had not acquired Russian quickly enough, were ruthlessly expelled, without being allowed time to dispose of their property. One man, though possessed of Russian civic rights, was treated in the same way because a portrait of the German emperor had been found in his room. Evidently the policy of Russia is this: In the event of a disturbance, she means to pit France and Germany against each other, thus leaving her free to dispose of Austria or whatever other powers may be aroused in that direction. To this end she has of late been forwarding her reserves to points of consecration whence they can, in the easiest manner, reinforce the regulars in the garrisons on the Austrian and German frontier. So many corps from the Caucasus, which are being replaced by new levies, have been transferred to the Austro-German frontier, that the Russian boundary from the Black Sea to the Baltic has become a military camp. More than that, Russia by her new levies is keeping to her standard of defense on the eastern frontier; the construction of the Black Sea fleet goes steadily on; and provision for the rapid mobilization of the troops has been made by a plan which puts all private railway and steam vessels in government control in the event of any sudden emergency. Russia does not mean to abate one jot or tittle her intention of recovering lost ground and maintaining herself as a military empire.—*Interior*.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 21, 1892.

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PETER AND ROME.

THERE seems to be of late a more than usual activity in the circulation of the claim that the Catholic Church is founded upon St. Peter. Correspondents frequently write us, saying that they often meet these claims, and asking for some examination of the question. And now, a little four-page leaflet in defense of six leading dogmas of the Catholic faith, has been received, each one under the heading, "What does the Bible say?" This is not a little amusing, considering that the doctrines of that church are founded almost entirely upon tradition, and very little upon the Scriptures.

This is what the tract has to say upon the Peter question:—

"It is denied that our Lord appointed St. Peter to be his vicegerent, and head of his church upon earth. Now, on the headship of St. Peter, 'What does the Bible say?' 'And when Jesus beheld him, he said, Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation, Peter (rock or stone).' See word 'Peter' in Cruden's (Protestant) Concordance. John 1:42. 'And I say unto thee, Thou art Peter [rock] and upon this rock I will build my church; and the gates of hell shall not prevail against it.' St. Matt. 16:18. 'And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shall loose on earth shall be loosed in heaven.' Verse 19: 'Jesus said to Simon Peter, feed my lambs. He said to him again, feed my lambs. He said to him a third time, feed my sheep.' St. John 21:15-17."

In thinking this matter over, it has occurred to us that perhaps it may not be so inappropriate after all to consider that the Catholic Church is founded upon Peter—a man, and a very human one at that. In looking over the history of the Catholic Church, one might very easily suppose that it was founded upon a man, subject to all the infirmities to which human nature is heir.

A scoffer once pointed Mr. Whitefield to one of his converts, lying drunk in the gutter, and said to him: "There, Mr. Whitefield, is one of your converts." "Yes," said Whitefield, looking at the man, "very likely; that looks more like my work than it does like the work of the Lord." So, looking at the history of the Catholic Church, one may well say, "That looks more like a church founded upon a man, than it does like one founded upon the Lord."

It was after the words quoted from Matt. 16:18, 19 were spoken to Peter that he fell into utter apostasy, and denied his Lord with cursing and swearing. Peter, cursing and swearing, makes a very good head and foundation for the Catholic Church, but not a very good head for a Christian church. This may account for the fact that many of the so-called successors of St. Peter, sitting in the papal chair, while very good heads of the church, were monsters of corruption and iniquity. As a foundation, we prefer the "prophets and apostles, Jesus Christ himself being the chief corner-stone."

After the resurrection of Christ, to be sure, he said to Peter, Feed my lambs and sheep. But he said the same thing to all the other apostles, as well as to Peter; for he said, "Go ye," meaning all of them, "into all the world, and preach the gospel to every creature."

But Christ did not tell Peter that he was the rock upon which he would found his church; and therein lies the fallacy of the whole claim that is urged by our Catholic friends. They are very careful to conceal the fact that the word rendered Peter (rock) is a different word from the one rendered "rock," on which he said he would build his church. The one is *petros*, a little stone, or, as we would express it, a cobble-stone. The other is *petra*, and means an immovable mass, or ledge of rock. It was such a rock as that upon which Christ said the wise man

built or founded his house (Matt. 7:24); it was the surface of underlying ledge, on which the seed fell in the parable of the sower. Luke 8:6, etc. The term *petra* is never applied to the person, Peter, but it was upon this *petra*, great rock, and not upon the *petros* (Peter), little stone, that Christ said he would build his church. And this *petra* was not Peter, but it was the great truth which Peter had just uttered, according to the record of Matt. 16:16, namely, Peter's confession to Christ, "Thou art the Christ, the Son of the living God." This great truth is the immovable rock referred to. Upon this great truth Christ declared he would build his Church, and the gates of hell should not prevail against it.

This does not contradict Eph. 2:20; for Christ was himself the embodiment of all truth (John 14:6); and upon the foundation laid, of prophets whom he had inspired, and apostles whom he sent forth, himself being the chief corner-stone, his church is built, and not upon a weak, vacillating, mortal man.

This being the true statement of Christ, there was of course no human head appointed for his church here upon the earth, and hence no succession of human authority to be continued in the church here below.

Christ repeatedly instructed his followers that they should call no man master here; for only one was their master, he said, that is himself, the Lord of heaven. He instructed them also that he is the head, and we are the body; and he has not appointed any sub-head, to represent him here on the earth. This takes out of the hands of any church the claim to have the keys of the kingdom of heaven, and to loose and bind on earth, to signify that the same would be loosed and bound in heaven, unless the church can show that it has received such commission; for whatever power may have been given to the apostles, it does not follow that it was given to others, or was to be transmitted through them to their posterity, or successors in office. Whatever degree of divine power the church possesses in any age, it must come to them directly from Christ, their head, and not through a long, antecedent human channel.

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.]

204.—THE IMAGE OF THE BEAST.

I notice that the idea is advanced that the image of the beast of Rev. 13:14, is already made. But it is not yet clear in my mind what it is, where it is, and what there is, so far as present developments are concerned, that can receive life and act. Can you give me some information on these points?

C. E.

Answer.—If any think that the image of the beast is already in existence, of course it is their privilege to so believe, if the evidence is satisfactory to their own minds. And we have been willing that whatever evidence any one supposed to exist in favor of that view should be made public, that all might examine and judge concerning it for themselves. But we shall hardly be able to help the mind of our correspondent on the points he raises; for we do not see anything as yet sufficiently definite and tangible, to constitute it in any proper sense the image of the beast.

We are heartily in accord with the counsel not to take any man's opinion on this subject, but to satisfy ourselves by studying the original beast, that of which the image is to be a likeness, and we may add, also, by studying the prophecy itself, which describes the image.

We know what the beast is. It has a name and locality, body and head, and power to speak and act in the carrying out of its own decrees. The image of the beast will be something equally definite and tangible; and when power is given it by the government to speak and act, it will be able to carry out its decrees.

The image is something to be *made*; but the decision of Justice Brewer makes no new thing, but simply defines a state of things which the court holds to have existed from the beginning of this

government. But we cannot apply this to the image; for that would not be according to the prophecy; for the image does not exist from the beginning, but is something made by the people of the government, and clothed with power by the government, near the end.

As to how this will be brought about, and when, see the prophecy: "And he [the two-horned beast] doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; 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."

The great wonders, even to making fire come down from heaven, precede the formation of the image. The means by which the people are wrought up to such a degree of fanaticism and excitement, that they are ready to make the image, is the deception fastened upon them by these wonders. But these wonders, which according to other prophecies are to be wrought in Spiritualism, have not yet appeared. When the image is made, it is made by the people, the last source of legislative appeal: "Saying to them that dwell on the earth, that they should make an image to the beast," etc.

These are no "preconceived opinions" of our own, but the explicit specifications of the prophecy; and the only safe way is to adhere strictly to these specifications. We would not detract one iota from the importance of the recent decision of the Supreme Court. It is right in the line of the fulfillment of the prophecy; it is hastening on the crisis; it is, as we said in the Review of May 31, a step which makes logically necessary a movement which will result in the formation of the image.

The agents brought to view in Rev. 13:11-18, and their respective actions, do not seem to be clearly defined in many minds. We have first the beast, the Catholic power; and secondly, the two-horned beast, which causes the earth and them which dwell therein to worship the first, or Catholic, beast. This it does, not of course in these terms, but by laws that all shall keep the Sunday institution, which is a distinctive institution of the papacy. Here come in the Sunday laws, here would come in the amendment of the Constitution that is now called for; but this amendment would not constitute the image to the beast, if it should be secured. We never supposed that any one held that view. But such an amendment would be in the line of the worship of the beast, enforced by the two-horned beast. But, not content with enforcing the worship of the beast, the two-horned beast makes, through the people, an image to that Roman beast, which is also an image of the beast. It then gives the image life, so that it can speak and enforce its own worship.

The two-horned beast, the government, enforces the worship of the beast, and the mark of the beast, under the penalty that they who refuse shall not be permitted to buy or sell. The image enforces its own worship, under the penalty of death.

Of course the worship of the beast, and the formation of the image, will not be secured under these terms. The papacy was not formed under the name of "the man of sin, the son of perdition;" neither will an image to the papacy be formed under the title of "an image to the beast." But by its infatuated framers it will be formed as an act of great progress, and reformation, and allegiance to God and Christ. But the student of prophecy will see in it the image of the beast, just as in the great apostasy culminating in the sixth century, they saw the beast itself. The features will be plain enough to be recognized by all when they appear. See "Thoughts on Revelation," and "Marvel of Nations," in which these points are more fully discussed. We see no reason as yet to change from the views there set forth.

CHRISTIAN GROWTH.

The exhortation is given to all Christians to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:18. From other portions of the sacred word we learn by what means this growth is to be attained.

It is a sad but undoubted fact that very many who start out in the Christian life never get beyond the first stages of the journey to the final goal of

Christian endeavor. They halt after taking a few steps, and assume a vacillating position, taking at one time a step forward, and at another a step backward, but making no decided advance, and sooner or later in most cases fall back to the place from whence they started. It is always painful to see a person give up and return from a journey toward a better condition, but doubly so when the journey is from spiritual bondage and darkness to eternal freedom and light.

Innumerable causes act their part in producing this painful result; but there are a few simple conditions which cannot be omitted if the journey is to be successful. Yet how many neglect even these, and still expect in some way to be wafted steadily along toward the end of the Christian race!

One of these, and perhaps the most important, is prayer. Prayer is man's only means of communicating with God. It is the means by which the most needed blessings of heaven are brought down to us. No argument need be given to show the indispensable nature of this exercise; yet with how many is this a theoretical belief rather than a knowledge gained from experience. Let those to whom prayer is an infrequent and formal exercise, stop and ask themselves how they can hope under such conditions to make any spiritual progress. We are living in the time when the solemn injunction applies, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Another condition is, a knowledge of God's word. The psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." It is well for the Christian professor to ask, How much of that word does my heart contain? By prayer we speak to God; and through the reading and study of his word, he speaks to us. His word is spiritual food, without which there can be no spiritual growth. 1 Pet. 2:2. With a hasty and spasmodic perusal of this word, Christian growth is incompatible. Where the word of God is not read, or if read, is not made a subject of study and meditation, how can it be expected that spiritual progress will continue?

But do not many fancy that they are making spiritual progress, while they know that they are not students of the sacred word? To slight God's word is to slight God; for he has provided us with his word,—a vast and invaluable mine of spiritual truth,—and means that we should accept and use it as such. And never was a knowledge of this word more necessary as a safeguard from evil than at the present hour. The psalmist has put in the mouth of every Christian the words, "Thy word is a lamp unto my feet, and a light unto my path." Should it be any cause for wonder that he who neglects this light should find himself not walking in the path which it reveals? There is none too little of this word to demand its daily study. It is not only a lamp unto our feet and a light unto our path, but it is the "sword of the spirit," without which the battles of the Christian warfare could not be successfully fought. It will also be the Christian's "shield and buckler" in the time of greater peril which is soon to come. Ps. 91:4.

Who, knowing such things, can feel that too much of this divine word is hidden in his heart,—that he has too deep a knowledge of its truths? Who indeed can feel that his present knowledge of the word of God is sufficient for all his needs? Who has his memory stored with all the wonderful and helpful promises of that word? Who can bring to mind its cautions and admonitions, and all those "examples," which were "written for our admonition, upon whom the ends of the world are come?" Who is ready to be called before councils and the world's great men, to stand in the position of expounder and defender of the faith? Are there not many who could not even under less trying circumstances give the scriptural reasons for their hope? It will not do to wait for the truth to be found and brought to our notice by others. Eminent interpreters of the word may disagree among themselves as to its meaning, but the honest mind which diligently and prayerfully searches for the truth will gain the knowledge it seeks. This is not a work which one can do for another.

God's word must be studied, and the only proper way to study it is to study it daily. That which is

not done regularly is sure to be more and more neglected. It is the same as with every other Christian duty. Irregular study of the word goes with irregular prayer, irregular attendance upon services for the worship of God, irregular giving of Christian testimony, and irregular giving of means for the furtherance of God's work. The habit of doing things spasmodically is a very bad one, and nowhere are its effects more fatal than in the Christian life.

God also has enlarged his word, and given us more particular light in view of the dangerous times in which we live. The "Testimonies" form a more voluminous collection than all the books of the Bible. God has not been thus mindful of us for nothing. He has not given us his word to be neglected. He has said that his word should not return unto him void. Either it will accomplish for us the benefit which God designs, or it will be a witness in the day of God for our condemnation.

Another very frequent cause of failure in Christian growth is the presence of some cherished sin in the heart. This prevents the blessing of God, and destroys the efficiency of prayer; for no one can pray with confidence when his own heart condemns him.

All these are tests which it is not at all difficult for any individual to apply in seeking for the cause of his failure to progress in Christian experience. Each one knows his own degree of faithfulness or carelessness in these particulars, and whatever other reasons may exist, he may not wonder at his failure to enjoy the experience of others, if he finds himself deficient in these.

Neither can the individual who does nothing to advance the work which is being done for God expect to develop strength as a Christian. God has never promised to bless the lookers-on who might be active workers in his cause. Each one knows his own degree of activity in this respect.

The individual is greatly deceived who expects that in some way, in spite of such deficiencies as are here mentioned, he will pass along with God's faithful ones and share in their reward. The road of some-how-or-other does not lead in the direction of the celestial city. No one can journey to heaven on a free pass, or by any method which does not strictly comply with the prescribed conditions. Every one who reaches that place will know just how and why he reached it, and God and all the angels in heaven will know just why he is there. And when the great company of the saved shall assemble before the eternal throne, and acquaintanceships of earth are sought to be renewed in heaven, the unprogressive Christians will be very sure to be among the missing. L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

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

(Continued.)

In all the important events and deliverances of the past, God's people have been warned. Noah was warned of the coming deluge; Lot of the destruction of Sodom; the children of Israel of the plagues of Egypt; Jonah was sent to warn the Ninevites; Jeremiah, Ezekiel, and other prophets faithfully admonished the Jews of their captivity among the heathen, and Jerusalem was not destroyed the second time till thoroughly forewarned of its approaching doom. It is not consistent with the character of our merciful God to destroy multitudes without revealing to them their danger.

Before Christ's first advent, prophet after prophet gave, long ages in advance, the facts connected with his incarnation, so that none needed to be in ignorance of who he was, when he should come, or the time when he should appear. The place was given where he should be born, who his ancestors were, his lowly appearance, the exact time when he should begin his work, the time of his crucifixion, the length of his ministry, his riding into Jerusalem, the kind of beast he should ride upon, his cruel death, glorious resurrection, and a multitude of other important facts, connected with his life on earth.

Could we then suppose for an instant that the stupendous facts of his second coming in glory to save his ransomed people would be all kept hidden from his loving disciples? that the grand, final, triumphant return of the Lord of glory would bestudiously be concealed from their view? Preposterous! One of

the most striking proofs of the unfaithfulness, worldliness, and terribly backslidden condition of multitudes of professed Christians of this age is the prevailing indifference to an event so important.

As the coming of Christ is to be an event of world-wide interest, in which the destiny of every living soul will be involved, we should expect the signs heralding it would be of a nature to attract the attention of large masses of people. Such is the case. Jesus declares there shall be "signs" in the sun, moon, stars, in the earth and sea, and in the religious world. He declares Satan shall work with mighty power, deceiving multitudes, and would deceive, if possible, "the very elect." He depicts the condition of society, and the special prevalence of wickedness, crime, and unbelief, even among those professing to be religious. The signs he gives are of such a character that all may know of their fulfillment if they care to investigate them and watch the events transpiring all around them.

But we should ever remember that the Lord does not propose to *force* men to believe. He ever places a great premium upon faith, watchfulness, energy in the investigation of the scriptures of truth, and closely observing God's dealings with men, and the fulfillment of his word. He places a great discount upon unbelief, carelessness, indifference to what he has said, and to him who has done so much for us and promises to come and give eternal life to all who "love his appearing." These signs are not as wonderful as the events of which they are heralds and tokens. They will not arouse everybody; only those who "watch" will be benefited by them. But they will be sufficient to condemn those who ignore them. All will not see them. Even the shining of the sun only half the world can see at once, and total eclipses are beheld only by a portion of the people all over the globe. The most remarkable events occurring in our world are actually seen but by a few of the world's population; but they are made known to all who care to be informed—all who seek to learn concerning them.

So of the signs. They will be striking, remarkable events, not of the common order, portents, ominous and wonderful, presaging the wrath of God, even "fearful sights and great signs shall there be from heaven." Luke 21:11. These will be made known to all who care to learn of them—all who watch for our Lord's return.

We cannot doubt but that God has been in the great inventions of our age, which specially distinguish it as an age of light and knowledge, in order that an understanding of the signs of his coming might be communicated to those living when that event occurs. "Many shall run to and fro, and knowledge shall be increased" in "the time of the end." Dan. 12:4. The "time of the end" is a little period just before the end itself, reaching, no doubt, from the close of the 1260 days, in 1798, to the coming of Christ. How wonderfully has this statement of the prophet been fulfilled in our time! By means of this knowledge of the Scriptures, as well as of other things, the people all over our earth can be made to know of the signs of Christ's approach.

It is not at all necessary, therefore, that each sign should be seen by everybody. All can know of it with a reasonable certainty just as well without. Every part of the world in our time is in communication with every other part. Every daily paper has news from China, Australia, Africa, or the islands of the sea, as well as from all parts of our own country. So nothing of importance transpires anywhere in the world that is not known in every other part. In no other age was this so, as we now see it. Is not the hand of the Lord in all this? So the signs of his coming are exhibited in an age when "knowledge" is "increased," and all may know of them. Yet but a comparatively small number of the world's inhabitants will consider or care for them. They are not given to stun and frighten people into believing that for which they have no interest. The same law holds true in God's dealings with our age that has ever been seen in past ages.

Moses was to give the children of Israel "signs" that he was sent of God, and all the mighty wonders wrought by him were given to show forth his divine mission. Yet how few really believed! Ex. 4:1-9.

The destruction of the two hundred and fifty princes was a "sign" to rebellious Israel. Num.

26:10. Yet multitudes remained wicked and unbelieving. Jonah's being three days and three nights in the stomach of the fish is called "the sign of the prophet Jonah." Matt. 12:38-40. But the Jews paid no attention to it, though it was a representation typifying our Lord's burial in the heart of the earth. So no doubt it will be in the last days, in spite of the fact that our Lord gave special signs to show when his coming is near, of which he says we may "know" he is near, even at the doors, when they have occurred. Yet some will give heed to them, and be blessed in so doing. These articles are written hoping to reach more or less of this class. We shall now set before the reader these "signs," as our Lord has given them, and present indubitable evidences of their wonderful fulfillment.

G. I. B.

(To be continued.)

CAMP-MEETINGS AT WALLA WALLA AND EAST PORTLAND.

THE camp-meetings at Walla Walla, in the Upper Columbia Conference, and East Portland, in the North Pacific Conference, were in many respects interesting meetings. From the beginning, the Spirit of God seemed to rest in large measure upon the efforts of our brethren and sisters to draw near to God. The preaching was largely of a practical nature, and found a hearty reception in the hearts of those present. The encampment at Walla Walla was on the College grounds, and in the midst of shrubbery forming a partial but much-appreciated protection from the strong, dust-laden winds that swept over the country. The Conference was well represented. There were about ninety tents on the ground, and about three hundred and fifty persons present. The most encouraging feature of the meeting was the spiritual interest manifested throughout. There were many present who came, realizing that they had no real living connection with God. In one of the meetings, after the call was made for the unconverted to come forward, two men, the husbands of two of our sisters, openly confessed that they were infidels, skeptical in reference to the Scriptures. They said that it was impossible for them to believe; they would gladly do so if they could. There were others similar to these, but they were the most marked in their open statement of their unbelief. No argument was used to convince them, and yet the Spirit of God wrought upon their hearts. Before the meeting closed, they found peace in believing, and rejoiced in a Saviour's love.

The business matters passed off very harmoniously. There was scarcely a jarring vote in the election of officers for the various positions in the Conference, tract society, and Sabbath-school Association. Fifty-eight were baptized, and quite a number of the brethren and sisters felt disposed to give themselves to the missionary work in the islands of the sea, to support themselves by entering into some business. They realized that the coming of the Lord was indeed drawing near, and they were willing to take the means they had, and establish themselves in some other part of the world, and engage in the work of selling our publications, holding Bible readings, or in doing any work of that kind which would leave a favorable impression upon the minds of those with whom they came in contact. Many such men are wanted at the present time to go into those fields where the truth has been presented, and an interest has been awakened, in order to preserve the interest, and continue to exert an influence among the people.

The testimonies of Elders Olsen and Farnsworth, and all those from abroad, were appreciated by the brethren and sisters.

On Sunday morning a liberal donation was made for foreign missions and first-day offerings. The school question received considerable attention, although in the past there has been some feeling in regard to its location, in view of the Milton Academy. It appeared very evident at this meeting that their hearts were united, and generally speaking, all felt to take hold and draw together in the establishment of the College at Walla Walla. Nearly three thousand dollars' worth of pledges was taken upon the ground, and about four thousand dollars' worth of College real estate was sold; so that including the previous pledges, \$5,000 were pledged for the school.

The meeting at the North Pacific Conference was also one of interest. We have scarcely visited any camp-meeting where the brethren and sisters, as a whole, appreciated the testimony borne, as they did at this meeting. They appeared to be hungering for the truth. Something over eighty dollars were paid on the first-day offerings and for foreign missions; quite a number also paid in sums from five to twenty dollars, for the establishment of the work in India, whenever the General Conference deems it advisable to open up the work in that field. The Conference at its last meeting voted \$6,000 for the same purpose.

A good degree of interest was manifested in the canvassing work, and some very marked experiences were related. One brother who was eighty-nine years of age, had canvassed more or less during the past year. Though he was unable to spend more than two hours a day in the work, his own testimony was that he had never canvassed a half hour without selling a book. His report showed that he had sold more books in the same number of hours than any other canvasser. About twenty-five are expected to take up the canvassing work in this Conference the coming summer. There was no phase of the work presented in which a general interest was not manifested. This showed the spiritual condition of the Conference. All hearts beat in unison with every branch of the cause of present truth. Much interest was taken in the proposed establishment of a cooking-school and nurses' course at the Health Retreat. It is expected that from this Conference, as well as from the Upper Columbia Conference, a delegation will be sent that will carry back to their respective Conferences information which will be the means of imparting the light to the friends of the cause in this part of the harvest field. The time has come when we should arise and shine, when the rays of the gospel of Jesus Christ which were manifested in his life in healing the sick, blessing the children, forgiving sins, and delivering the captives, in every sense of the word, from the power of Satan, should be manifest in a larger degree than we have seen it before.

There were not a few young people who gave themselves to the Lord for the first time. And quite a number were present who had embraced the Sabbath during the past few months.

Elder Olsen and Dr. Kellogg visited the friends here during the workers' meeting, but were not here during the camp-meeting proper.

There was quite a contrast in the appearance of the camp grounds, in consequence of the weather. On the Walla Walla ground it was very dry and dusty, everything being covered with dust; while at East Portland it was just the reverse. Nearly every day we had cloudy weather and a sprinkling of rain, but the grounds were neatly laid out, and everything was in good order. The preaching at East Portland, as well as at Walla Walla, was practical in its nature. But few meetings were held without deep feeling manifested by those in attendance, and the Spirit of God moved upon the hearts of the people. There were not less than one hundred and fifty young people on the grounds who ought to attend school and connect in some way with the work of God.

The meetings on the Sabbath were deeply interesting. From sixty to seventy-five came forward for prayers at the close of the Sabbath afternoon discourse. The congregation was then divided. About one hundred and fifty young people met in one tent, and nearly every one spoke. Ten, however, arose and stated that they had never made a start to serve God. Eight of these especially expressed a desire to begin then in the service of the Lord. This was an interesting meeting; for the Lord came very near. On the Sabbath the meetings continued with short intermissions from half-past five in the morning until past ten o'clock at night. We cannot but hope that the impressions made upon the hearts of the people are those that will be lasting.

All business matters passed off as harmoniously as in the Upper Columbia Conference. They appreciated the help that came from abroad, and were anxious to hold another camp-meeting on Puget Sound in the latter part of the summer. The Conference voted to carry out their desire in this matter.

If the brethren in these Conferences continue in the spirit that was manifested at these camp-meet-

ings, a prosperous year awaits them. Harmony and love prevailed among the brethren and sisters, and a solemn realizing sense of the times in which we live appears to rest upon them. It is evident that we have reached an important crisis in the cause of present truth. The people are seeking God for a personal experience such as we have not witnessed for years in the past, and those who are thus seeking God, do so with all their hearts, finding him to be very precious to their souls.

God was present to manifest power in healing the sick, as well as in delivering those who were bound by Satan in other respects. We could not but feel to praise God for the influence of his Holy Spirit, and the manifestation of his love in filling souls with praise. Twenty-six were baptized. The friends in the city filled the tent each evening and upon Sunday. The brethren returned to their homes to enter upon their work, happy in God. S. N. H.

A LESSON FROM THE BOOK OF ACTS

"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13:27. Thus spake the apostle Paul in the synagogue at Antioch. That men should read prophecies every Sabbath, telling how Christ should come in humility, and be despised and rejected of men, and still be so blind that they despised and rejected him themselves, is one of the things which evince the strong perversity of human nature. They read the Scriptures which gave in minute detail all the events of the life of Christ, from his miraculous birth to the tragic scenes of Gethsemane and Calvary; and with the evidence in full view of the fulfillment of the prophecies of his birth and early life, they then fulfilled the unfulfilled part of the prediction themselves by condemning and crucifying him.

It is evident from the above-described experience of the rulers, that people may read the Scriptures containing prophetic descriptions of heaven-daring, God-defying sins; that they may live at the time these unrighteous acts are being performed, and yet they may be so in the dark that they themselves will help fulfill these prophecies, and thus perform the very work that their Bibles, which they so studiously read, have warned them against. The fact, then, that we have the Bible, or that we study it very closely, reading it "every Sabbath day," is not sufficient to prevent us from rejecting the truth and opposing the work of the Lord; for the rulers of the Jews did thus, and yet they "were gathered together against the Lord, and against his Christ." It will be well for us to notice carefully the reasons adduced by Paul for this action of the rulers of the Jewish people: "Because they knew him not, nor yet the voices of the prophets." Although they understood in a general way that they were the people of God; that God had chosen them, and had miraculously given them the land in which they dwelt; that he had appointed the religious observances which distinguished them as a people from the other nations; and that through them were to be fulfilled God's promises to the world, in spite of all this knowledge, they lacked in their individual experience that knowledge which would bring into their darkened souls the illumination of the Holy Spirit, and cause them to see that Jesus of Nazareth was the Son of God to whom all the prophets gave witness. Not knowing *Him*, then, was a great hindrance, and without that knowledge, they could not understand the prophets, even though they read them every Sabbath day. The reason of their failure to understand, is well known. In their study of the prophecies, they had deduced certain conclusions in regard to the manner of their fulfillment. These conclusions had become to them as sacred and sure as the prophecies themselves; and so completely were they wedded to their theory of the coming of the Messiah and the work he was to do, that when the very things described by the prophecies were fulfilled before their eyes, they would not believe, because they did not come in the exact way that they believed they would come.

"They knew him not." They were joined to his visible church on the earth, but they did not have the invisible connection binding them to him from

whom the prophecies came. Their faith was not in the Lord, but in the plan of their own devising. They had mapped out in their own minds the way for God's work to be done, and they were so determined on having their own way, and so intent on watching for that which was never to come, that they did not discern the exact fulfillment of the prophecy which they by their own actions were helping to fulfill.

We have long thought that the position of the popular Christianity of the day presents phases closely analogous to that of the professed people of God who rejected the Messiah. The prophecies in regard to the second coming of Christ, the signs which are to precede that event, the moral condition of the earth at that time, and the warning message which is to be given to prepare the world for his coming, are all prophetically foretold in the word of God. The Scriptures are now read by more people and probably more closely than they ever have been before, and the people listen to them as to the voice of God. Why, then, do they not see the evidences of the soon coming of Christ? The reason is in substance the same that prevented the Jews from recognizing Jesus as the Messiah. As the Jews fixed up a way for God to work, and the prophecies to be fulfilled, and declared that every way which did not agree with their views was wrong, so surely have the majority of those who expound the word of God in these days, laid out a plan for God to work; and so intent are they watching for the fulfillment of this plan, that they not only fail to see what the Lord is doing, but they themselves are hastening the fulfillment of prophecies which, although often read, they do not understand. They have adopted the theory of the world's conversion and a thousand years of peace and prosperity before the coming of the Lord. So firmly are they wedded to this pleasing idea, that no amount of evidence that the coming of Christ is near, can arouse them from their dream of security.

The idea of the conversion of the world and a time of great spiritual and temporal prosperity has as fully taken possession of the popular clergy of this day, as the illusion of the temporal reign of the Messiah and the exaltation of the Jews over the nations of the earth had taken possession of the rulers of the Jews in the days when the Son of man in vain declared in their hearing, "My kingdom is not of this world." In the days when Jesus was preaching the gospel of the kingdom, healing diseases, and in every way fulfilling the prophecies concerning himself, the rulers were reading in the synagogues these prophetic descriptions of his work, and were fulfilling that part which said that he "was despised and rejected of men." And at the present time, while the signs are accumulating more and more that "he is near, even at the door," and the message against the worship of the beast and his image may be heard in nearly every country, those who occupy the important positions of teachers and leaders of the people do not recognize the signs, nor heed the warning cry. They endeavor to carry out their own predictions that the world is growing better by the enforcement of a system of religious laws, endeavoring to do by legislative enactments what they find themselves unable to do in the legitimate manner which God has ordained for the betterment of the world,—the preaching of the gospel, which is of itself the power of God unto salvation.

Is not such blindness equal to that of the rulers of the Jews? And is it too much to say of them that this lamentable failure to discern the time is because they know him not, nor yet the voices of the prophets? And as the high hopes of the great prosperity of the Jewish people, which were fostered and cherished by the rulers, were shattered and forever destroyed by the invasion of the armies of that power which they had fondly hoped to overthrow, so the glorious coming of the King of kings will awaken those who proclaim, "Peace and safety." "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men" will alike cry to the mountains and rocks to cover them, and realizing, when it is too late, that it is "that day" which they have put afar off, will exclaim, "The great day of his wrath is come; and who shall be able to stand?" Rev. 6:15-17.

While we see and deplore this condition of things in the popular churches, it will not do for us to

think that we are in no danger on the same point. We have made the prophecies a special study for years, and have settled opinions in regard to them. Our position upon the prophecies has been confirmed by the "Testimonies of the Spirit," so that we feel very sure of their fulfillment; and yet the exact manner these things are coming has not been made known to us. Here then is a danger that we will fix up in our minds a specific way that the prophecy is to be fulfilled, and if it should be accomplished in some other way, we shall fail to recognize it, and the day of the Lord come upon us as a thief. If we shall be deceived in this way, it will be for the same reason that the rulers of the Jews were deceived, because we do not know *Him*. A complete submission to his will, a willingness to give up our sins and to yield our opinions, and a readiness to hear what God shall speak, will bring us into that connection with Christ, where we may be able to discern the time and the fulfillment of prophecy; and when the last prophecies which relate to this earth are being fulfilled, we may be standing in God's council, doing that work which is pleasing in his sight, and receive the "Well done" from the Master.

M. E. K.

WESTERN CAMP-MEETINGS.

AFTER leaving California, May 23, we stopped two days at Portland, attending the workers' meeting of the North Pacific Conference, which was then in progress. There were comparatively few present, as only the ministers and some other workers had arrived on the ground. Yet we had several very interesting meetings, and enjoyed the blessing of the Lord.

After leaving them, we arrived at Walla Walla, Friday morning, May 27. Here we found the regular camp-meeting in progress. The camp was located on the land belonging to our Walla Walla College. The attendance was good, and the blessing of the Lord was present in a very large measure. Elders Haskell and Farnsworth, with Elder D. T. Jones, the district superintendent, were present at the meeting. All of them enjoyed much freedom in their work.

Sabbath was a very interesting day. As the subject of Christian experience was placed before them by brother Haskell, the Spirit of the Lord witnessed to the truth of God's word, and set it home to the hearts of the people, and many were deeply affected in regard to their condition. It is a fact that while many of us have rejoiced in great light, and have had much knowledge in reference to God's word, his truth, and the time in which we live, we have lacked much in a deep Christian experience. It is not enough to have a knowledge of the truth; we must experience its living power in the heart, and be sanctified by it. The Lord is certainly in earnest with us, and we must be in earnest.

In the afternoon an opportunity was given to seek the Lord. Quite a number who had never made a profession before, gave their hearts to God; others who had been much discouraged, and had cast away their confidence, returned to the Lord; and still others who had been walking, as it were, in the sparks of their own kindling, turned to God with all their hearts. The Lord drew very near on this occasion, and many rejoiced in an experience of freedom in God that they had never had before. Others who had been on the background and had become discouraged, and some who felt that they had been standing as stumbling-blocks in the way of the truth and in the way of members of their own family, turned to the Lord with confessions and repentance. It was truly a solemn season, and one long to be remembered. We felt greatly encouraged for the work in that Conference, as we saw this whole-hearted turning to the Lord.

The matter of the school enterprise received considerable attention on Sunday, and it was a source of much encouragement to see the interest which all our brethren seemed to manifest in this movement. The outlook is very encouraging. The foundation of the College is already laid, and work has begun in earnest. It just happened that as the camp-meeting commenced, they were out of brick with which to go on with the work; but this was no special hindrance, as the workmen wanted to attend the camp-meeting anyway. Brother Green-

ville Holbrook, who has the work in charge, said that as soon as the camp-meeting was over, they expect, with a large force of men, to push the work with energy, and he saw no reason why everything would not be all ready to open the school in January, 1893. May the Lord bless the Upper Columbia Conference, and prosper its work greatly.

Elder R. S. Donnell, formerly of Missouri, was in attendance at the camp-meeting, and was elected President of the Conference. Elder Decker has been there a long time, and the work has grown much during his administration and labors in that Conference, but it seemed to be for the best of the cause to have this change. The brethren and sisters welcomed brother Donnell with warm hearts, and assured him of their sympathy and co-operation in the work. We see no reason why this young Conference shall not make much faster advancement from this time onward, than it has ever in the past.

We left them early Monday morning, to hasten on our way to be present at the camp-meeting at Minneapolis, Minn., where we arrived Thursday noon, June 2. Here we found a large camp, located in a beautiful park in the suburbs of the city of Minneapolis. We did not learn the exact number of tents, but they reported over eleven hundred people encamped on the ground, besides many who attended from the city. This was the largest camp-meeting ever held in Minnesota. On our arrival, the meeting had already been in progress several days, with a most excellent interest. As we met brethren in the city, before reaching the ground, the universal report was, "We are having the best camp-meeting we ever had in Minnesota." The Lord certainly did bless in the meetings in a very marked manner, for which we praise his name.

The labors of Elder A. T. Jones, Prof. Prescott, Elder J. G. Matteson, and others, were highly prized and much blessed of the Lord. As others will no doubt give a fuller report of this meeting, we will not speak of the many things of interest that might be said. The few days we were present at the meeting, the weather was very favorable. On Monday, however, there was considerable rain, which interfered somewhat with the comfort of those who went to the baptism. We understood there were eighty-one who went forward in the holy ordinance.

Elder Breed was re-elected President of the Conference. The brethren and sisters generally were of the best courage. Our social meetings were full of praise to the Lord and victory in Christ. It was indeed a great pleasure to see the countenances of some who had been darkened by doubt and inner conflict of the soul, radiant with light and glory, beaming as from a soul set free in Christ. Sabbath was a precious day, and one long to be remembered on account of the large outpouring of the Spirit of the Lord.

Besides the American meetings, there was also a large gathering of the Germans, and also of the Scandinavians, and regular meetings were conducted every day in each of these languages. The same manifestation of God's power and mercy which was experienced in the meetings of the English-speaking people, was also manifested among the foreign nationalities. Indeed, it was one of the most precious meetings that we have ever seen. To the Lord be all the praise!

We have reached a very interesting time in the history of our work, and we are much encouraged to see many of our dear people awake to a sense of these things. May the work go deep and thorough in every heart, and may none be left behind, but advance with the advancing power of God.

Most of all, our soul is burdened for the laborers. Sometimes it seems to us that the congregation is more ready to catch the rays of light and gather them up, than are some of the laborers that should stand in advance of the people. May the Lord forbid that this should be so. It is our privilege, it is our duty, to be most earnest in every work of God. May the Lord in a special manner come near to our laborers, and give them a fitting up for their part in the closing message of God to the world.

Monday evening we left Minneapolis, arriving at Des Moines, Iowa, the next morning, to attend the camp-meeting being held at that place. Upon our arrival, we found the camp located in a beautiful grove. The brethren had feared that the attendance would be small on account of the backwardness of the spring and the wet weather that has belated work on the farms; but they are being happily surprised by many more coming than they looked for. The prospects are that we shall have a most excellent camp-meeting. Thus far the Spirit of the Lord has been manifested in a large measure, and to all appearances the Lord has a feast for his people in Iowa at this time. May our hearts be in a position to receive all that God has for us.

O. A. OLSEN.

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.

WHAT THEN?

The wind blows hard. What then?
He holds them in the hollow of his hand;
The furious blasts will sink when his command
Bids them be calm again.

The night is dark. What then?
To him the darkness is as bright as day;
At his command the shades will flee away,
And all be light again.

The wave is deep. What then?
For Israel's host the waters upright stood,
And he whose power controlled that raging flood
Still succors helpless men.

—Exchange.

NEW ZEALAND.

THE readers of the REVIEW will no doubt be interested to know something about the progress of the work in this colony. Our Conference was held at Napier, April 1-18. Elders W. C. White, G. B. Starr and wife, A. G. Daniells, E. H. Gates and wife, A. J. Read and wife, brother McCoy, formerly chief magistrate of Pitcairn Island, and sister J. I. Tay of Oakland, Cal., with about one hundred and sixty of our New Zealand brethren and sisters, attended the meeting. The visitors, about eighty in number, were entertained by the Napier church.

The order of the meetings was about as follows: At 6:30 A. M., the time was devoted to prayer, instruction in practical Christianity, and personal testimonies; at 9:30, Bible study on the Epistles to the Romans and the Galatians, by brother Starr. These were very much appreciated on account of the additional light brought out on the subject of justification by faith, and the wonders of redeeming love. The time from 10:30 to 12 was occupied in the business meetings of the Conference, tract society, and Sabbath-school. Instruction in cooking and the treatment of common diseases, conducted by sister Starr, began at 2:30 P. M., the ministers' prayer and council meetings being held at the same time. From 4 to 5:30 was occupied in answering questions and giving instruction in duties of church officers and members, by brethren Gates and White, considering the wants of the churches, and the need of a school by the ministers, Conference Committee, and others. Preaching occupied the evenings, when there was usually a full house.

Although the meeting covered about eighteen days, and the time was so fully occupied, it would have been profitable, if we could have had a few days longer together. It was a great blessing to our young Conference to have the benefit of the judgment and experience of the help provided us by the General Conference. We were very much disappointed that sister White was not able to be present; but as it was decided to have a general meeting in November, and a camp-meeting next March, if it can be arranged, we look forward to her attendance at one or both of these. A testimony of the Spirit of God was sent to us, revealing our true condition in his sight, and pointing out promises in the Bible to encourage us to take a course to bring the fulfillment of the promise of the outpouring of the Spirit of God that will bring all other blessings and help with it. This was read on the Sabbath, and at other devotional meetings, and made a deep impression on the minds of those present. Confessions were made to the truthfulness of the testimony, and an earnest purpose on the part of the brethren to take heed to it, and hereafter to be more consecrated to the will of God, and let the Saviour instead of self, govern our actions. The experience had in these meetings and the ones following, gave evidence that the Lord responded to the repentance and faith of his people.

A good interest was manifested in the subject of having an institution for the education of laborers, and it was quite unanimously agreed that for the present there should be a united effort on the part of all our people in Australasia to establish in a central locality an institution for this purpose, and two persons were elected to unite with a committee chosen by the Australian Conference to make such location.

You will be likely to receive the Bible Echo with this mail, containing a report of the Conference and tract society proceedings, so I will not state many of the particulars contained in that.

The membership of the four churches; Kaeo, Auckland, Napier, and Gisborne, was 187 at our last Conference, in 1890. Two were added at the present Conference; Wellington and Kaikora. The membership at this Conference is as follows: Kaeo, 23; Auckland, 70; Napier, 78; Gisborne, 20; Wellington, 30; Kaikora, 16. During the Conference and

since then, seventeen have been baptized, making that many in addition to the above report. Besides these, there are about thirty scattered Sabbath-keepers, including the company at Palmerston. Very successful meetings were held with the young people and children during the Conference, by brother Gates and wife, and sister Read.

A move was made about the close of the Conference to assist the churches of Auckland, Napier, and Gisborne, in paying off their indebtedness on their houses of worship. Pledges up to the present have been made, reaching nearly fifteen hundred dollars. We expect to make up that amount so that each will receive \$500. Our brethren left for their homes very much encouraged, and their faith strengthened. Brethren White and Daniells, after remaining a week in Auckland, returned to Australia. Brother Starr and wife visited the church at Kaeo, and brother Read and wife the church at Gisborne. Brother Gates and wife went to Auckland. Brother McCullagh and myself remained at Napier for a few weeks to follow up the meetings, and he is still there. I returned to Wellington with my family a few days ago. We shall engage in the work with renewed courage, trusting that the Lord will bless and prosper his work and workers. M. C. ISRAEL.

Wellington, May 19.

TRINIDAD AND BRITISH GUIANA.

AFTER my last report, I spent a few days at Trinidad, where nothing has ever been done in the interests of the present truth, except that brother Arnold is now delivering large numbers of "Great Controversy," and the International Tract Society is commencing a correspondence, which is showing good results. This is a beautiful island, and one in which ministerial labor should soon be begun. As I visit these fields, and see the open doors before us on every hand, my heart goes out in prayer for our people to awaken to the responsibility that rests on us to support our foreign work, that we may extend it into all these islands and other countries toward which we have hardly turned our attention. There are about seventy thousand Hindus in Trinidad, or about one third of the population. Many of them have received a knowledge of the true God, and we should be doing something for them.

I spent twenty-two days in British Guiana, from April 27 to May 19. Five years ago Elder G. G. Rupert labored here two months, and brother Geo. King sold some books. A small church was organized. Last year brother Arnold sold several hundred books in the colony, which has a population of about three hundred thousand, of whom one third are Hindus. The church has struggled along under difficulties, among which has been a division in their own numbers; but in the face of all these, others have received the truth, and there has never been so widespread an interest to know more of the message, as there is at the present time.

My labors were bestowed chiefly upon the church and the believers. By the blessing of God, differences vanished, hearts were united, and I believe that much good was accomplished. I went out eighty-five miles in the country, held a few meetings, and baptized eight, and later sixteen were baptized in Georgetown, of whom three were Hindus. The church was strengthened, and I left it with a membership of forty-one. The officers were unanimously chosen, and we felt that the Lord sanctioned the service when the elder and deacons were set apart for their work, with prayer and laying on of hands. At the farewell service, we celebrated the ordinances, and it was a time of refreshing. If all continue to walk in unity and love, the influence of the cause may be greatly extended. This is an important field, and we should have one minister located in this colony, to develop the interest that now exists. L. C. CHADWICK.

FLORIDA.

KATHLEEN, POLK CO.—We began meetings at this place April 12, in the Kathleen school-house, and although the people are very much scattered, we had a fair hearing through all the meetings.

Just before we closed our meetings, the Methodist minister, Mr. Sistrunk, who preaches some three or four miles from here, came to the school-house on Sabbath, and said that he would preach the next Wednesday night, as I did not have meeting that night, and requested me to announce it, which I did. When Wednesday night came, he opened with full force upon the Adventists, the especial point of attack being upon the soul question. After meeting, he told me I could not prove my position on the soul, from the word of God, but that he could prove from the Greek that the soul was immortal, and he would debate it with me as long as I would, etc., etc. Knowing that these assertions were having weight with some, we thought it best to accept his offer to debate. He left the determining of the time with me, which I did, arranging for three nights.

At the time appointed, the house was crowded,

and the people were even standing outside at the windows, when Mr. Sistrunk came in, and announced positively that he would not debate more than one night. This I refused to agree to, but we finally agreed to hold the discussion two nights. Mr. S. had the closing speech the first night; the meeting was no sooner dismissed, than the wildest excitement arose, and a fight began in the midst of the crowded house, between a member of Mr. S.'s church and a young man who made no profession. The powers of evil seemed for a moment to be let loose, and then darkness filled the room, but we had pleaded with God to reveal his power in behalf of his truth, and the disturbance seemed almost instantly to stop.

The next morning we were told that several parties had threatened to throw the Adventist minister out through the window, while some seven or eight of the leading men of the neighborhood had taken a front seat, saying that said parties would have to walk over their dead bodies before they could harm a hair of my head.

The next night I had the closing speech, and the melting power of God's Spirit was present, so that at the close of the meeting the minister came to me and apologized for the way he had spoken about me. We thank God for this victory; for it was by his power alone that it was gained. The arguments presented to prove the immortality of the soul were simply copied verbatim from Dr. Adam Clarke. The only thing new to us was that Elias on the mount of transfiguration was *John the Baptist*.

We praise the Lord for his loving kindness which is indeed "to us better than life." We shall perhaps make our next effort at Lakeland.

Since writing the above, a special request has come from those who have not yet decided to keep the Sabbath, for a few more meetings. The Spirit of God is at work. Brethren, pray for us.

June 5.

J. O. JOHNSTON.

KANSAS.

WAMEGO, HOLTON, NORTONVILLE, AND PALERMO.—I will once more speak of my labor among the brethren, hoping to encourage the flock scattered abroad, and thereby glorify God.

May 12-18 I was with the little company at Holton, where the tent labor of brother and sister Hill, and also brother Thorn, was blessed of God. After much prayer and counsel, it seemed best to organize and give them an elder, which work was ratified by the blessing of God. Brother Dorcas, formerly from Iowa, humbly accepted the office, to minister to them in spiritual things. It did me good at this place to converse with sister Tyson, as she related some of her early experiences in the message. She waits in joyful hope when the ears of the deaf shall be unstopped. All were much encouraged by the meetings. May they be faithful to all the light.

May 19-24 I was with the Wamego church, and it was a season of seeking God and feasting on his love. The members here are cherishing the spirit of victory in the message, and since our labor with them a few months ago, they have enjoyed a freedom in Christ not so fully known before. May God greatly bless Dr. Dobbins among them, as a good, loving, tender shepherd. One of the greatest needs of our Conference is faithful elders, devoted to the peace and spiritual prosperity of their flocks, making their own case and temporal interests second to this, and being affectionately desirous of them—those who will watch to see where they can encourage the weak, and rescue and save the erring ones.

Our next point was at Nortonville, May 25-30. Here a shower of blessing fell upon us, and an ingathering of souls was witnessed. On Sabbath and Sunday conviction of sin rested powerfully upon some, and three of brother Gilliland's children were hopefully converted, and such was the power of the word as we discoursed upon the life in Christ as developing in the message, that others became dissatisfied with their former baptism in error, and six in all were baptized. Since this meeting, our dear brother Gilliland has seen the preserving care of God during a fearful thunder-storm. Nine cows were killed by lightning, his own cattle being among them, and while the others were dropping around them, not one of his own was touched.

This church greatly needs a house of worship, and we trust the way will open in the near future for this comfort. Here is where our Seventh-day Baptist brethren are to hold their General Conference, beginning Aug. 24. They have quite a strong church at this point, and it was my privilege to form a pleasant and profitable acquaintance with some of them.

On my way to Palermo, I stopped off two days at Atchison, to see our dear sister Mattie Rogers, who is calmly awaiting death from the fatal cancer. May the sustaining grace of God be with her! There are a few other believers here, and a small company of canvassers. They were all greatly encouraged in the two services held, and some kind

neighbors who, we trust, will yet obey, were touched by the tender Spirit of God.

I came to the Palermo church June 2, where I shall remain a few days. It was my privilege to bestow labor upon this flock about five months ago, when nine were converted and baptized. They have held on to the glorious victory gained then, and now the dear Lord has come in among us with another blessing, and five precious souls fell on the Rock and were broken, making fourteen additions in a few months. The peace of God filled our hearts, as we led these dear souls into the water. O, praise the Lord for his goodness! I am greatly humbled by what he has done. Truly the hearts of the parents and children have been turned toward each other. May God help his people to form a full connection with the power—God's throne! All branches of the work received attention in these meetings, and there is certainly progress and growth among his people.

June 9.

W. W. STEBBINS.

MICHIGAN.

AMONG THE CHURCHES.—Since my last report, I have visited Ransom, Jefferson, Horton, Spring Arbor, Burlington, Quincy, and Coldwater, in Dist. No. 2. The blessing of God attended the meetings at each of these places, and I believe permanent good was done.

Since May 6 I have been in Saginaw county. I spent one week at Chesaning, and the remainder of the time with the Marion Springs company, about twelve miles west of Chesaning. I have held twenty-two meetings. Six adults have started in the service of the Master. Four kept last Sabbath, and the other two are investigating the Sabbath question. The preaching has been wholly practical. We look for others to yield soon.

W. H. FALCONER.

SAND LAKE.—Since my last report, besides holding meetings, I have been engaged in completing the meeting-house which was begun some years ago. It is now finished, and was dedicated Sunday, May 29, Elder J. O. Corliss preaching the dedicatory sermon. At this time ten more united with the church, making thirty since we began meetings. Four were baptized, and eight or ten more are keeping the Sabbath who have not yet united. We closed our meetings June 2.

I cannot close this article without mentioning the spirit of harmony and liberality that prevailed among the brethren, from the beginning to the close of the building of the meeting-house. After sufficient means had been subscribed, which was done without urging, they came to me and said: "If you require anything more, let us know, and it shall be forthcoming at once." My mind went back to the time when Moses was about to build a sanctuary for the Lord, and called on the people for material, and it came in so abundantly they had to be restrained. Ex. 36:5, 6. The Lord greatly blessed that people for their liberality. So will he always bless all who will be liberal and true to him.

F. I. RICHARDSON.

ARKANSAS.

CHARLESTON AND ELLSWORTH.—After our good institute at Moline, I returned to my home, where I remained a short time. Then I went to Charleston and held a number of meetings with the company at that place, which resulted in two others signing the covenant, and the encouragement of those who had already taken a stand.

I came to Ellsworth April 10, and after visiting most of the families in that vicinity, and distributing reading-matter, I began meetings the 14th. Quite an interest had already been awakened, from reading papers and tracts which had been sent here previous to my arrival. The audience was rather small at first, but gradually increased, until the house, which will hold over three hundred, would not accommodate those who came. Brother H. C. Griffin was with us for two weeks, and as this is his old home, he did valuable work in visiting. The Lord gave freedom in presenting the truth, and hearts were touched by it. Brother McReynolds was also with us a couple of weeks. His work was blessed of God. Before leaving, he baptized three.

There has been a great deal of rain, and the farmers are behind with their work, so we cannot hold meeting every night in the week. Fourteen adults have taken their stand for the truth, and we have a Sabbath-school of twenty-five organized and in good running order. Others are convinced of the truthfulness of our positions, and we trust that the Spirit of God will cause them to accept the message. One of the leading Presbyterian ministers came some distance to oppose the work. His effort was a failure. After the close of the service, he told one of our sisters that he was ashamed of his sermon. She told him that she was also. The other ministers have also taken a stand against the truth, with the exception of the Primitive Baptist minister. Opposition only makes the truth shine brighter. I feel

to praise God for the way the truth is taking hold of the hearts of the honest.

Brother McReynolds intends to return the last week in June, and we will hold a week's meeting at this place. I ask for the prayers of God's people on the work here.

W. F. MARTIN.

June 7.

WISCONSIN.

AMONG THE CHURCHES.—May 21, 22 I held meetings with the Boscobel church, in company with brother Joseph Westphal. The interest was good; five were baptized, and united with the church. A full set of officers was chosen. Tuesday and Wednesday evenings we spent with the Sand Prairie church.

From there I went to Richland City, and spent the evening with the brethren, while brother Westphal went on to the Sextonville church, where I joined him Friday. Sunday the church was dedicated. We had a full house and good attention. Wednesday I went to Star, where I found brother S. S. Smith had already commenced meetings. We held our last meeting Sunday night. Five more joined the church, and six were baptized. I expect to start in a few days for the camp-meeting at Neenah.

R. J. WHITE.

June 7.

WEST VIRGINIA.

NEWARK AND BERE A.—I began a series of meetings at Newark, Wirt Co., the last of February. A very bitter opposition was manifested from the first. The resident minister commenced a public tirade against us as soon as we began our meetings, and every sermon that he has preached in the town since that time, has been against Seventh-day Adventists. In his last effort he said that some had advised the "with" to be used, but he did not know as he could sanction that. There was a smile on his face as he said it, that spoke volumes to us. Some not being content with the effort, sent for another minister, who tried to show them that the law of God was abolished at the cross. The third one then took the stand, and said that they must put a stop to this "Adventism" in this place; that he was in favor of running it out of the county; that if the present effort was not enough to stop it, they would open up their artillery upon it, and extinguish the whole thing. But amid all this opposition, there are a few who are taking hold of the precious promises of God, and are living out the truth in Christ.

In company with brother U. P. Long, I arrived at Berea on Thursday evening, May 26. The southeastern association of the Seventh-day Baptists was in session, which was somewhat against our meetings at first. In reference to our meetings here, we can do no better than to quote from the *West Virginia Monitor*, our State paper:—

"As announced in last week's paper, we began meetings Friday evening, and continued them each evening while there. At the beginning of our meeting, it seemed almost impossible to stir the people, but when they began to surrender all to the Lord, then the Spirit of Christ came in, and the victory was claimed through him. We had another meeting appointed for six o'clock, Tuesday evening, May 31, intending to start to another field of labor at the close of that meeting. But we soon found that the Lord had a work for us to do before we left. Our hopes were more than realized when we saw strong men and women giving up everything for Christ's sake. Our meeting continued until late that night. Between eleven and twelve o'clock, we buried seven precious souls in baptism.

"The next evening our meeting began at seven o'clock, and the Lord came in with great power. Almost every soul in the house was stirred. After we had spoken a short time, an opportunity was given for all who wanted to seek the Lord to come forward. We cannot describe to you the scene. Old and young came forward to acknowledge Christ as their only hope of salvation. We then went to the water, and baptized thirteen more precious souls."

Surely the Lord is good in visiting his people at this trying time. The testimonies of almost every one who spoke before the congregation, were substantially as follows:—

"Thy will, O God be done. I will give up all things for Christ. I am willing to give father, mother, husband, wife, children, friends, houses, lands, property, everything, and go anywhere and do anything that the Lord would have me do, to advance his cause in the earth."

This good work of consecration began with the church members. The spiritual strength and zeal of the church have been greatly increased, and a deep interest has been developed among those outside the truth. Sinful men and women have been converted to God. As many as five husbands have given themselves to the Lord, and as many believing wives thus made to praise God for his love and mercy in answering their prayers.

Brother Hutchinson gives very encouraging reports from the eastern part of the State. Some are rejoicing in the salvation of Christ as the result of meetings recently held in Newburg. Others near Kingwood have lately commenced to obey the Lord. A Methodist minister near Central Station is reported keeping the Sabbath, from reading "Bible Readings." We receive letters of encouragement every few days concerning persons who have lately embraced the truths of the Bible.

D. C. BABCOCK.

THE OHIO STATE MEETING.

This important meeting was held according to appointment, at Bowling Green, May 24-30, and notwithstanding the constant rain and consequent bad roads, was in many respects an excellent meeting. All the ministers and licentiates, and a majority of the directors and Bible workers, were present. Elder Loughborough was present during the entire meeting, and rendered valuable assistance in the way of instruction in our public meetings, and advice in our committee counsels. All branches of the work received their due share of attention. Portions of the recent testimonies sent out to ministers, were read from time to time, during the meeting, and the timely warnings, reproof, and counsel they contained seemed to be appreciated by all. Six dollars and sixty-five cents were contributed by the ministers, as a donation toward defraying the expense of their publication. The few families composing the church at Bowling Green did nobly in entertaining those in attendance, for which the Lord blessed them abundantly in spiritual blessings.

Owing to our limited force, the committee could not respond to a title of the calls that came in for tent meetings, and therefore after prayer and counsel, chose those places that seemed to promise the best results for the labor bestowed. We hope those who have failed in their request this time will not be unduly disappointed, but patiently wait, and keep sowing the seed, that the harvest may be more abundant when laborers can be sent.

Tent companies have been sent to the following places: Chagrin Falls, Elders Saxby and Russell; Jefferson, Elder Burkholder and A. C. Shannon; Findlay, Elder Iles and C. H. Keshlake; Jamestown, Elder Guilford and Lovell Iles. Elder Van Horn will remain in charge of the work at Cleveland. Elder Wood will make Columbus his headquarters, and assist the church all he can consistently with his other duties. Elder Haskell will take Elder Saxby's place at Cincinnati. Brother Mitchell and the writer will labor among the churches, as heretofore. We trust the brethren living at or near the places where the tents are located, will give the companies their moral and financial support, and we earnestly request the brethren throughout the State to remember them in their prayers, that a door of utterance may be opened unto them, that their labors may be crowned with success.

It was decided to hold the camp-meeting at Cleveland, further notice of which will be given later on; but we trust all will begin now to plan to be present. The following persons were appointed a Camp-meeting Committee: Frank C. White, Irwin Edgerton, D. K. Mitchell, J. S. Fisher, A. L. Stevens, and W. H. Gilmore.

We believe the laborers go from the meeting with more consecration and a greater determination to labor faithfully for the Master, than ever before, because they go in his strength, claiming the promise that he will be with them even unto the end. And once more we beg for them an interest in your prayers, coupled with a faithfulness on your part in the payment of tithes, and a liberality in offerings and donations to sustain the cause, commensurate with the importance of the interest at stake and the shortness of the time in which we have to work.

G. A. IRWIN.

Special Notices.

MAINE.

THE Maine camp-meeting will be held this year at Auburn, on the same ground occupied last year. One fare for the round trip on Maine C. R. R. is secured, as usual. We give notice thus early so that all can make arrangements accordingly.

J. B. GOODRICH.

GENERAL CONFERENCE DIST. NO. 5

IN answer to several inquiries, we can announce that Elder J. H. Durland, with Elder R. A. Underwood, the district superintendent, will attend the camp-meetings in the district, with such other help as the superintendent may arrange. It is expected that Elder L. R. Conradi will attend the State meeting in Kansas, in the interest of the German work.

O. A. OLSEN.

FLORIDA CANVASSERS' INSTITUTE.

For the good of the cause and the encouragement of the canvassers, we will hold a convention at De Leon Springs, Volusia Co., Aug. 12-24. I am authorized to say that the publishers will pay the railroad fare to and from the convention, also furnish the necessary food while there. (We will only have to cook it.) And to those who are not already engaged in the canvassing work, they further agree to pay the railroad fare to the territory assigned them, and their board, provided they will enter the work at the close of the institute.

F. L. Mead, general canvassing agent, and brother A. F. Harrison, the district agent, also brother C. F. Curtis, manager of the Southern Branch REVIEW AND HERALD, will be with us to give instruction in the canvassing work, and Elders Kilgore and Crisler will also be present to give us spiritual food. It is expected that our people, especially those who have a desire to enter the canvassing work, will not fail to be at this convention. The General Conference is going to considerable expense for our benefit. Notwithstanding the hard-times cry, some of our canvassers are taking nearly forty orders a week. From "Testimony No. 32," p. 220, I quote:—

"It is no time now for God's people to be fixing their affections or laying up their treasure in the world. The time is not far distant when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal Sabbath, will be a warning to us."

Dear brethren, this was written seven years ago. We have a few faithful workers who are doing nobly; but you can readily see we must have more men, or we cannot finish the work. Persecution is staring us in the face. One soul saved is worth more in the sight of God than all the wealth of this world. We want to come, if possible, prepared to go out to work at the close of the convention. Those who expect to be at the institute, please drop me a few lines, so that we may know about how many to prepare for. September is really the beginning of a new year in Florida. Now, dear brethren, make your arrangements to put in at least one fall and winter's work for the Lord. S. T. PAGE, State Ag't. *Hernando, Fla.*

The Sabbath-School.

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

LESSONS FROM THE NEW TESTAMENT.

LESSON I.—THE ASCENSION OF CHRIST.

ACTS 1:1-12.

Commit Verses 8-11.

(Sabbath, July 2.)

TEXT.—"When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1:9.

1. To whom was the book of the Acts of the Apostles addressed? Acts 1:1.
2. What previous treatise was addressed to Theophilus? Luke 1:3, 4.
3. Then who was the writer of the book of Acts?
4. What does Luke say his former treatise contained? Acts 1:1, 2.
5. What ground does this allow for the supposition that there were some things that Jesus communicated to his disciples, which are not recorded?

NOTE.—The writer of the book of Acts says that in his previous treatise he recorded all that Jesus began to do and teach, up to the very day that he ascended. This does not mean that he recorded every word and act that Jesus said and did, for that would have been impossible. (See John 21:25.) We have not everything that Jesus said in regard to any doctrine, but we have every doctrine that he taught. Of course the assumption that Jesus taught certain things that are now held, which are not contained in the New Testament, is folly. For if a thing is not recorded, nobody can know anything about it; but this text expressly tells us that no truth that Jesus gave utterance to has been omitted by the evangelists. As Paul afterward said of himself (Acts 20:20), they kept back nothing that was profitable.

6. How long was Jesus with his disciples after his resurrection? Acts 1:3.
7. What did he do in this time?—Id.
8. While they were together, what command did he give them? Verse 4.
9. To what promise did he refer? Verse 5.
10. What record have we of their having had this promise? John 14:16, 26; 15:26.
11. At the close of the forty days, when the disciples met with Jesus, what did they ask him? Acts 1:6.
12. To what was this question equivalent?

NOTE.—In the beginning God created man to have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26-28; Ps. 8:6-8. The whole earth, therefore,

was his kingdom, but when man fell, he lost his dominion, so that, as the apostle says, "Now we see not yet all things put under him." Heb. 2:8. This inheritance was promised to Abraham and his seed (Rom. 4:13), and also to David, whose throne God said should endure forever. The one through whom David's throne is to be perpetuated is Christ (see Luke 1:31-33; Acts 2:29, 30), whose possession is to be the "utmost parts of the earth." Ps. 2:7, 8. Because of the wickedness of David's successors, the kingdom (that is, the whole earth) was given to Nebuchadnezzar (Jer. 27:2-7), and after him to other people, no more to be controlled by David's line until the coming of Christ, to whom it rightly belongs. (See Eze. 21:25-27.) The control of the earth by heathen kings, and the taking of it by the Lord Jesus Christ, are described in Dan. 2:37-44. This kingdom is received from the Father by Christ while in heaven, for he likened himself to a nobleman going into a far country to receive for himself a kingdom and to return after having received the kingdom. Luke 19:12-15. So when he comes the second time, he comes in his kingdom. Matt. 25:31; 2 Tim. 4:1. He subdues it by destroying the wicked from out of it (Ps. 2:9; Matt. 13:41, 42), and then the righteous inherit the dominion and the greatness of the kingdom under the whole heaven, and delight themselves forever in the abundance of peace. Dan. 7:27; Ps. 37:9-11; Matt. 13:43. So when the disciples asked if Christ would at that time restore the kingdom of Israel, they were asking if that was the time when they should be taken to reign with him in glory. From the prophets they knew that glory was to follow the suffering of Christ (1 Pet. 1:11), but how long after the suffering before the glory would follow, even the prophets themselves did not know. That time is in God's own power, and he has not revealed it to any. What he says to all is, Watch.

13. What reply did Jesus make? Acts 1:7.
14. What did he say they would receive when the Holy Spirit came upon them? Verse 8.
15. In this strength what were they to do?—Id.
16. When did this conversation take place? Luke 24:49, 50.
17. What did Jesus do when they reached Bethany? Verse 50.
18. When he was blessing them, what took place? Verse 51; Acts 1:9.
19. While the disciples were looking toward heaven, as Jesus went up, who stood by them? Verse 10.
20. What did these angels say to them? Verse 11.
21. Since a cloud received Jesus when he ascended, and he is to come again as he went, how must he come? Matt. 24:30.
22. Since the cloud that received Jesus, diminishing in size as it receded, was the last thing seen by the disciples, what must be the "sign of the Son of man in heaven?"
23. Did Jesus ascend secretly or openly? Acts 1:9.
24. Then since he is to come "in like manner" as he ascended, how must it be when he comes? Rev. 1:7.
25. Did the angels leave it doubtful as to who would return? Acts 1:11.
26. What testimony is borne by the apostle Paul? 1 Thess. 4:16.
27. What assurance comforted the patriarch Job? Job 19:25-27, margin.
28. When the disciples had received the assurance of Christ's return, what did they do? Acts 1:12.
29. With what feelings did they return? Luke 24:52.
30. How will those who love the Lord always regard his coming? Rom. 5:2; Titus 2:13.

ADDITIONAL NOTES.

1. THE BOOK OF ACTS.—This book contains an inspired account of important events in the Christian church from the time of the ascension of Christ, to the year A. D. 63, or about thirty-two years. The writer describes the labors of all the apostles for a short time, but at the last confines his history principally to the apostle Paul, whose companion in labor he was. Paul is a representative of the Christian ministry in the first century, and an example of what they should be in all ages. The manner the apostles labored, the power which attended their ministry, and the way converts were "multiplied," is here graphically told by one of the ablest of the New Testament writers. These great conquests of the gospel, made when the powers of earth were arrayed against the truth, strikingly corroborate the words of Paul, that the gospel is "the power of God unto salvation."

2. COMMANDMENTS.—The gospel contains commandments. They were given through the "Holy Ghost." Jesus affirmed the perpetuity of the moral law (Matt. 5:17-21), and showed its depth and spirituality. He also gave especial gospel commandments, such as those relating to baptism and the Lord's Supper. There are professed Christians who hold that nothing that Christ said is binding on us, because his words were spoken during the period they call the "law period," and were addressed to the Jews. Against this assertion we place the authoritative words of Christ where those who hear and do his sayings are compared to a "wise man, which built his house upon a rock" (Matt. 7:24), and the plain words of Paul: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, . . . he is proud, knowing nothing. . . . From such withdraw thyself." 1 Tim. 6:3-5.

3. THE ENDOWMENT OF POWER.—Although the apostles had been with Jesus three and a half years, and had been instructed in the mysteries of the kingdom of God, they were not to go about their work until they were

endued with power from on high. To combat successfully the animosity of the Jews, who, as a nation, had rejected the light, and to be able to penetrate the dense darkness of the heathen world, needed something more potent than knowledge, even if that knowledge was of Christ, the Saviour. They were to wait, not in idle expectancy, but they were to seek the Lord with all their hearts, until he would be pleased to fulfill his promise and endue them with that power which alone could make their labors efficient.

4. WITNESSES.—Their work was to be witnesses to the truth that Christ had come in the flesh, and that salvation was to be obtained through his name. The question of the time when the kingdom was to be set up, was not to concern them. That was too far away for them to take any especial burden of proclaiming it. When the time should arrive when the second coming of Christ would be imminent, then he who had the charge of the laborers, and who gave them their tasks, could inspire men for that duty. But before the end should come, "the gospel must first be published among all nations." Mark 13:10; Matt. 24:14. This was to be their work, not simply to the Jews, but in Samaria, the country of the Jews' bitterest enemies, and to the "utmost part of the earth."

5. INFALLIBLE PROOFS.—Jesus gave his disciples every reasonable evidence that he had risen from the dead. During a period of forty days he occasionally visited them. He sat with them around their table, and ate with them as he had done before death. He spoke to them familiarly, as he did during the days of his ministry. They saw him at different times and places, and he ascended to heaven in their sight. Every doubt was removed. Even those who do not believe the Bible acknowledge that the disciples believed that he had risen. They went everywhere to tell it, although it always subjected them to trouble, persecution, and even death. The "infallible proofs" of his divinity were manifested by his resurrection and ascension; and the certainty of his presence and blessing in life and death, and a final entrance "into the joy of their Lord" sustained them under every circumstance. And as Christ's prophecies have been fulfilled, and the power in his words to save sinners has been fully demonstrated, the "infallible proofs" have not lost any of their force as the long centuries have come and gone. We may affirm to-day with all the confidence of a Paul that "he is able also to save them to the uttermost that come unto God by him." Heb. 7:25.

6. THE ASCENSION AND THE PROMISE.—"He was taken up; and a cloud received him out of their sight." Visibly he ascended until the cloud shut him away from mortal eyes. Henceforth until his second coming his work for man is in the sanctuary in heaven, "the true tabernacle, which the Lord pitched, and not man." To his disciples thus suddenly bereaved, two angels announced this comforting message, "This same Jesus, which is taken up from you into heaven, shall so come again in like manner as ye have seen him go into heaven." "In like manner." Personally and visibly he ascended, and "so" he is to return. "They shall see the Son of man coming in the clouds of heaven with power and great glory." A cloud received him, and upon a cloud he returns. This is the hope of the church. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

News of the Week.

FOR WEEK ENDING JUNE 18.

DOMESTIC.

—There are 9,000 licensed liquor saloons in New York City.

—A hailstorm disastrous to crops and fruit visited Nebraska in the vicinity of Doniphan.

—With reasonable weather, fair crops of wheat and corn have been predicted for Iowa.

—The Republicans seem to be well pleased with the Minneapolis nomination.—Harrison and Reid.

—Chicago Zonaves engaged in a riot at Omaha, Wednesday, and were excluded from the sham battle.

—Minnesota's Farmers' Alliance has seceded from the People's party, and called a convention of its own.

—Bills admitting Arizona and New Mexico into statehood, passed the lower house of Congress, June 6.

—A tremendous hail-storm struck Greenfield, Mass., June 14, and caused damages estimated at \$10,000.

—It is said the umbrella manufacturers of the United States have combined with a capital of \$8,000,000.

—French papers and prominent French citizens have spoken of Reid, since his nomination, in the most kindly way.

—A large iron bridge in process of construction across the Licking River, at Newport, Ky., suddenly fell, June 15. There were sixty-eight workmen on the bridge when it fell. Twenty-three of these were instantly killed, and nearly all the others seriously injured.

—There are thirteen surviving widows of Revolutionary soldiers, whose names are borne upon the pension rolls of the United States.

—The Mississippi River is so high at New Orleans that it covers many wharves, and seriously interferes with the loading and unloading of ships.

—The wall-paper manufacturers of the United States have formed a combine, with a capital of \$14,000,000. The head office will be in New York City.

—Secretary Blaine resigned, it is claimed, because John Foster told him at the Canadian conference that his policy did not have the President's approval.

—A destructive cyclone devastated Galva, Ill., June 18. One man was killed, and a dozen or more injured. Nearly every building along the principal street was unroofed, and much property was destroyed.

—An explosion took place, June 13, in the filling room of the naval magazine, Mare Island, Cal., by which eleven enlisted men, of the cruiser "Boston," were killed, and three others were mortally wounded.

—The weather has been intensely hot for a few days; in some places the mercury has risen to 115° in the sun. Many persons have been prostrated, and some killed by the heat, and sudden and terrific thunder-storms, accompanied by hail, are reported over a wide area.

FOREIGN.

—Belgian advices from Africa renew the charges of a religious war in Uganda.

—The government of India will not take any official part in the World's Fair.

—Salisbury has denied that Colonel Lugard waged a propagandist war in Uganda.

—The Ontario government crop report says there will be an extra good crop of fall wheat.

—King Humbert has postponed his visit to Germany, because of Italy's bad financial condition.

—It is estimated that 30,000 men and women go to bed drunk every Saturday night, in Glasgow, Scotland.

—Orders have been given for the withdrawal of a portion of the Russian troops on the German frontier.

—Three Catholic churches in Spain were struck by lightning, June 12. Six persons were killed, and about thirty wounded.

—A movement among workmen in Barcelona, Spain, resulted in a strike, which terminated in a bloody riot, June 11. The troops were called out, but the police succeeded in quelling the riot without their help. Quite a number of strikers and police were killed.

—The cholera is raging in Persia. At Meshed the mortality has reached 400 daily. The Persian government has put a military cordon around Teheran. At the command of the czar, the ameer of Bokhara took such vigorous measures to cleanse the city that it almost led to a revolt of the people.

—The emperor of Germany has caused the arrest of ninety-one members of the Guelph societies of Hanover, for treason. It is reported that some Hanoverians have gone so far as to intimate to France that, in the event of a war with Germany, aid might be looked for from them, and that treasonable correspondence has also been carried on with Russia.

—A cyclone struck the little village of St. Rose, near Montreal, Quebec, June 15. A school-house was dashed to pieces, and the children scattered like leaves. Three of the children were killed, twelve severely hurt, and the remainder more or less injured. The teacher was insensible when found, and her recovery is doubtful. Damage to property is estimated at \$75,000.

—At the celebration of the twenty-fifth anniversary of the coronation of Emperor Francis Joseph of Austria, June 8, at Buda-Pesth, the leading Roman Catholic prelates presented him an address, praying him to preserve in Hungary the union of the Catholic Church with the State, which union the address hinted was endangered by the Hungarian Parliament. The emperor received the address kindly, but did not intimate the course he would pursue.

RELIGIOUS.

—Petitions favoring an open Fair on Sunday, have been forwarded by a number of Unitarian societies.

—The encyclical of the pope, commanding the Catholic church in France to support the republic, has caused the dissolution of the Franco-Christian Union, an organization whose object was to overthrow the present government in France.

—At the laying of the corner-stone of a small synagogue of Russian Jews in London, by Lord Rothschild, on Her Majesty's birthday, the most striking feature was the hearty singing of the whole congregation of "God Save the Queen," in Hebrew.

—The South Division of the Chicago Christian Endeavor Union, at a meeting held June 9, protested against the opening of the World's Fair Sunday, and resolutions condemning the Board of Directors for admitting people to the World's Fair park before the commissioners have finally determined the question, were adopted.

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

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

THE tract and missionary meeting for Dist. No. 4, Maine, will be held at South Woodstock, July 3.

HENRY DAVIS, Director.

THE next annual session of the Arkansas Conference will be held in connection with the camp-meeting, at Springdale, Washington Co., Aug. 4-15. All employees of the Conference are requested to have their reports made out in time to have them audited the first day of the meeting.

C. MC REYNOLDS, Pres.

ELDER G. W. COLCORD and myself will meet with the friends of the cause in North Carolina, at Blowing Rock, July 13-25. I hope all will make an effort to attend this State meeting. Either Elder Colcord or myself will attend the canvassers' institutes in Georgia, July 26 to Aug. 10, Florida, Aug. 12-24, and Louisville, Ky., June 25, 26.

R. M. KILGORE.

THE next annual session of the Arkansas Tract Society will be held during the camp-meeting at Springdale, Aug. 4-15. We most earnestly request all who owe the society, especially accounts that have been standing for years, or even several months, to pay up by July 20, as the books must be audited between that time and the 31st. Brethren and sisters, you know that our tract society was put on trial for its life this year. It is to be determined whether it can support itself independent of the Conference funds. We are glad to be able to say to the praise of God, that it lives, and has a bright prospect to continue, if those who did not pay down will now pay. Please don't fail.

C. MC REYNOLDS, Pres.

BUSINESS NOTICES.

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

WANTED.—A man who is used to farm work, to work through haying and harvesting. Good wages paid to the right man. F. H. Carpenter, Otsego, Mich.

LABOR BUREAU.

WANTED.—Position with Sabbath-keepers, by young married man. For over three years employed in bank. Have occupied other positions of public trust. Can give good references. W. C. McCuaig, Monticello, Ind.

PAPERS WANTED.

JOHN SWENEY, Old Albuquerque, N. Mex., can use Seventh-day Adventist literature, if sent post-paid.

MISS JESSIE M. OSBORNE, Lakeview, Montclair Co., Mich., wishes clean copies of *Instructor* and *Little Friend* (post-paid), for missionary work.

MISS ELIZA CARDEY, Rockville, Wis., can distribute reading-matter on present truth in English, German, and Norwegian. Whatever is sent should be post-paid.

"THOSE TENT MEETINGS."

THIS little work gives a graphic and humorous account of what transpired when a gospel tent was pitched in our little village, and so-called "unpopular truths" were being presented. If such a tent meeting has ever been held in your vicinity, and you have forgotten just what was said and done, how the different shepherds of the place sought to calm the fears of their respective flocks and silence the opposition by introducing a paid witness, send twenty-five cents in stamps to M. B. Duffie, Battle Creek, Mich., and receive a copy of "Those Tent Meetings" by return mail.

SOCIAL PURITY.

BY J. H. KELLOGG, M. D.

JUST from the press, a new and attractive edition of this popular little work, carefully revised, and with much fresh, excellent matter added.

This is not a dry, dull homily, which will be thrown down by the reader before the middle of the first page is reached, but a live, vigorous, and "telling" little work, written in the interests of pure morals and worthy citizenship.

Nothing more chaste, concise, and effective in the line of social purity literature has ever been written. The special attention of all social purity organizations throughout the country is called to this work. Between one and two thousand copies are already sold. Order largely and scatter widely, if you would preach to the people the gospel of clean living. 82 pages; single copy, 25 cents. Write for special terms per 100 on large orders.

Address GOOD HEALTH Pub. Co., Battle Creek, Mich.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 15, 1892.

EAST.		*N. Shore	*N. Y.	*N. Falls	*Atl. Exp.	*Detroit	*Jackson
STATIONS.		Express.	Express.	Express.	Express.	Express.	Express.
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	11:18		7:28
Niles	pm 12:10	2:57	5:48	7:38	am 12:25		8:45
Kalamazoo	2:00	4:30	7:04	8:47	1:57	am 5:45	10:05
Battle Creek	2:47	4:30	7:37	9:23	2:44	6:34	10:43
Jackson	4:30	5:38	8:52	10:25	4:15	8:30	12:01
Ann Arbor	5:51	6:27	9:45	11:15	5:40	9:38	
Detroit	7:05	7:20	10:45	12:15	7:10	10:58	
Buffalo	am 8:00	am 5:25	7:30	pm 2:55	5:50		
Rochester	5:50	9:55					
Syracuse	8:00	pm 12:15					
New York	pm 3:45	8:50			am 6:00		
Boston	6:55	11:05					
WEST.		*Chic.	*N. Shore	*Chic.	*Cal.	*Pacific	*Chic.
STATIONS.		Express.	Express.	Express.	Express.	Express.	Express.
Boston	am 8:30	pm 3:00	pm 3:00				
New York	10:30	4:30	6:00				
Syracuse	pm 7:30	11:55	am 2:30				
Rochester	9:35	am 1:25	4:20				
Buffalo	11:00	2:20	5:20	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	8:40	9:59	2:19	5:51	10:27	8:15	
Jackson	am 6:05	9:55	10:58	8:17	7:15	am 12:01	4:10
Battle Creek	7:32	11:16	pm 12:02	4:30	8:41	1:20	5:10
Kalamazoo	8:16	pm 12:03	12:39	5:05	9:36	2:18	5:45
Niles	9:50	1:51	1:48	6:17	4:15	7:15	
Michigan City	11:03	3:08	2:45	7:20	5:35	8:19	
Chicago	pm 1:10	5:16	4:30	9:00	7:50	10:00	

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8:03 a. m. and 4:35 p. m., and arrive at 11:40 a. m. and 8:45 p. m., daily except Sunday.

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



Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.		STATIONS.		GOING EAST.	
Day	Exp.	Day	Exp.	Day	Exp.
am	pm	am	pm	am	pm
3:00	9:00	7:00		6:15	9:50
5:00	9:00	8:00		8:55	12:40
6:30	9:00	9:00		10:40	1:30
8:30	9:00	10:00		12:40	2:20
10:30	9:00	11:00		1:40	3:10
12:30	9:00	12:00		2:40	4:00
2:30	9:00	1:00		3:40	4:50
4:30	9:00	2:00		4:40	5:40
6:30	9:00	3:00		5:40	6:30
8:30	9:00	4:00		6:40	7:20
10:30	9:00	5:00		7:40	8:10
12:30	9:00	6:00		8:40	9:00
2:30	9:00	7:00		9:40	10:00
4:30	9:00	8:00		10:40	11:00
6:30	9:00	9:00		11:40	12:00
8:30	9:00	10:00		12:40	1:00
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8:30	9:00	4:00		6:40	7:00
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12:30	9:00	6:00		8:40	9:00
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4:30	9:00	8:00		10:40	11:00
6:30	9:00	9:00		11:40	12:00
8:30	9:00	10:00		12:40	1:00
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8:30	9:00	4:00		6:40	7:00
10:30	9:00	5:00		7:40	8:00
12:30	9:00	6:00		8:40	9:00
2:30	9:00	7:00		9:40	10:00
4:30	9:00	8:00		10:40	11:00
6:30	9:00	9:00		11:40	12:00
8:30	9:00	10:00		12:40	1:00
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8:30	9:00	4:00		6:40	7:00
10:30	9:00	5:00		7:40	8:00
12:30	9:00	6:00		8:40	9:00
2:30	9:00	7:00		9:40	10:00
4:30	9:00	8:00		10:40	11:00
6:30	9:00	9:00		11:40	12:00

The Review and Herald.

BATTLE CREEK, MICH., JUNE 21, 1892.

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CAMP-MEETINGS FOR 1892.

See appointments on preceding page.

We learn from the Monthly Summary of the canvassing work in the Australian and Tasmanian field, for April, just received, that books were sold during the month to the amount of over five thousand dollars. This, considering the interruption of the holidays and the hindrances of some unfavorable weather, is quite an encouraging showing.

The commencement exercises of the Battle Creek College, for 1892, were held in the Tabernacle, June 13, at 4 p. m. The graduating class numbered in all, nineteen; two in the Classical course, three in the Scientific, six in the Academic, and eight in the English. There was a large congregation present, the floral decorations were beautiful, and excellent music was furnished by the Battle Creek orchestra. The chief feature of the occasion was the able address by the President, W. W. Prescott, on the topic, “The Distinctive Features of a Seventh-day Adventist College.” In this he showed that true education in any and all branches, is that which tends to lead to God and not from him. By such a policy it is designed that all our institutions shall be governed. The occasion was a very pleasant one, and the best wishes of all go with the noble class of graduates, as they go forth to their labor of life, under the inspiration of their expressive motto: “Not to be ministered unto, but to minister.”

A “Tennessee Sabbath Union” has been organized at Knoxville, Tenn., as a branch of the “American Sabbath Union,” and leaflets are being circulated throughout the State, the first paragraph of which reads thus: “In view of the bitter and persistent efforts being made to break down the American Sunday, or Lord’s day, it has seemed best to the various Sabbath associations that they unite in a National Society, and proceed to organize the whole country, State by State and county by county, for the purpose set forth in the third article of the Constitution of this Union; viz., ‘To preserve the Christian Sabbath as a day of rest and worship; and for the purpose to gather and diffuse information, to publish documents, to use the press, to cause public addresses to be made, and to use such other means as shall be expedient and proper.’” In this leaflet the so-called Sabbath Union is showing its true colors. It says, “the American Sunday, or Lord’s day,” and “the Christian Sabbath,” with no mention of any such thing as a “civil Sabbath.”

BATTLE CREEK COLLEGE.

THE calendar for 1892 is now ready, and will be forwarded on application. Address Battle Creek College, Battle Creek, Mich.

THAT “HIGH DAY.”

In the tract on the time of the crucifixion of Christ, the position is taken that the “high day” of John 19:31 is so called because the Passover Sabbath fell that year on the weekly Sabbath, and that day was called “an high day,” because the two Sabbaths thus came together. This is confirmed by a statement from Lewis H. Salin, a converted Jew, in the *Baptist Gleaner* of May 25, in which he says:—

“Here permit me to say that, whereas I was born a Jew, raised and educated in all their customs, I am at no loss to interpret that expression of John, ‘a high day,’ or *shabbath laggodel*, the Great Sabbath, which is never applied to one of the feast days unless that day falls on the weekly Sabbath, and thus both falling together, make it a very celebrated day, ‘a high day.’ This is confirmed by rabbinical writings, and thus I am compelled to subscribe to the old theory.”

This seems to be the only way to account for the expression, “high day,” and it harmonizes all the events of that wonderful occasion thus to apply it.

TO CORRESPONDENTS WITH AUSTRALIA.

THERE are two points which I am constrained by the wishes of others and my own experience, to mention to those who write to friends in Australia. They have been alluded to before, but it seems necessary to repeat them. First, the address of the mail designed to go to the office of the Echo Publishing Company, should be written not Melbourne, alone. As brief an address as any that is safe is this: *Echo*, North Fitzroy, Victoria, Australia. Melbourne contains one-half million people, and though letters directed to Melbourne, Australia, have reached me, they are several days late, and we have no means of knowing how many never reached us. Secondly, please take care to prepay the postage. This is five cents per half ounce. Brother White’s mail generally costs him a good little sum to get it, after it is here, with deficient postage, fines, etc., and some others have similar experiences.

G. C. T.

FINES FOR SUNDAY LABOR.

THERE are some new developments in the cases of our brethren in Tennessee who are in prison for laboring on Sunday. They were informed by lawyers there that their property could not be taken to pay fines, if they chose to go to jail. But in a letter from brother Dortch, dated June 10, he says that an order had just been issued by the court, that their property should be taken to pay the fines, and that they should be turned out of jail. These brethren now suffering there in prison are poor in this world’s goods, and only one of them has any property that the law can take hold of.

In this fact there is an important lesson for all our people. We have had warning after warning, for years, through the “Testimonies,” stating that our property would finally be seized to pay these fines wrongfully imposed upon us. Why not use all our surplus property now in the spread of the truth, before they have a chance to take it from us? We understand from the warnings given us by the Spirit of God that many will make the fatal mistake of clinging to their earthly possessions till they, with their hoarded property, are destroyed together.

With all the light before us that we have, why should any do it? Let us use all that we have and are, now, while we have opportunity, for the advancement of the cause of present truth; and then, when the crisis is reached, we will have the great joy of knowing that all we have is invested where the enemy cannot get at it.

A. O. T.

ANOTHER LETTER.

[KNOWING that our brethren everywhere are interested in the recent cases of persecution in Tennessee, and will be glad to hear still further from the brethren who are in bonds for conscience’ sake, we herewith present another letter recently received from them:—

W. A. C.]

“Paris Jail, Henry county, Tenn., June 12, 1892.
“W. A. Colcord, Battle Creek, Mich.

“DEAR BROTHER: Your letter of the 8th at hand, and in reply will say, that so far as we know, the fines and costs will be \$24.56 each.

“I suppose you have seen brother Tait since I wrote him about the new scheme they have got up to make us pay our fines and costs [an order from the judge to the sheriff to execute a sale upon their property], and also in regard to my health. In the letter I sent brother Tait, I referred to my bad health, and also about paying the fines and costs to save further expense; but when the clerk ran up my costs, which with the dollar fine amounted to \$24.56, I buried my face in my hands, and could not keep from giving vent to tears. But I felt that something said: ‘Don’t do it.’ I raised up and said: ‘I don’t feel that I can do it. I think I shall wait awhile.’

“Brother Colcord, I don’t think I ever had such a victory as I did in not paying that thing off. I came back to the jail, and told the brethren about it, and we all felt to praise the Lord. And as bad off as I had been all the week, I was soon well, and at this writing am perfectly well and happy in the good Lord.

“You will please see brother Tait, and tell him I am still here. I would not take \$24.56 (the amount of my fine and costs) for the victory I received, and the blessing from the Lord I have felt since in not paying them off.

“My brother, W. D. Dortch, and my wife were here to-day to see us. And brother Billy told us that John Fitch, brother Drew Fitch’s father, came to prayer-meeting Wednesday night, and told him that he wanted his attendance as a witness at the trial given to us, which would make the cost three dollars less in my case, if he still intends to do this. I think nearly all of the witnesses are not going to make claims.

“The sheriff is good and kind to us. He has expressed his mind to us that he thought we ought to be left alone in our Sunday work.

“We are of good courage. Brethren Stem and Moon are anxious about their crops, as they were taken away right in the busy season, but they are not distressed. And brother Lowry’s work stops when he stops, but they are of most excellent courage. But I know they will need help soon. I think brother Boyd, however, is having an eye to these things. We are not in need at present.

“We were encouraged by the good visit from my brother and my wife and dear children to-day.

“Your brother in faith and hope,

“J. H. DORTCH.”

LITERARY NOTICES.

“MISSIONARY REVIEW OF THE WORLD.”

THE *Missionary Review of the World*, for June, devotes a large portion of its space to timely consideration of the work in Africa. In the department of Literature of Mission are three papers on this subject, the first by the Rev. James Johnston of Bolton, Lancashire, Eng., on “The Scourge of Africa;” another by the Rev. Lewis Grant of West Brattleboro, Vt., on “African Theology; or the Zulu’s Creed, as Seen in His Folk-Lore,” and one by William J. Neethling, “News from the South African Mission Field.” The Monthly Concert of Missions is also devoted chiefly to Africa. Especially notable this month is Part II of a superb series of papers on “William Carey, the Missionary Organizer, Preacher, and Teacher,” by George Smith, LL. D., F. R. G. S. of Edinburgh, Scotland, Carey’s great biographer. The series began in the May number, and will be continued in subsequent issues. The score or more other articles in the various departments cover a broad field, and present an excellent summary of mission work in all parts of the globe.

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“SCIENCE IN THE KITCHEN.”

Such is the title of a work of 573 pages, by Mrs. J. H. Kellogg, on healthful cookery, which has just come to our table from the press of the Good Health Publishing Company, of this city. The work contains thirty-two illustrations and nine plates.

The following subjects are taken up and considered at length: Foods; The Digestion of Foods; Cookery; The Household Workshop; Grains and their Preparation; Breadstuffs and Bread-making; Fruits; Vegetables; Soups; Breakfast Dishes; Desserts; Gravies and Sauces; Milk; Cream; Butter; Eggs; Meats; Food for the Sick; the Aged and Infants; Fragments Left-over; The Art of Dining; After Meal, etc., etc. Suggestions are also offered for the preparation of breakfast and dinner for a whole year in advance. Price in oil-cloth, \$2.90; fine muslin, \$3.25. Address the Good Health Publishing Company, this city.