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"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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WE ARE; WE SHALL BE.

1 JOHN 3: 2.

BY ELDER G. O. HEATH.
(Barbadoes, West Indies.)

O MUCH-BELOVED, ye sons of God,
Redeemed by Jesus' precious blood,
Born of the Spirit by his will,
His holy purpose to fulfill,
When he appears, like him ye'll be,
And face to face his glory see.

O much-beloved, by him redeemed,
Above all price by him esteemed,
The Father's sign is on your brow,
Know that your own ye are not now;
For ye are Christ's, his very own,
And set apart for him alone.

'Tis writ in glory, known on earth,
That we are of celestial birth;
Princes, dominions, powers, and thrones,
Haste to defend whom Jesus owns;
And great archangels deem no slight
To serve the child who walks in light.

But far above the angel power
Look we to Him in evil hour
Who has a name all names above,
Who mighty is in mighty love,
And at his word in fell dismay
The powers satanic flee away.

O much-beloved, not only so,
For more than conquerors we shall go,
Despair and envy, passion, spite,
Back to their home in hell's dark night
Shall once descend and there remain,
Nor try our heart and faith again.

Yea, more; creation waits the time
When clad in majesty sublime,
Like him in form, like him in grace,
God's own peculiar blood-bought race
Shall come with Jesus Christ to reign.
Call us to thee! Lord Christ, Amen.

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 PRIVILEGE OF THE FOLLOWER OF CHRIST. *

BY MRS. E. G. WHITE.

TEXT.—"For this cause I bow my knees unto the Father of
our Lord Jesus Christ, of whom the whole family in heaven and
earth is named, that he would grant you, according to the riches
of his glory, to be strengthened with might by his Spirit in the
inner man; that Christ may dwell in your hearts by faith; that
ye, being rooted and grounded in love, may be able to compre-
hend with all saints what is the breadth, and length, and depth,
and height; and to know the love of Christ, which passeth knowl-
edge, that ye might be filled with all the fullness of God. Now
unto Him that is able to do exceeding abundantly above all that
we ask or think, according to the power that worketh in us, unto
him be glory in the church by Christ Jesus throughout all ages,
world without end." Eph. 3: 14-21.

From this scripture we are to understand what

is the privilege of every follower of Christ. Our standard has been too low; our expectations have been too limited. We must make our aims higher than we have made them in the past; for it is possible for us to be filled with all the fullness of God, to have Christ abiding in our hearts by faith. Christ has died for us, and we are not to think that we are of no value before the Lord; for the cross of Calvary reveals the fact that we are valued by the infinite sufferings of the Son of God. As we have been purchased by the blood of Christ, should we not search the word of God that we may know what are our privileges, and by faith lay hold of unseen realities? We should understand our relation to God and his relation to us. The Lord declares that if we will come out and be separate, and touch not the unclean, he will receive us, and be a father unto us, and we shall be his sons and his daughters. Again and again Paul addresses the people of God as "dear children," as "obedient children." This is the test of our relation to God: Do we render obedience to him? Do we manifest his Spirit in our lives? Can we perceive the difference between the sacred and the common? Our religion is to be carried into our home, into our business, into all the affairs of life. The heart is not to be so engaged in worldly matters that we cannot appreciate eternal things.

Those who have a healthy experience in the Christian life, will be better fitted for their duties in business life, for their responsibilities in the home and in the church, than if they were but half-hearted followers of Christ. The Saviour has said: "Ye cannot serve God and mammon." We are to strive, to agonize, to enter in at the strait gate; for many shall seek to enter in, and shall not be able. It will take something more than mere seeking to enter in at the strait gate; for the gate to death is wide, and the road broad, and easy of access, and many there be that go in thereat. If we would enter in at the strait gate, we must be partakers of the sufferings of Christ. We must know what it is to practice self-denial, that we may come into sympathy with the Father and Son. Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

As Jesus looked upon the world, he saw such misapprehension of the character of God, such darkness covering the earth, and gross darkness the people, that his heart was drawn out in compassion for mankind. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus came to plant the cross between heaven and earth, between divinity and humanity. There he offered himself to God as a lamb without blemish, a spotless sacrifice for the sins of men. What means it that the divine Victim hangs there in dying agony?—It means that not one jot or tittle of the law could be set aside to save the transgressor of law, for whom Christ became substitute and surety. Christ consented to become man's sacrifice on Calvary's cross, and in him divine justice and mercy met together, so that God could pardon the transgressor, and vindicate his justice, and uphold his throne in righteousness.

It is by beholding Christ upon the cross of Calvary that the sinner is drawn to his Saviour;

and as he realizes that Christ has died for him, his heart is melted into contrition and tenderness. He repents toward God because he has transgressed the divine law, and he has faith toward our Lord Jesus Christ as his substitute and surety.

This is the work that is before every soul who has transgressed the law of God,—repentance toward God for breaking his commandments, which has caused the death of his Son, and faith toward him who imputeth his righteousness unto us. But there is a great misapprehension in regard to what is genuine faith. It is not a mere intellectual assent to truth, or a nominal acceptance of the fact that Christ has died for the salvation of men. Genuine faith works by love, and purifies the soul. There are some who declare that all we have to do is to believe in Jesus, and they think it makes no difference if we trample upon the divine precepts. These statements show that this class do not understand the fundamental principles of the plan of salvation. Genuine faith in Christ will not lead a man to transgress the law; for Christ is not a minister of sin.

When the angel announced the birth of Christ to Mary, he said: "Thou shalt call his name Jesus, for he shall save his people from their sins." When John called the attention of his followers to Jesus, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world."

The only definition the Bible gives of sin is that it is "the transgression of the law." While we are to repent toward God for the transgression of the law, we are not to look to the law for remission of sins, or for justification. Neither are we to imagine that repentance for past sin will be all-sufficient; for in order to be saved, we must have faith in our Lord Jesus Christ. When we accept Christ as our sacrifice, our substitute, our righteousness, then we behold the Father in a different light from that in which too many have regarded him in the past. We have blamed the Father for our sufferings. In ignorance and blindness to his infinite love, our hearts have been full of murmuring toward him; for the enemy had cast his shadow athwart our pathway, and clothed God with his own satanic character. But Christ came to reveal the Father, to roll back the shadow that Satan had cast over humanity, that men might behold God clothed in the divine attributes of his nature.

Our Saviour does not promise that those who follow him shall have no difficulties. Satan will continually seek to misrepresent God to every mind. The apostle says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Satan would make the Christian warfare as hard as possible for every one who is determined to follow Christ; for it is his purpose to fasten every soul in deception.

Christ came to our world because he saw that it was impossible for man to overcome in his own behalf. He came to be the head of the church, to give his own life, that man might have ever-

*Sermon at North Fitzroy, Victoria, Australia, Jan. 2 1892.

lasting life. He withstood all the temptations and devices of the enemy, and step by step passed over the ground where Adam fell, and redeemed his disgraceful failure. He was tempted in all points like as we are, yet without sin. Satan was on his track at every step, and in the wilderness he assailed him with the three leading temptations with which man is overcome,—appetite, presumption, and ambition. All over the world we see how appetite has controlled the reason, and beclouded the perceptions of men, and has taken the foundation from the character. Through the indulgence of appetite, men have come to a position where it is impossible for them to discern the light of God. The world is full of the wrecks of humanity because of indulgence of appetite. After Jesus had endured a fast of forty days, the tempter came to him, and said: "If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That men shall not live by bread alone, but by every word of God."

We are not to be presumptuous, and place ourselves in the way of temptation, trusting that God will deliver us from the power of the enemy. When the tempter came to Christ to lead him to presumption, he came quoting the Scripture. "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God." If we are in the path of duty, if we are in the place where the angels of God can have charge over us, we may expect to be kept in all our ways; for God will be our helper; but if we rush into danger, following our own feeble judgment, and led by our own desires, we shall get into sorrow and difficulty. If we persist in presumption, we cannot expect that God will deliver us; for we are not following in the footsteps of Jesus. We must follow our Lord, just as trained soldiers follow their leader.

When Satan failed to induce Christ to act presumptuously, he took him to a high eminence, and "showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." Satan had come to Christ, saying, "If thou be the Son of God, command this stone that it be made bread," and now Jesus gave him evidence of his divinity. He rebuked the enemy. Divinity flashed through humanity, and Jesus said: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Are we doing this? Are we worshiping the Lord in spirit and in truth? Everything is to be held in subordination to the service of God. The temptation is presented to us from every side to serve ourselves, to serve the world, to serve Satan; but we are to overcome as Christ also overcame.

(To be continued.)

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.

SIMPLE TRUST.

BY W. E. CORNELL.
(Des Moines, Iowa.)

No wonder the Master took the simple faith and trust of a little child to illustrate what older ones must have, if they would ever enter the kingdom of God. The words ring in the ears of God's children, "I will never leave thee nor forsake thee." Who really believes that promise

under all circumstances? But it is true; for God says so. Jacob had the promise that God would go with him and make of him a great nation; but when one misfortune after another befell him, and lastly the idol of his heart was about to be taken away to the courts of Egypt, in the anguish of his soul he cried out, "All these things are against me," but they were not. It was only God's way of bringing about a condition of things that Jacob could not comprehend. God's ways are not our ways.

A father was telling, not long since, of how his little girl was afraid of the dark, and often in the night she would awaken and cry out, "Papa, it's so dark, take little Bessie's hand," and then, as he reached out his hand and took her little hand in his, she would quietly sink to sleep,—all her fears vanished. "So," said the one who related the incident, "the remembrance of that pleading voice has often helped me to remember in the midst of troubles and distress, that I, too, had a Father to whom I could lift up my hand and say, 'Father it is dark; I know not the way; take my hand and lead me.'"

TICKETS.

BY S. THURSTON.
(Jamestown, N. Y.)

I HAD taken my seat in a coach on the west bound train at S. It was the night express, so would make but few stops. Every car-wheel had given its satisfactory ring to the touch of the inspector's hammer; the headlight was burning brightly; the escaping steam from the locomotive gave sure evidence that all was ready for the go-ahead signal, the moving of the lever; and we would be dashing along at a rapid rate down the river, amid the mountains, breaking the stillness of the midnight air. The different passengers were arranging, as much as possible, for their comfort, when three men entered, taking seats a little in front of where I was sitting. They were well dressed, and seemed so very jovial that my attention was especially attracted toward them. They also tried to make themselves as much at home as possible, apparently wishing to get sleep. The usual "All aboard," had been said, yet the train had not started, when the conductor came through, and halted at their seats, wishing to see their tickets. They at first feigned sleep, but he persisted in arousing them, and demanded their tickets, although the train was yet at the station. Earnest conversation was entered into, and soon the conductor called for help to force them from the car, which was promptly done. The facts were these: Their tickets were old, limited tickets, hence of no value. However, the conductor had borne with them, and brought them to S., but had informed them that before proceeding farther, they must purchase new ones; having failed thus to do, they were justly expelled from the train.

I thought how many are on board the car of salvation, riding at the expense of God's mercy. For years have we been passing stations of opportunities, where our spiritual strength might be renewed, the Lord having often reminded us of its necessity, and like the men on the train, we seem to feel satisfied with past attainments, and flatter ourselves that we are getting along nicely, but the fatal station will be reached sometime, when God will call for fresh, daily experiences. It will not be enough simply to find ourselves in company with good people, but each will be called upon to produce a perfect character. The examination will soon pass with all on board. Then they will either be sealed, or it will be said: "Cast them out." The day is far spent. The earth will soon be wrapped in its dark mantle of night. The train will leave its last station, before reaching the celestial city, the grand terminus. A hearty welcome awaits the true child of God, as salvation's car passes in through the gates, or "everlasting doors."

Dear reader, there will be no second train to the celestial city, to gather up those who rely

upon old experiences, or none at all, but the train which follows will only gather for death's dark prison-house. Have you any goods upon the side track, which you are leaving for others to see to? If so, you would better go at once, and see to them yourself; for there is much trickery along these side-tracks. There will be just time before the train leaves; the express-car is still open. It will land you and your goods safely. Every wheel is solid; the headlight never sent forth its rays so clear and bright. This last run will be a short one, and the speed will be increased, notwithstanding the gross darkness, and high mountains of unbelief, and persecutions through which it passes. The stream of opposition is fast rising, and threatens to overflow its banks; but "it shall not overflow thee." There will be no washouts. Every rail is securely fastened to God's eternal truth. Fellow-travelers, examine your tickets at this station, before you again seat yourselves in carnal security, for God says, "Now is the accepted time."

A CONTRADICTION APPENDIX.

BY ELDER L. C. CHADWICK.
(Barbadoes, West Indies.)

THE following interesting quotation is an extract from an editorial by the Rev. J. T. Gracey, D.D., in the *Missionary Review* of January, 1892. If it were not that we should regard any reference to the death of such faithful, devoted men and women as the missionaries referred to, with due respect, one might be tempted to be amused at the variety of ways of dying, here so graphically portrayed. The following is the extract:—

We ought to pause to shed a tear at the grave of the missionary dead of 1891. The list is but an appendix to the 11th chapter of Hebrews. Bishop French ascended from Arabia; Bishop Boone, having only for a short time been enrobed in the mantle of his father, the renowned missionary, died in China; Newton, "the beloved," of the Panjab—"a man sent from God whose name was John"—was followed to a better than India's palaces by Winter, of the Delhi Mission, who loved his special work more than he did a bishopric. Amid the lamentations of thousands, that "good servant of the Lord," Bishop Caldwell, was laid to rest after fifty-four years of labor in India for India; Dr. Luther H. Gulick, the founder of a large missionary family, went up to the "bosom" of the "father of the faithful;" and dear and great John Inglis dropped his finished translation of the visions of him of Patmos, to open his eyes on the beatific vision of the Ancient of days; Redslob, the Moravian sentinel on the outer patrol limit of Christendom on the edge of Thibet, awoke to know the richer meaning of *Nam Thang Song*, and to find it "all bright again" forever; Mrs. Bennet, more than sixty years in Burmah, went to join again the Judsons and the Boardmans; Shesh-radi, the first Asiatic whom America ever honored with a doctorate of divinity, found a fitting sepulcher in the sea for his body, while his soul went to the "sea of glass;" and Goloknath, of Jalander, was carried to his burial by "devout men," and honored by the presence at his funeral of European officials and a thousand Hindus and Mohammedans. Time would fail us to tell of others who have gone from the remotest mountains and valleys, from habitations of cruelty and spiritual solitude, to the "general assembly" and the "church of the Firstborn" on high.

All this the author calls "an appendix to the 11th chapter of Hebrews." But he would have us believe that this list of "missionary dead" have all gone to their reward, and are enjoying their well-earned and promised enjoyment of eternal happiness; but here he contradicts in his appendix the plain statement of the chapter referred to, for the apostle Paul, after giving a long list of faithful dead, says:—

These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.

An appendix should not contradict that to which it is added, but when once even the wisest theologians cut loose from the teachings of the Bible, there is no telling into what kinds of inconsistencies they will be led to go, in carrying out their erroneous and unscriptural ideas.

—"When I was at war with God, he made peace through his love."

NEW TESTAMENT GREEK ORIGINALS AND ENGLISH SYNONYMS.

BY ELDER F. D. STARR.
(Indianapolis, Ind.)

SYNONYMS are "words in the same language which are the precise equivalents of each other, or which have very nearly the same signification." "Few languages are richer than English in approximate synonyms."—Webster. A comparison of the English with other languages will show this statement to be correct. In particular, we notice some words from the original Greek of the New Testament, which are variously translated in the English version. If the reader will turn to Matt. 16: 25, 26, he will find an illustration of this point: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" It will be noticed that in verse 25 the word "life" occurs twice, and in verse 26 the word "soul" occurs twice. Unless these two words are synonymous, we fail to see the propriety of using the two, inasmuch as it is the very same word, *ψυχή* (*psyche*), that is used in the original in both verses, for *life* and *soul*. The Revised Version employs the term "life" in both verses. Some other modern versions, among them the French, use the term "soul" in both verses. Whichever term, "soul" or "life," is used in either verse, consistency would demand that the same be used throughout to avoid confusion, at least unless the terms be considered synonymous.

John 8: 13-18 furnishes a marked instance of a variety of words used to express the meaning of the original Greek term. In verses 13, 14 the word "record" occurs four times; in verse 17 occurs the word "testimony," and in verse 18 the word "witness" occurs twice. The original word that occurs in each one of these seven instances is *marturia*, verb *martureo*. Though any one of these three words; "record," "testimony," or "witness," would convey the meaning of the original term, it seems a little strange that this abundant use of synonyms should be made in the translation, instead of using one term throughout. We would ask the reader to examine the translation of the Revised Version on this passage. He will find that the word "witness" (the most proper rendering) is used in every one of the seven instances, instead of three distinct words. The German, the French, and other translations, as far as have been examined, like the Revised Version, use only one term in translating the original Greek term, occurring so often in these few verses. Leaving this passage, we notice others of equal interest.

Gal. 5: 6 speaks of "faith which worketh by love." In this short expression we have three words that are from original Greek words that are rendered in more than one way in the English. This passage is a very beautiful and important portion of Scripture. We notice the word "worketh." The word *εργον* (*ergon*), from which the original of "worketh" is derived, is most generally and correctly translated "work." It is sometimes, however, rendered "deed," as in Rom. 15: 18. If in the expression "by word and deed," the word "work" was used instead of "deed," as many of the versions do have it, the meaning might be more impressive. "My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3: 18. Here is another instance in which the word "work," which is the literal Greek, would perhaps be more forcible than "deed." Let us not love in word and tongue merely, but in work and in truth. In works is true love shown, not in profession. Love is from the Greek word *αγάπη* (*agape*); it is translated "love" in the New Testament eighty-five times. The verb *αγαπᾶω* (*agapao*), to love, is rendered "love" about one hundred and twenty times. But there is another word, "charity," that is sometimes

used in rendering this word *agape* in English. In fact, in every instance in which the term "charity" occurs in the Bible (twenty-nine times, and "charitably" once), it is taken from this same word elsewhere rendered "love." Webster gives "love" as a synonym of "charity," but yet it would doubtless be clearer to the average mind if the simple term "love" were used instead of "charity." "And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13: 13. The meaning would be more obvious if the word "love" were used. "The greatest of these is love," as the Revised Version has it. The word "charity" does not occur in the Revised Version; "love" is used in its stead every time. The same may be said of the German translation also. Paul has, by a most forcible course of reasoning, shown us why charity is superior to faith and hope, and when we remember that *charity* is simply *love*, we see more clearly than ever that love is the greatest thing in all the realm of religion. "God is love."

We notice the word "faith." The first definition of "faith" given by Webster is "belief." These two words, so different in their origin and derivation, serve a very important part in rendering the original word of God into our own vernacular. But what are the terms for which they stand as found in the original? The original word translated "faith," is *πίστις* (*pistis*), which is thus defined by Greenfield: "Faith, i. e., belief, firm persuasion of the truth and veracity of any one." "Believe," as it occurs in the New Testament, is from *πιστεῖν* (*pisteuo*), a word derived from *pistis*, and defined by Greenfield as follows: "To believe, give credit to, have confidence in the truth, veracity, etc., of any one." It will readily be seen that the words have the same meaning, being really the same word, only that one is a noun, and the other a verb. The word "faith" occurs in the New Testament 240 times, and is taken in every instance from the word *pistis*, except in Heb. 10: 23, where the original word is *ἐλπίς* (*elpis*) hope, and is rendered "hope" in the Revised Version. Adam Clarke says, however, that the copies used by the translators of the Authorized Version had the word *pistis*, so they translated the word, "faith." The word *pisteuo* occurs 220 times in the New Testament, and is always translated "believe." In Luke 1: 1 the word "believe" comes from an entirely different word. In the Revised Version the passage is thus rendered: "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us." Quite consistently, the word "believe" is not used in translating this verse in the Revised Version.

It will thus be seen that as far as faith, or the act of believing, is concerned, the same word is used in the original, only that one is the term in the form of a verb, and the other in the form of a noun. The German language, which seems to be less abundant in synonyms than the English, has but one word to express this original term. For instance, in James 2: 19, 20 we find the words "faith" and "believe;" but in German we have only the same word in the form of the verb and noun. The verb used in Mark 9: 24, "Lord, I believe," and the noun used in Mark 10: 52, "Thy faith hath made thee whole," are identical. This is in harmony with the original. By comparing Matt. 17: 20 with Mark 11: 23, we see the identity of thought in the two terms, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." In Rom. 10: 9 we read: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." We find from John 12: 42 that

the trouble with some was that while they believed, they did not confess. "Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess him."

One passage more to show the sameness of meaning of the two words. In 2 Thess. 2: 13 Paul speaks of "sanctification of the Spirit and belief of the truth." The original of the word here rendered "belief" is the same (*pistis*) as that elsewhere translated "faith." The margin of the Revised Version also has faith in this instance. Both terms are from the same original word. True, there is a kind of belief that is distinct from true faith. There is a dead faith or belief, and James 2: 17, 20, 26 tells us what that is, but what we want is the opposite. A living faith is the only kind that will help us. In fact, it is simply the "faith which worketh by love." The lack of love, "the love of the truth," will render a belief in the truth of no account.

Smith's Bible Dictionary defines "faith" thus: "Faith is the assent of the mind to the truth of God's revealed will. There are two kinds: (1) *Historical*, which assents to the statements about the life and works of Jesus and the apostles, as historical truths; (2) *Evangelical*, or *saving faith*, is an assent to the truth of revelation, and an entire trust and confidence in God's character, and Christ's teachings, with an unreserved surrender of the will." This is the kind of faith or belief we want, the kind to which Christ referred when he said: "Whosoever believeth in him should not perish." John 3: 16. Rom. 5: 6: "For when we were yet without strength, in due time Christ died for the ungodly." The term here translated "without strength" is the same that is elsewhere translated "weak," as in 1 Cor. 8: 7, 10. Other versions, such as the Revised Version and German, give this translation, "weak" to the word in Rom. 5: 6.

How kind it is on the part of our heavenly Father that in our weakness he lends us his power to assist us, that thus we may become co-workers with him. He says, "My strength is made perfect in weakness." "Divine strength is to be combined with human effort."—"Patriarchs and Prophets," p. 299.

JUSTIFICATION BY FAITH.

Or Infidel Objections to God's Plan for Saving Men, Considered.

BY ELDER WOLCOTT H. LITTLEJOHN.
(Battle Creek, Mich.)

To justify is to vindicate the character of one who is falsely charged with improper conduct, or to render just and treat as such, one who is in fact a transgressor. It is a mortifying circumstance that our first parents were the first to stand in need of justification. God gave to them the privilege of plucking and eating of every variety of fruit in the garden, save one. It would seem, therefore, that the moral sense must have been very weak in them. Had it been otherwise, the temptation to eat of the only article of fruit that was prohibited to them for use, would not have been sufficient for their overthrow. Possibly, however, the words of Satan, "Ye shall be as gods, knowing good and evil," may have had more weight with Eve than the desire to eat of the fruit. It will be observed that after the serpent had addressed her, the mother of all living came to regard the fruit, not only as something that was pleasant to the eyes, but also something to be desired because it would "make one wise." Be this as it may, the sin of Adam and Eve, as has been that of every one since their day, was utterly without excuse. This they were aware of themselves, as is manifested by the cowardly attempt that they made to hide from Jehovah when they heard his voice in the garden.

Look upon them as they walked at large, standing erect, and fearing no evil, and then look upon them as they crouch in some tangled thicket,

full of shame and fear, in their vain endeavor to hide from the face of God, and you will see the contrast between the justified and the sinful man. The anguish of their situation can be more readily imagined than described. That anguish was sharpened by what they had already lost, and what they were yet to lose, *i. e.*, by the loss of innocence that they formerly enjoyed, and the prospective loss of existence itself. They felt assured that they could never again share the confidence of God, and that in the near future they must drain to its dregs the bitter cup of death. The case was to all appearance a hopeless one. They own nothing in their own right, except despair, and it had no purchasing value. They had no claims upon God's forbearance, and they were not necessary to the realization of his plans. With a blast from his nostrils he could consume them in an instant, and in an instant more create others more worthy to be the parents of a posterity that should people the newly created world.

But Jehovah was better to them than they feared. In consultation with his Son, it was decided that the latter should take upon himself the form of a man, proclaim in person the principles of his gospel, perish on the cross, rise again from the grave, and become the Saviour of all of the fallen race who would accept him as such. When this news was announced to Adam and Eve, hope revived in their hearts, and they accepted the new order of things with joy. Whether or not both will eventually be saved, eternity alone can reveal. If not, the fault will be their own. So, too, with every member of the human family who listens to the proclamation of a full and free salvation. All stand upon the same footing. God has never offered pardon and life on any other terms than those laid down in the gospel. To those therefore who listen to these terms, it is merely a question as to whether they will accept God's conditions and be saved, or reject them and be lost. All have not sinned "after the similitude of Adam's transgression" (Rom. 5:14); but all are like him guilty of insulting the Majesty of heaven by doing the things that he has forbidden, and refusing to do that which he has required at their hands. It is of no use for a rational being to plead innocence in these things. The wise man says that "there is no man that sinneth not." 1 Kings 8:46. The beloved disciple adds in stronger terms, "If we say we have not sinned, we make him [God] a liar." 1 John 1:10. It is not impossible that a child of God by the grace of God may live a blameless life, but mankind, regenerate and unregenerate, would simply laugh to scorn the individual who should advance the claim that from infancy up he had never sinned against either God or man. Observation proves that the better the person becomes, the more conscious he is of his faults, and the more ready to confess them.

I repeat, therefore, that the question is not whether a man is a sinner, but simply whether as a sinner he will be saved on God's terms. Those terms are very easy of comprehension. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. Such was the commission of Christ to his disciples. In extent it covered the world; in duration it reached to the end of time. Have all men availed themselves of its proffered salvation? Alas! but very few, comparatively, have done so. Is not this a singular fact? Assuredly it is an easy matter to be baptized, and so far as belief in Christ and the Scriptures are concerned, it requires more credulity to disbelieve than it does to believe. How, for example, can the miracles of Christ and those prophecies that have been for ages in process of fulfillment be explained satisfactorily on any other ground than that of the divinity of Christ and the inspiration of the ancient seers.

Why, it is asked again, do not all men avail themselves of the offered salvation? It is not

because the provisions made are not everything that ought to be desired, for it embraces eternal felicity in the kingdom of God, and freedom from sin and its consequences. Strange as it may appear, some of those who reject the gospel plan do so on the ground that it is so liberal in its provision that they cannot credit its authenticity. Others again, reject the whole scheme as philosophically unsound, and therefore untrue. It is unreasonable, say they, to suppose that God would allow Christ to become the sinner's substitute, dying upon the cross to atone for his infractions of a holy law and pleading his own perfect obedience to that law, in justification of the sinner who has broken it. It will be observed that this criticism, if I may be allowed the expression, is presented in the interest of the great God; that is, admitting that the provision is all that the sinner could ask, the sceptic reasons that it would be unjust and unphilosophical for God to grant salvation on such conditions, since it is not logical to suppose that the obedience of one person to a given law could be made the basis of the justification of another person who had broken that law.

To say that the explanation of the objection is not attended with any difficulties, would not be strictly true. The difficulties, however, do not inhere in the plan itself, but rather in the relation we sustain to it and our limited knowledge of the subject. Before coming to a conclusion, it would be well to look the ground all over carefully. Certain it is that if the plan passing in review is defective at all, its defects are on the side of mercy. In the next article in this series the objection urged will be candidly considered.

(To be continued.)

BAPTISM.

BY MRS. T. M. LANE.
(Poplar Bluffs, Mo.)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. As Jesus was giving his last instructions to his disciples, just before he ascended to heaven, he promised salvation to those who would believe and be baptized. After being made sorry for sin, by beholding ourselves in the light of God's moral law, and being made willing to accept Christ as our Saviour from sin, we are admitted into the Christian church by baptism. John the Baptist first preached the ordinance of baptism; his mission on earth was to prepare the way for Christ. The baptism of John was a step by which sin was acknowledged, and a willingness manifested to obey God. Repentance, faith, and baptism are conditions of the gospel.

The baptism of the Holy Ghost is a promise to be received, if we comply with the conditions. Baptism with water is a command to be obeyed. Sin is the transgression of the law. God is the giver of the law. We should repent toward God. Christ is our Passover, and we should exercise faith toward him. Christ has not redeemed us from the obligation of the law, but he has redeemed us from the *curse* of the law. Our character is determined by its relation to the law. We have all sinned, and are all called to repentance. Godly sorrow is as closely related to repentance as is the cause to the effect. The sinner can have sorrow for sin, without repenting; but he cannot repent without sorrow. Repent means to change one's opinion, mode of action,—to reform or amend one's life. Paul taught "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. Paul followed the teachings of Christ. Should we not therefore positively conclude that baptism to be valid must be preceded by faith and true repentance?

Sincerity could not change the order. Paul was sincere and zealous, when he belonged to the Jewish church, and he said: "I verily thought with myself, that I ought to do many things con-

trary to the name of Jesus of Nazareth." Acts 26:9. If Paul had been baptized while in this condition, could it have been called baptism? Why not?—He obeyed the law, but had not the faith of Jesus. Had he accepted Christ, and been blind to the law, would his condition have been changed? Are those who are not dead to sin proper subjects for baptism? Now from a careful consideration of Matt. 28:19, rebaptism will often suggest itself as a necessary duty.

In the words of the great commission, we are to be baptized in the "name of the Father, and of the Son, and of the Holy Ghost." By being baptized in the name of the Father, Son, and Spirit, we become in a very sacred sense *one with them*; that is, as near as we can be like them in spirit and in truth. Now how can any one really and truly be baptized in the name of the Father, and yet be in constant violation of the Father's law, which is the revelation of his will, as in the case of those who honestly observe the first day of the week for the Sabbath? And how can a person really and truly be baptized in the name of the Son, who is opposed in letter and practice to very important duties under the head of the faith of Jesus? For example, read the 13th chapter of John. And how can a person really and truly be baptized in the name of the Holy Spirit, and yet be diametrically opposed in doctrine and practice to the gifts and operations of the Holy Spirit of God? Will not these thoughts suggest rebaptism to most of those professors of religion who have become enlightened by the present truth?

INFORMATION WANTED.

BY ELDER N. ORCUTT.
(Moultrie, Fla.)

IN my last REVIEW (June 7), I read:—

So many Seventh-day Adventists have been working for so many years to make themselves Christians, and have failed, that they fear to trust God, lest it take him longer than it did them. You cannot make yourself a Christian; you have tried it all these years. . . . How much longer would it take, in the way we have been working in times past, to get yourselves ready, fit to be accepted in the sight of the Lord? How long? You who have been at it the longest, and tried the hardest, how long do you think it would take to get yourselves ready? You and I cannot do it.

I confess that if such language had come from the pen or lips of any one outside of the people referred to, I should without hesitation pronounce it a misrepresentation of their position and faith.

Will the writer of the above be so kind as to inform me, and other readers of the REVIEW, who it is to whom he refers, and where we may find, in their writings, proof that it is true. I have, since A. D. 1864, been connected with the people he charges with the folly of striving to "make themselves Christians," "get themselves ready," and have never met a Seventh-day Adventist who taught any such doctrine, or professed to be engaged in any such work. I had always supposed they believed the Bible,—believed that without Christ they could do nothing (John 15:5); that they must, in this work, be "laborers together with God" (1 Cor. 3:9), "workers together with him" (2 Cor. 6:1), thanking God always that it was their privilege to say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13), and through help and strength received from our heavenly Father and the dear Saviour, to say with him at last: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness," etc. 2 Tim. 4:6-8.

Strange that I should be so mistaken, and that those with whom I have been connected "all these years" have been all this while striving "to make themselves Christians,"—"to get themselves ready," and I never learned the fact until A. D. 1892.

The Mission Field.

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

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

RESULTS FOLLOWING THE CANVASSERS' WORK IN AUSTRALIA.

In a recent letter inclosing extracts from interesting letters received, Elder G. C. Tenney says of the canvassing work in Australia:—

Much of the ground here has now been canvassed two or three times, and it is very encouraging to see the results as they appear.

A worker writing to Elder Tenney from War-nambool, says:—

Since we have returned from Melbourne, we have been staying with "Army" people, and they have got to know that we are Seventh-day Adventists, so we have had to place the truth before them. We have had splendid meetings; one has decided to keep the Sabbath, and there are four or five more just on the point of deciding. I hear also that there is a man about six miles from here keeping the Sabbath. I have had an invitation to go out there and hold some meetings. I think that there is a good work to be done here, if it is followed up.

These are not isolated cases. Brother Tenney writes, "But they represent a large class of similar instances. In one place eight people have embraced the truth through reading our books, and then being visited by one of our colporters." One brother reports two ladies having accepted the truth fully through reading "Great Controversy," Vol. IV. Brother Tenney says:—

Our experience goes to show us that this book is doing a large amount of good. Its truths are so interwoven with living practical instruction that it appeals to the hearts of all, and I am of the opinion that more good results from it than from the sale of "Bible Readings;" that there is apt to be a disappointment following the sale of the "Bible Readings," but there rarely is in the sale of "Great Controversy." We find also that "Thoughts" makes a good impression wherever it is read.

THE GOSPEL IN DIFFERENT ISLAND GROUPS.

The way in which God has worked to glorify his name in different islands is marvelous. Particularly is this the case in the Tonga or Friendly Islands. When the missionary ship "Duff" finally left Tahiti, she sailed to Tongatabu, and was received in a very friendly manner by the natives. Ten of the missionaries went ashore to live, receiving a house and promise of protection from the king. Two white men were living on the island, who at first gave the missionaries some assistance, but afterward turned against them.

Some of the natives manifested some little interest in the gospel, but none could be persuaded to accept its gracious promises. Bloody wars broke out among the different tribes, and in one of the battles three of the missionaries were barbarously murdered, though they were taking no part in the fight. The white men spoken of above persuaded the natives to murder the missionaries, because the latter would not comply with all their demands for gifts. Not understanding the right methods of missionary work, the missionaries lost heart under their many discouragements, and finally abandoned the field forever. This was in the year 1800.

In 1822 Rev. Mr. Lawry of New South Wales, arrived at Tonga, having learned of the state of things after the abandonment of the field; but on account of the sickness of his wife, was obliged to leave the work the next year. Nothing more was done till 1826, when Mr. John Thomas of England was sent to engage in the work in the same field. It was with peculiar interest that I visited the different places where the missionaries had labored, and where some had laid down their lives.

Mr. Thomas was a blacksmith in England previous to his call to the ministry, being a quiet, inoffensive young man, with but little education. He felt a deep burden for the conversion of the people with whom he mingled, and labored as an exhorter in the Methodist Church. Hearing of

the state of things in Tonga, he felt a strong desire to go to that field and labor. Making known his feelings to the missionary board, he was finally selected as one to proceed to that field. For nearly fifty years this devoted man labored in the different islands of the Tongan group. Being naturally of a very gloomy nature, he often became discouraged with the difficulties by the way; but in prayer to God he recovered his strength, and again bent to the work. After laboring for a few years and seeing but little accomplished, he had almost decided to return to England; but when the boat arrived on which he thought of sailing, he found that it contained two more missionaries who were sent to re-enforce him.

About the year 1830 he was visited by a young chief from Hapai, which is about ninety miles from Tongatabu, and is one of the islands of the same group. The chief conversed with Mr. Thomas, and manifested much interest in the truths of the gospel. In his journal, Mr. Thomas makes mention of this visit, and remarks in substance, "Who knows but that this chief may be converted to God and be the means of carrying the gospel back to his own island?" This chief visited him several times, and finally embraced the Christian religion. Soon after, he requested that Mr. Thomas might visit Hapai, which request was complied with as soon as possible. This chief was the man who afterward became King George, and who since 1845 has ruled over the whole Tongan group. He is now nearly one hundred years old, but is apparently almost as strong as ever. We had the privilege of visiting him at his palace, and putting some of our books into his hands. He treated us with much kindness, and through his chief of police, told us to go where we pleased, and build up churches as we saw fit. With his queen he was admitted to the church about 1832 or 1833, and became a local preacher.

In the meantime the missionaries had extended their operations to Vavau, the north island of the group, and many had embraced the gospel.

In 1834 they had a wonderful outpouring of the Spirit of God. They had appointed a time especially to seek the Lord, and many earnest prayers were offered for God's blessing on the work. The answer soon came, and thousands were converted to God. Wherever the missionaries went, they found the people engaged in prayer-meetings. Nothing was done but to seek the Lord.

From that island it extended to the Hapai, or middle island of the group, and last of all to Tongatabu, which had been the first to hear the gospel, but the most difficult to reach.

Though there has been a split in the church, and serious difficulties have followed the attempt of the premier in the government, a former Wesleyan minister, to force one of the bodies to unite with the king's church, we could see the good effects of the labors of the first ministers.

This group is more advanced in civilization than any other we have visited, outside of Pitcairn.

The people of the different islands in the group bought nearly seven hundred dollars' worth of our books. At Vavau we were invited by the English pastor of the Wesleyan church, to preach in his house. This we did to an interested audience. A prominent man of this place asked us to carry his wife to Fiji to visit her father, preferring to send her with us rather than on the steamer. We took her, and by this means gained access to some good families of Fiji.

Vavau is one of the loveliest islands of the Pacific. Hundreds of thousands of bushels of the finest oranges we ever tasted, grow on this island. This would make a pleasant home for some family that desired to learn the native language, and teach the people the good news of the coming kingdom. All the natives keep the Sabbath of the Lord, though calling it Sunday. Very little, if any, prejudice would be aroused by efforts that we might make, as far as our doctrines are con-

cerned. Of course the laborers would have to work in connection with the minister already in charge of the work. And from what we have seen of the men already in the field, I believe they would welcome any laborer who would try to benefit the natives spiritually and morally. At Hapai we found but a few white families, but these bought over two hundred dollars' worth of our books. There are no white ministers in the island, and only one who can speak English. He is an old native laborer who stands high in the estimation of all who know him. He and his wife are well educated, and have a pleasant home which contains all the conveniences of English homes. We were invited to enjoy these comforts at our pleasure. This man well remembers the days of heathendom, and is a living monument of what Christianity can do for a heathen. He bought several of our books, and when we left, was reading them with interest. We held several meetings there, some of which were attended by the minister. Our meetings were held in a school-house, which was standing idle because no teacher could be obtained. We were asked if we could not furnish a teacher. Why should not such an opening as that be filled by us? Of course we had no teacher to leave at that time, and so had to decline the offer.

E. H. GATES.

(Concluded next week.)

THE GERMAN SCHOOL IN UNION COLLEGE, LINCOLN, NEBR.

The German department of Union College was opened the same time as the Scandinavian, i. e., the 25th of last November, and was continued till June 21, although the number of students the last term was only eight.

Instructions were given in the Bible, German grammar, history, arithmetic, and reading, besides some of our German students studied English, and some of the Americans studied German. Going by the testimonies of the students and their examination papers, the results derived have been exceedingly satisfactory, and our hearts are filled with gratitude to our heavenly Father, the giver of all. But also in our daily intercourse a marked change for the better is noticeable, and this is the result we really looked for—the improvement of our characters according to the example of our Saviour. If this was not clearly showing itself, all our other acquirements were of but little avail, and surely this is the Lord's doing.

We are all of excellent courage, and are going direct into our various fields of labor, and trust to meet again next school year, multiplied in number, and laden with the riches of a daily experience of the mighty saving and changing power of Christ. We have yielded ourselves and our all to Christ; now it is his care to bring everything out to the glory of his name, so as to prepare us with his chosen people for his great day of salvation.

E. S.

—Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood, not only civilized by his light, but sanctified by his love. The isles of the ocean wait for him. He spreads his net and gathers of every kind, and lo! the burden of the sea is not only fishes, but fishermen, who go and gather and come again. If there are activity, free giving, ready going, a full treasury, able men who say, "Here am I, send me," it is because through all the organization Christ lives, and his personal spirit works. There is no other possible spring for that enthusiasm.—*Bishop Huntington.*

—Fears are entertained that the Fijian race is dying out, and a royal commission of inquiry is urged. The death of Rev. James Calvert, Wesleyan missionary, leaves only two survivors of the pioneers who effected the Christianization of Fiji.—Rev. John Watsford of Victoria and Rev. William Moore of New South Wales.

Special Mention.

THE ANGLO-ISRAEL ARMY.

THE present age appears to be very prolific of deceptions, and the strange systems of religion which have arisen during the last generation are a clear confirmation that the words of Christ, "Take heed that no man deceive you" (Matt. 24:4) were written with especial reference to this time. In every direction we hear of persons saying, "I am Christ," and strange as it may seem, "they deceive many." The reason why so many are brought under the power of these fatal deceptions is not difficult to trace. All we have to do is to look back to the time subsequent to Christ's work on the earth, then look at our time and compare results. The Jews rejected Jesus, who came in exact fulfillment of prophecy, and whose life every way proclaimed the truthfulness of his word that he came from God; and when they had satisfied their hatred in his death and in the persecution of his followers, they were ready to accept any impostor who might claim that he was Christ or the ambassador of God. The inevitable result of the rejection of the true was the acceptance of the false.

So it is at the present day. The clear light in regard to the coming of Christ and the necessary preparation for that event has been sounding for years through all the land, and while thousands have embraced it, other thousands have rejected it. And as we have already noted in the case of those who rejected Christ, rejection of truth leaves people peculiarly susceptible to be deceived by error.

Satan is not anxious about the particular delusion people choose, if so be that they choose one. And so now, as in the days following the rejection of Christ, Satan has multiplied his delusions. He is content to allow the mass of professors of Christianity to remain in the popular churches; but for those who cannot thus float in the popular current he has many other devices.

False Christs are on every hand advocating their doctrines, and there are those who listen to their teachings, although they are plainly contradicted by the word of God. We may expect these delusions to multiply more and more as we draw near the end, and we must remember that it will take more than the theory of the truth to hold us during the trying times that are before us. The testimony of Paul concerning this time is, "Because they received not the love of the truth, that they might be saved . . . God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:10, 11. Only the love of the truth will hold us from the last-day delusions.

The latest delusion which has come under our notice, and which will probably gain thousands of believers, has recently been started by the eccentric Lieutenant Totten, whose writings concerning prophecy and chronology have been the subject of frequent comment of late. In common with many people, Totten has imbibed the notion that the Anglo-Saxon race is descended from the "lost tribes." And so he terms the English race "Anglo-Israel." According to Totten, the lost tribes are now found, and he claims to have a divine call to rouse them to action to recover the land of Palestine, from which so many years ago they wandered away! He is trying to organize an army, something on the plan of the Salvation Army. It is to be called "The Army of Occupation." He has assumed the position of commander-in-chief, and issues his commands in the military form of "general orders," with headquarters "in the field" and "on the spot." As the orders are dated New Haven, Conn., we judge that the "field" and the "spot" are there. The work which it is proposed that this new army should undertake is the recovery of the land of Palestine; Totten is the new Peter the Hermit preaching the crusade, and he is also the new Bohemond or Godfrey who is to command the army

of Anglo-Israel. He does not as yet lay out any particular plan of action, but he says:—

We shall also further any adequate measures that promise to liberate the land of Palestine, and to restore it internationally to Jehovah, to Judah, and to Joseph, and to throw its courts wide open to all who delight therein.

That this plan contemplates an actual possession of Palestine, is evident, from these words:—

Let us then organize at once under the title of "The Army of Occupation," and show the gathering hosts where they must rally to receive him (Christ), even upon the mountains of *literal* Israel.

The funds to start a paper and carry on their work are to be raised in the following manner: A calculation is made, showing that if Totten continued in his place as military instructor under the government, he would receive about \$60,000 during his whole period of service. It is also thought that Totten's experience, knowledge of the Anglo-Israel theories, and his books, "futures," etc., are worth to the Anglo-Israel believers as much as that he gives up. So they propose to organize a stock company, with 12,000 shares at five dollars a share. Four thousand of these shares are to be sold to the believers in the Anglo-Israel theory, the money of course going to Totten. Then he is to give away 2,000 shares, so that he and his co-laborers own the stock between them. One half the income is to be given directly to Totten for his services as their commander, the other half goes to carry on the work, which is to convince people that they are the lost tribes now happily found by Totten, and to organize themselves in camps preparatory for a movement for the recovery of the Holy Land, that they may be there to welcome the Saviour when he comes.

Chimerical as this whole plan is to those who are acquainted with the Scriptures, yet there is no question but that this plan will meet with a considerable degree of success, as far as the organization of the army and the formation of the stock company are concerned. The belief of the literal return of the Jews to Palestine is entertained by thousands of people in all the churches. These will be good material upon which to work. If they can be convinced that the Anglo-Saxon race is the "lost tribes," now found; that they are to be restored to the promised land; that the time is ripe for this to be done; and that Totten is the Moses whose military education in Egypt (the United States) has fitted him to be their leader, they may develop large proportions, and draw the attention of thousands away from the truth. The idea of the recovery of the Holy Land has always had a strange fascination over men, as the crusades bear witness. The nations of Europe look toward it with longing eyes, and so jealous are the different religious orders which have their votaries there,—the Catholic, the Armenian, and the Greek Church, that but for the presence of Turkish troops, they would kill each other, even within the sacred precincts of what they believe to be the Holy Sepulcher. That there will be an attempt of the nations to get possession of Palestine seems evident from several Scriptures, only, however, to be destroyed by the Lord at his coming. (See Joel 3: 9-16; Isa. 5: 26; 17: 12-14.)

The effort now being inaugurated by Totten will no doubt be an auxiliary in this deceptive idea of a literal return of Israel to the land their fathers once inhabited. Take it altogether, this idea of Totten's is one of the most remarkable pieces of presumption we ever knew. Briefly stated, it is this: Having held that the Jews, or Israel, are to take possession of the land of Palestine before the coming of Christ, and seeing no evidence that the Jews proper have any hope or desire to do so, they declare that *they are Israel*, even the *literal* seed, and set about doing the work themselves.

As an illustration of the idle vamping of this new "Moses," and to make a point for the benefit of those who may come in contact with the "crusaders," we give one more quotation. Speaking of his purposes, Totten says:—

It will carve the constitution of Manasseh upon the table of every American heart, and weigh the vote of Saxon freemen with the whole strength of the unadulterated decalogue.

What the "constitution of Manasseh" may be, or whether it is to take the place of the "American Constitution" or not, or how the vote of Saxon freemen is to be weighed with the "unadulterated decalogue," probably no one who is not learned in Anglo-Israel lore can tell. But one thing we positively know, the "unadulterated decalogue" teaches the observance of the seventh day, or Saturday, as the Sabbath; and when Lieutenant Totten and his followers shall be as good as their word, and shall receive the *unadulterated* decalogue as the rule of their moral conduct, we shall be glad to hear it, and we shall believe that they have found something better worth finding than the "lost tribes;" and that this knowledge will lead them to go to work for those who are transgressing the law of the Lord all around them, and thus help to gather out the "Israel of God" who shall in God's own time and way possess the land which God promised to Abraham and his seed forever.

M. E. K.

THE AMERICAN SABBATH UNION.

THIS organization held a mass-meeting at Exposition Hall, in Omaha, Nebr., May 15, 1892. It was held during the General Conference of the Methodist denomination. The hall was crowded to overflowing. The following are the distinguished speakers who took part in the exercises: Bishop J. P. Newman, Chaplain McCabe, M. S. Hard, H. A. Buttz, W. S. Edwards, J. H. Knowles, J. T. Edwards, Dr. Carmen, G. S. Chadbourne, and J. W. Hamilton, all D.D's., and Bishops H. W. Warren and W. X. Ninde, Colonel Elliot F. Shepard of New York City, and Judge Lawrence of Ohio.

Each speaker was limited to ten minutes.

Bishop Newman, the first vice-president of the Union, presided.

Dr. Buttz read the ten commandments. J. H. Knowles, general secretary of the Association, read a paper on the "General Work of the Union."

Colonel Shepard had for his subject, "The Fourth Commandment." He showed quite conclusively that the *fourth commandment* was a perpetual one, substantiating his remarks by quotations from various scriptures, both from the Old and the New Testament. "The Sabbath was placed in the bosom of the decalogue," he said, and "that commandment was the longest of the ten." He read several texts to show that God's blessing was upon that day. He then made the statement that God's blessings were always marked upon those individuals and nations who observed the Sabbath, and against those who did not.

If one did not know that the Colonel meant Sunday, the first day of the week, he would be very much inclined to think that he was arguing for the definite seventh day of the decalogue. And why he should treat the subject just as he did, must be left for every one to draw his own conclusions.

Bishop Warren next spoke on "The Sabbath an Imperishable Commandment." His remarks took the same trend as Colonel Shepard's, to prove the imperishability of the Sabbath. "It was the first law in Eden." It was the imperishable law, that not a jot or tittle shall pass from, etc. After dwelling upon this phase of the subject for a few minutes, he gave his talk a peculiar twist that conveyed the idea that there were certain rights that the church did not have the privilege of exercising. He claimed that the State had the right to have public exhibitions and shows, etc., prohibited on the Lord's day (Sunday).

Judge Lawrence of Ohio, next spoke, on "The Sabbath and Its Civil Sanctions." He argued that there were three sources where duty in this direction was pointed out,—the Bible, the book of nature, and the law of the land. How far the

law should carry out the injunctions of the others, was a question for American statesmanship to consider. Everywhere nature taught the duty of observing the Sabbath and devoting it to the worship of God."

He claimed that the obligation of the Legislature to enact laws for the observance of the Sabbath was embedded in the foundation of the Constitution; that Christianity had been a part of the sentiment of this country from its earliest history. And from this he argued that the Legislature had a right to prohibit anything that might in any way interfere with the right of the churches to observe the Sabbath day (Sunday), according to the *precepts of their religion*. He urged that the law had no right to legalize shows and expositions, as they *kept people away from where they could be reached by the churches*.

He laid considerable stress upon the decision of the Supreme Court of February last, that "this is a Christian nation." He manifested a good deal of consolation in the opportunity for carrying out their ends, by the police regulations throughout the land.

Mr. Edwards, State senator from New York, spoke on "Legislation and Sunday-closing of the World's Fair." He rested his whole argument on the decision of Judge Brewer, "that this is a Christian nation." He cited the discovery of America by Columbus as being one of the greatest events in history, and that the World's Fair was to commemorate that event. "Now," said he, "shall we disgrace that event by keeping the gates of the Exposition open on Sunday?"

His argument for the Sabbath was very similar to those who preceded him. It rested "on the Mosaic code," which, said he, "has never been repealed." The Senator prided himself that he was a representative from the great State of New York, which had decided to have her exhibits to the World's Fair closed on Sunday.

Dr. Carmen spoke for Canada and the Sabbath question in general. He thought "that through the influence of moral sentiment and reason, the people could be brought to observe the Sabbath." He said that "the Sabbath was not only a memorial, but a *test day*," referring back to the time when the question was asked, "Have you kept the Lord's day?" He seemed to rejoice over the thought that ere long that same question would be asked, and thousands could answer, Yes.

"The Sabbath and the Home" was the theme of Dr. Chadbourne. He thought that the law had just as much jurisdiction to prohibit the desecration of the Sabbath as it has to punish for theft, murder, adultery, etc. He laid a good deal of the crimes committed to the lax observance of the Sabbath. Said he, "Where the continental Sabbath is, there is easy divorce."

Bishop Ninde had very little to say about the Sabbath question at all. He thought they might succeed in getting their Sabbath laws, etc., and then fail of keeping the real Sabbath, as it was designed in the Bible.

Dr. Hamilton of Boston, took for his subject, "The Lord's Day and Its Perils." All the speakers which preceded him gave the Sabbath all the force and power that the decalogue and law of Moses could give, basing their argument on the perpetuity and immutability of these laws. But, unlike the other speakers, Mr. Hamilton takes the position that there is a wide difference between the Levitical Sabbath, *i. e.*, the Sabbath in Levitical times, and the Lord's day. The tenor of his remarks indicated that he thought the State was being curtailed in some of her rights, and that the laws should be so constructed as to "allow the State to observe the *American Lord's day*."

With this speech, the meeting closed. The object of the meeting seemed to be to create a public sentiment in favor of the movement, and to capture the General Conference of the Methodist denomination. How well they succeeded remains to be seen. We are confident of this one thing; that there was a strong under-current,

which was not clearly recognized by the masses. Somehow, public opinion seems to be changing. Had these same speakers spoken twenty-five years ago, as they did here to-day, they would have been classed with the bishops of the third and fourth centuries, where they were clamoring for a union of Church and State. But to-day they are listened to amid loud cheering and a perfect tumult of applause. But history is repeating itself, and prophecy is meeting its fulfillment. A few centuries ago, the professed Christian church united in matrimony with the State, which was then pagan. This union of Church and State is none other than the papacy, the ten-horned leopard beast of Revelation 13. The complement of the prophecy of this chapter is none other than what we see transpiring right before our eyes; viz., the union of the professed Protestant Church with the State.

For myself I cannot but praise God that there is such a thing as the third angel's message to warn the world of what is taking place around us.

L. A. HOOPES.

RUSSIAN PERSECUTION OF THE JEWS.

COMMISSIONER DOUGLAS of the district government, invited me up the other evening to meet a Russian Jewish refugee. I found a young lady of fine education and modest manner, a Jewess by blood and faith, and a graduate of the University of St. Petersburg. This young lady has been forced to become a refugee.

She tells a sad experience. She was only able to live for months in her sister's house, by passing for a servant. At last she had to leave the country or abjure her faith. She chose the former. Crowded into cars like cattle, hundreds of people had to stand during a run of hundreds of miles. Upon reaching the frontier, she found the officers would not allow her to depart because she had no passport. She was compelled to travel four hundred miles to secure this. The authorities are supposed to issue these passports to all departing Jews, free; but she had to fee the officer before she could secure the document. Her tale of woe, suffering, and danger was pitiable; while her story of the terrible wrong and injustice to which her people are subject, is calculated to make one feel as if it might become a duty incumbent upon the Christian nations to make formal demand upon Russia to grant better treatment to her Jewish subjects.

I recently had the opportunity of questioning a gentleman holding a high position under the government, who, in the discharge of his duties, spent several months in Russia last summer. His observations were carefully made. His description of the bitter persecution of the Russian government against the Jews, was a painful recital of inhumanities. From these and other sources of information, I am convinced, that for extent and enormity, this persecution would have disgraced any country in the Middle Ages. The Jews are deprived of their property. They are hampered by the most unjust laws, and denied every right by adverse class legislation. Driven from the cities where they could enjoy trade, and prevented from living in the farming communities where they could produce from the soil, they are confined to small villages, where they must be reduced to pauperism, and at last, penniless and crushed, go forth from the country, to become wanderers on the face of the earth, or dependent on the charity of their race in other countries.

The best information which I am able to procure from a trustworthy source, leads me to the conclusion that the Russian government itself is responsible for the Russian famine. The wheat fields of that vast country last year produced a bounteous crop; and the grain rotted in the field. It could not be transported. The carrying trade has been in the hands of the Jews. They were driven from positions, which stupidity and inexperience prevented others from taking up at once. Then came the stagnation in the circula-

tion of products. The same thing occurred in Spain, following the famous exile of Spanish Jews, in 1492. The whole trade of the empire has stagnated.

The race of Israel has been strangely preserved for some mysterious purpose of Providence. The Christian world should not, for one hour, stand by unimpressed by these awful acts of an unjust and intolerant government.

In the name of the Abrahamic faith, and in the name of the God of Abraham, Isaac, and Jacob, let us protest. These people yet seem to have the preserving providence of God's old-time favor. We should be found on the side of God, when we see them oppressed because they belong to the faith of Abraham.

In the name of their magnificent contributions to the fruits of civilization, let us protest. In proportion to their number, they have added immensely to the sum total of scientific learning. Their intellectual attainments are as solid as their moral fiber is firm.

In the name of common humanity, let us protest. The brother feeling is a humane instinct. It will be a stupendous shame if the humanity of the world will permit these barbarous persecutions to continue.

In the name of American liberty, right, and justice, let us protest. America is the friend of all the race; Russia is the historic foe of the human family. The scenes daily occurring in Russian Siberia and in Russia in Europe would justify the world in terminating this barbarous nation of modern times.—*Episcopal Recorder*.

THE LABORING MEN SPEAK.

So much is said at the present time about the closing of the gates of the World's Fair on Sunday, by the blind devotees of *religious intolerance* and *opposers of American liberty*, who are falsely asserting the wishes of the laboring men of this country to close the great Exposition on that day, that it must be a little humiliating, to say the least, when such resolutions as appear below, are passed, and appear before the intelligent people of this country, as they do from time to time. We copy from the *Chicago News*, June 20, 1892:—

Want the Fair open on Sunday. Working-men of New York Enter a Protest Against Closing.

NEW YORK, June 19.—At a meeting of the associated trades of New York, held this evening, the following resolutions were adopted:—

Whereas, The World's Fair, to be held at Chicago in 1893, is and should be regarded as a national affair of the widest significance; and,—

Whereas, This Fair will be primarily an exhibition of the skill and products of the labor of the world; therefore, be it—

1. *Resolved*, That the working-men of New York, interested in all that concerns labor, demand that this great enterprise shall be worthy of the working people of the nation.

2. *Resolved*, That we demand the immediate passage of the bill now before Congress, appropriating \$5,000,000 for this undertaking, to the end that the enterprise should be lifted from the narrow confines that limit its importance to a single city into the broad area of national dimensions, and we further demand it on the ground that the sum asked for from our national treasury has been expended for labor already performed.

3. *Resolved*, That we are unalterably opposed to the proposed project looking to the closing on Sundays of this great educator of the masses.

4. *Resolved*, That in the name of the toilers of the country, we protest against such a sacrifice and denial of their right to examine and study the work and skill of their brother toilers of the earth on the only day when their time is their own, and their mind is in its most receptive condition to perceive the larger lessons which the dignity, importance, and necessity of the labor world ever teach.

This testimony seems to cast quite a different light on the side of the working-men and their positions, and especially when we consider that this testimony expresses the wishes of one of the largest "associated trades" of America.

It would be well if all opposers of American liberty would make a note of this before presenting any more multiplied signatures of protest before the World's Fair commissioners; and a little more caution would inspire a greater degree of confidence in those who are making such a gigantic effort to tell us what the laboring men's wishes are.

O. F. CAMPBELL.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 5, 1892.

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NO SENSIBLE MAN.

It seems utterly impossible for the National Reformers to comprehend the difference so clearly made in the Bible between those things which belong to God and those which belong to Caesar. In those duties which lie between an individual and his God alone, man has no right to interfere. With reference to civil rights between man and man, the government may legislate. Yet the *Christian Nation* of June 22, contending for the right of the government to step in and close the World's Fair on the Lord's (?) day, says:—

"Government does propose to enforce the sixth and seventh and eighth commandments, and so far as it succeeds, it only does its duty. No sensible man will say that enforcing these commandments unites Church and State. No more are they united when the government enforces the law of the Sabbath."

The government cannot of right take cognizance of any actions which merely distinguish a man as religious or non-religious. It can only take cognizance of those which mark him as civil or uncivil, as interfering or not interfering with the rights of his neighbors. Government can deal with people only as citizens of the State; and as such, it has no right to inquire whether a man is a Christian or not a Christian, whether he worships the true God or a false god, or no God at all; whether he keeps a Sabbath or does not keep any Sabbath. In short, whether he pays any attention, or not, to the first four commandments of the decalogue. The last six pertain to our relations to one another, and these, though the law of God of course covers them also, the State may regulate, so far as they come under the head of outward civil duties, and are such that if not observed, society could not exist.

But Sabbath-keeping does not come under the head of these latter duties. One's neighbors have no right to dictate whether one shall keep the Sabbath or not. The State has no right to dictate whether he shall keep it or not. It is a matter of conscience, solely between him and his Maker, and when the State undertakes to force a man's conscience in matters of worship, or religious observances of any kind, at the dictation of the church, then Church and State are united.

There is a difference, then, so far as the State is concerned, between stealing and killing and Sabbath-keeping. Our practice in the latter respect does not, and never can, interfere with the civil rights of our neighbors. But with these rights alone, the State has to do. Keep this distinction before the people. Religious zealots may try to ignore it; but candid people will see it.

THE NUMBER OF THE BEAST.

THE following item which has been sent us, clipped from the *Catholic News*, will be of interest to our readers, as showing how the prophecy that points out a characteristic title of the papacy is viewed from a Catholic standpoint:—

"A correspondent in Massachusetts sends us the solution of the number of the beast, which is circulating among the unlearned and the unwise in that State of vaunted knowledge. It makes the name of the man whose number is that of the beast to be 'Vicarius Filii Dei.' Unfortunately for the silly jackanapes who gets off this amusing absurdity, St. John wrote in Greek, and could not have referred to a Latin, French, English, or German name. He must have referred to a Greek name. In the next place Vicar of the Son of God is not a name but a title, and a modification of a Latin title of the pope, not that generally used. If President is the name of the gentleman at present occupying the White House, it is news to us. We were under the impression that a person whose name is Benjamin Harrison was elected, and that to say that his name is President, or in Latin, *Praeses*, is to show a mind diseased."

If to make such an application of the prophecy, as herein noted, is to become a "silly jackanapes," it is unfortunate for the writer of the foregoing paragraph that he has to go down one degree sillier in trying to answer it. John, to be sure, wrote in Greek, but John's prophecy covers the whole gospel dispensation; and we wonder if it would not be just possible for him to give a prophecy of something outside of Greek territory, or the Greek tongue.

The power to which this prophecy has reference, arose, not in Greece, but in Italy, where the language spoken was not Greek but Latin; and the title to be assumed by that power would be in Latin, and not in Greek. John does not give the title, and has no occasion to, but only says that the power in question would have a name containing that number, and we find the number in this title, which is here admitted to be a modification of a Latin title of the papacy.

Our critic is also unfortunate in supposing that the name is the personal or family name of some individual man. Let him look at the prophecy, and he will find that it does not so read. The name is "the name of the beast," and the beast is more than one man; and the number is "the number of his name," that is, the name of the beast; and it is also the number of a man, not the number of the name of a man. The beast, like any other dynasty, is composed of a succession of men, to each one of which the name is of course applicable while upon the stage of action in that succession.

So the view of the prophecy presented is not half so absurd as our friend thought, and he has not come half so near answering it as he imagines.

RESPONSIBILITY FOR SECTARIANISM.

SEVENTH-DAY Adventists are often accused of doing much harm in Christian communities by "proselyting" from other churches, and thus weakening the membership of those churches and promoting sectarian divisions. The charge is usually made as if it applied to them alone,—as if it were one of the things peculiar to them as a denomination, and not found among the other and more popular religious bodies; and certainly if Adventists are no more guilty in this respect than are others of the religious world around them, this accusation ought not to be made against them by members of churches which are equally guilty in the same respect. It will be seen, however, that the sectarian spirit is just as prevalent among other religious bodies as among the denomination first mentioned. Consider, for example, the following from the *Christian Union* of June 25, written to that journal by one of its correspondents in the West. He says:—

"The city of —, in which I live, has a population of 2,500, among whom are to be found every shade of religious belief, from the rankest atheist to the most enthusiastic Methodist. This is one of the oldest towns in the State, and ought to have churches of influence. Some twelve years ago the Presbyterians established a church here in response to a popular demand. Willingly they contributed to the enterprise. It was doing a great good for the whole community; its members were scattered over quite a district, and in each little district meetings were held, so that the influence of a Christian church was widely felt. Soon a roving Methodist minister came along, and, believing that the place would go to the Devil if there was not a Methodist church, organized one forthwith, by taking some members from an already weak church, and adding some others who had been floating about, and who considered that unless they had a Methodist church, they could not get along. This was, of course, a great set-back to the little Presbyterian church. Very soon the Methodists had a split among themselves, and a swarm from them constituted a Free Methodist church. Next some of the members of the Presbyterian church, with a few Congregational people who had come in, thought they ought to have a Congregational church. The *Sunday-school Missionary* was corresponded with. It was too good a chance to lose of adding one more new church to the list. My observation out here leads me to assert that the worship of statistics is one of the most popular forms of nineteenth-century idolatry. Here in the little city of —, with three weak, unimportant churches, there was actually imposed a fourth—a Congregational church. This of course, was a sad set-back to the three, which had been established prior to its organization. But just about that time a devout churchman came along. 'We must have a church here,' quoth he. To work he goes,

and actually secures an Episcopal minister to come here and organize a little church. In the meantime the Baptists are keeping an eye on things; it would not do at all if they were not 'getting a work in,' as they call it out here. A little time ago, Mr. Rockefeller gave a Pullman car to the Baptist denomination, fully equipped to hold religious meetings. From the religious press it was gathered that the car was to be used in little towns where they had no religious opportunities; of such towns there are scores. But that is not what is being done with the car; for, in the face of our five weak churches, a couple of Baptist preachers bring their car to the city of —, and actually hold their meetings and organize another church. When asked how the enterprise was going to be supported, they reply, 'Why, the home missionary societies, of course, will have to support it.' In the meantime the German Lutherans and the Scandinavian Methodists each organize. Here, then, are eight little, unimportant churches, each supported in part by the home missionary societies of their respective denominations."

"This," says the *Christian Union*, "is what sectarianism does," and from the standpoint of the parties mentioned as engaged in this work, the complaint made by the correspondent is justified; for not one of them would claim that the formation of a new church made the salvation of those who joined it any more sure than it was when they were members of the original Presbyterian church. It was an exhibition of real "sectarianism,"—working for denominational interests independently of the interests of the soul.

With Seventh-day Adventists it is otherwise. Their only reason for propagating their faith throughout Christendom is their conviction that a correct religious faith is at the present time *essential* to the eternal welfare of men, the greater part of whom are to live through the perils of the last days down to the end of the world. They have, therefore, in their belief, the same reason for winning converts from other religious bodies that these denominations have for winning converts from heathenism to the Christian faith by missionary effort—that of its necessity to the salvation of the soul. Consequently their practice in this respect affords no ground for a discreditable charge against them.

The real sectarian spirit is to be found outside the ranks of the Adventists, among those who, denying that the denominational differences among them are in relation to matters of essential importance as concerns the welfare of the soul, still maintain and seek to perpetuate those differences as illustrated in the quotation given above, to the great injury of Christian interests in all lands.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

"The Sun Shall be Darkened." Matt. 24:29.

HAVING already noticed the prominence of this sign, we now proceed to fix the time of its occurrence. "Immediately after the tribulation of *those days* shall the sun be darkened." Matt. 24:29. The second evangelist is still more definite. "But in *those days*, after that tribulation, the sun shall be darkened." Mark 13:24.

The attention of the reader is recalled to the argument upon the "great tribulation," where it was shown that the period of "a time and times and the dividing of time" (Dan. 7:25), i. e., 1260 prophetic days, or years, was specified as the one in which the saints of God were "given into" the hands of the Roman papacy to "wear out," or persecute to the death. Our Saviour said this "tribulation" was "shortened" for the "elect's sake." It was shown from history that about fifty years previous to the expiration of "those days," in 1798, the persecutions ceased. Here is a little period in which the Saviour declares there shall be a wonderful darkening of the sun. "Immediately after the tribulation," says Matthew. "In *those days*, after the tribulation," says Mark. Both limit the period or periods of the sun's obscuration within the space of a little less than fifty years. If the Saviour's words are true, such a sign must occur in that marked-off space; for the language is very definite. Luke does not speak directly upon this point, but says there shall be "signs in the sun," etc. Luke 21:25. But John, in the Revelation, gives the order of events in a way clearly to locate the point of time when the sun will be in the sackcloth state.

In the seven seals, which are a history of the true church during the gospel age, subdivided into seven periods, the great tribulation is brought to view under the fourth division as symbolized by a rider, "Death," mounted on a pale horse, and "Hades" (the grave) following after, slaying his victims over a fourth part of the earth by the sword, hunger, and the beasts of the earth. The vast multitude thus slain under the fifth seal, are symbolized as crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They rest "a little season" under the symbolic altar—the earth—till others also are killed, as they were. Then the sixth seal opens, as follows: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth," etc. Then comes the "great day of his wrath," and the Son of God is seen. Rev. 6:8-17.

Just preceding the sun's darkening is a "great earthquake." It is located after the great persecutions under the fourth and fifth seals are past, since it is placed to mark the beginning of the sixth seal, in which nothing is said of persecutions, though they were the principal features of the fourth and fifth. It is remarkable that the greatest earthquake in extent, of which history gives any record, occurred Nov. 1, 1755, almost exactly at the point where persecution ceased. Its center was in the Atlantic, west of the coasts of Spain and Portugal. It came with great suddenness, and without warning, no earthquake having occurred in the Spanish peninsula for 150 years previous. Lisbon, the capital of Portugal, suffered most. It came on All Saints' Day, when the churches were crowded with worshippers. The city had a population of 250,000. It is said by historians that 60,000 persons perished in six minutes. In fearful terror the people sought places of safety. Many rushed to the magnificent new quay, recently erected. It sank, with 6,000 people upon it, and the water where it stood is now 100 fathoms deep. The ships fastened to it were also engulfed. It is said that Lisbon has never recovered from this calamity.

But Lisbon, though the most prominent sufferer, was by no means the only one. Columbo, Oporto, and Braga were shattered. St. Ubes, having a population of 20,000, was swallowed in the sea. Terrible destruction was experienced in Malaga, Spain. Half of the island of Madeira was laid waste; 2,000 houses in Mitylene were demolished, thousands of miles away to the east. The city of Fez, in Morocco, 1,000 miles south, was more than half destroyed, and 10,000 Moors perished. Vast mountains were shaken to their foundations, and in some instances split in two. Avalanches of rocks were thrown into the valleys, and flames issued from some of them. The Alps felt the shock. The British Islands, Sweden and Norway, the Baltic coast and Germany, were shaken. A great tidal wave, in places sixty-five feet in height, deluged hundreds of miles of the coast of Portugal, and reached as far north as Ireland, rushing into harbors, whirling the ships about, and doing great damage. Ships forty leagues away from the coast experienced violent concussions, throwing men perpendicularly up from the deck. In the West Indies, 3,000 miles west, the tide rose three times as high as usual, the water being of *inky blackness*. Syell says all the great lakes of North America were sensibly agitated. In England, the hot well of Bristol became red as blood, and the water so thick it could not be drunk. In Scotland, water in some wells became as black as ink, and "in Bohemia, the warm springs of Tepitz all at once disappeared, and then furiously burst forth; and overflowed the region with water the color of ochre."

Authors declare that portions of the earth four times as great as Europe were *simultaneously shaken*, and that it was the greatest earthquake recorded in history.

The earth continued to shake more or less for three years, and before it became quiet again, 200,000 persons perished. It is estimated that some twenty million square miles of our globe experienced the effects of this terrible convulsion. Its name has passed into history as "*the great earthquake*," and all well-informed men understand that expression to mean the one that occurred Nov. 1, 1755.

(These facts are taken from Taylor's "Great Consummation," pp. 203-208, where various authors are quoted.)

That this was *the* great earthquake foretold by the revelator, there can be no question. It came at the specified time. It was of the dimensions and extent foretold. As the prophet declared centuries beforehand, it was followed by the most remarkable darkening of the sun since Christ's crucifixion. It fulfills every specification and condition of the prophecy, and no other earthquake fulfills them. Hence this must be the one foretold, if the Bible is accepted. Thus the great earthquake of Lisbon helps to fix unmistakably the point of time when the sun should be darkened.

Joining together these facts, we sum up the following points, fixing the time of the sun's darkening: (1) It must occur "immediately after" the great persecution. (2) It must occur just "after a great earthquake." (3) It must occur *before* the close of the 1260 years' period in 1798. (4) It must be soon followed by a remarkable darkening of the moon. (5) It must be soon succeeded by a remarkable fall of stars.

Every one of these points must be met in point of time, to meet the Bible's specifications. If one of them should fail, there would be reasonable grounds to question the application. When was there such a darkening of the sun?—"THE DARK DAY," May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air, for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known."—*Webster's Dictionary. Noted Names.*

Noah Webster, in giving a list of phrases and names which have come by common usage to be well understood, gives this concerning the Dark Day. There is one day singled out, then, of all the days of the past, because of its remarkable darkness. When one sees this phrase in use, if fairly intelligent, he at once understands it to have been May 19, 1780. No other day in the Christian dispensation is called the *dark day*. It has thus become famous. On its centenary anniversary, a few years since, most all of the leading papers of our country noticed it, and many had long historical articles of marked interest, concerning it. It has by no means passed out of the mind, as its characteristics were so remarkable.

It is this famous day—so much more prominent than any other of its kind that it is specially designated in history—that we claim as a leading fulfillment of our Saviour's prediction. It fulfills every one of the five points recently mentioned. It was after the close of the great persecution. It was but a brief space after "The Great Earthquake," another phrase designating the greatest earthquake known to history. It was a little before the close of "those days" of persecution our Saviour mentions. It preceded the darkening of the moon and the falling of the stars. So far as time is concerned, it meets every requirement of the Bible predictions. This darkness was most mysterious. It has never yet been reasonably accounted for. Even could secondary causes be discovered for it, that fact would not destroy its significance as a sign. Our Saviour says nothing concerning the *cause* of the sun's darkening. He only states the *fact* that at a certain period—clearly defined and marked in prophecy—such an event would occur. And such an event *did* occur at exactly the point foretold. In the very nature of things, no darkening of the sun occurring after "those days" had all expired—or since 1798—could possibly be the sign our Lord foretold. It would clearly violate the conditions he gave.

But the language used would not forbid other darkenings coming in the specified period, "In those days after the tribulation," i.e., within the last fifty years of the 1260 to which our Saviour referred. For he did not specify that there would be *only one* darkening; but on the contrary, says there should be "signs [plural] in the sun." Luke 21:25.

(To be continued.)

THE RELIABILITY OF CHURCH HISTORIANS

WHEN all the efforts to establish Sunday-observance from the Bible fail, men often produce certain church histories, such as Mosheim's and others, and point with an air of triumph to certain statements of these men, in which they assert that Sunday was observed during the time of the apostles and the early church. But we ask, On what do these men rest their statements? Can they produce some surer testimony concerning the time of the apostles and the early church, than the word of God?—Surely not. Have they lived at that time, or seen it themselves?—No; for they lived either in the last or the present century, and therefore, as far as actual experience goes, are as far from it as other men. Have they any reliable documents outside of the holy Scriptures, concerning the doctrines held in the first two centuries?—No. Then how do they come to such statements?—Why, simply by taking the same Bible that we all have, and drawing inferences. This being the case, as further investigation will show, the act of making such a statement after failing to find any clue for any Sunday observance from the Bible, means simply to rest on somebody else's assertion against our own actual experience. But are the church historians agreed among themselves, in their statements concerning early Sunday-observance?—By no means. It is the same with them as with the defenders of Sunday at the present day, there being as many theories as heads, simply because the proof is wanting, and each one draws his own inferences. To illustrate the above, we will take the statements of two eminent German church historians, and compare them, and see how each one arrives at his conclusions. I have before me the original editions of Neander and Mosheim. Neander says concerning Sunday:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Neander's Kirchengeschichte, first edition, Vol. I, p. 339.*

Mosheim makes the following statement:—

"The Christians of this century assembled for the worship of God, and for their advancement in piety, on the first day of the week, the day on which Christ re-assumed his life; for that this day was set apart for religious worship by the apostles themselves, and that after the example of the church at Jerusalem, it was generally observed, we have unexceptionable testimony."—*Mosheim's Kirchengeschichte, first edition, Vol. I, p. 152.*

Now how is it that these two eminent men arrive at such different conclusions? We will first consider Neander, taking the original German edition as basis. The paragraph in which the above statement occurs, begins the Sunday argument as follows:—

"The opposition to Judaism introduced at an early period the special observance of Sunday, instead of Sabbath: the first trace we find in Acts 20:7, where we find the church assembled on the first day of the week; a later one in Rev. 1:10; for the Lord's day mentioned here can barely be understood to mean the day of judgment."

Neander finds in his days and from the church history, that Sunday has taken the place of Sabbath, and looks about for reasons. As a good Protestant, he takes his Bible and searches it, but he finds no command of Christ, nor any intention of the apostles to establish a divine command. But in some way the observance of Sunday must be accounted for, so he begins to look for traces or inferences, and hits upon Acts 20:7. But even while mentioning this, he feels under obligation to add the following in a foot-note:—

"An absolute proof is this passage by no means; for as the apostle Paul was about to depart, this might have caused the gathering of the small church for a brotherly farewell meal, during which occasion the apostle held his last speech, even if no special Sunday observance took place as yet. Still less in this respect can be proved from 1 Cor. 16:2. All this would be sufficiently explained, if one should consider this as the usual beginning of a week in civil life."

Now we know how Neander arrives at his conclusions. He searches in the Bible, and finds no traces

* Tertullian, on "Prayer," chapter 23.

of any command nor even a meeting, until he reaches Acts 20: 7. Here he finds a Sunday-night meeting, but on a special occasion; namely, the departing of Paul. This he plainly sees furnishes no absolute proof or certain trace; still less he finds in 1 Cor. 16: 2, and as to Rev. 1: 10, he knows of but two interpretations,—either Sunday or the day of judgment. And as he hunts for a trace for Sunday, he rather decides that the passage must refer to this. After this, he quotes the very doubtful and, in fact, wrongly translated testimony found in the epistle of Ignatius to the Magnesians, and then expresses his conviction that as there is no divine command in the Bible and no positive proof of its observance, Sunday must be but a human ordinance, which somebody in some way introduced; otherwise it could not exist. He hunts also through the few and doubtful records of the so-called "Apostolic Fathers," but fails to find any inference that people refrained from their business to hold any Sunday service, until he reaches the church father Tertullian, at the very end of the second century. And this very church father not only furnishes the first evidence for infant baptism, but mentions Sunday as originating from tradition.

One thing has been plainly proved by all this: that even the most eminent historians have nothing of any value except the Bible, and to this the humblest has access, and can see with his own eyes whether any proof is there or not. But we next consider Mosheim's statement. The reader will remember that his history was written in the Latin, and thus the German, like the English, is but a translation. But the original, the German, and the English have the following important foot-note to the words "unexceptionable testimony," marked "e" in the original German, and "a" in the English.

Phil. Jac. Hartmann, de rebus gestis Christianorum sub Apostolis, cap. 15, p. 387. Just. Hen. Bohmer, Dissert. 1. Juris Eccles. Antiqui de stato die Christianor. p. 20.

This proves, first of all, what unwarranted liberties Maclaine took in his translation of Mosheim, omitting the above foot-note, and calling the two writers, when he did not even know whether or not they really proved what Mosheim made them assert, "the united testimonies of the most credible writers." But as both English translations omit this foot-note, the statement of Mosheim simply amounts to a mere assertion of a point, which demands the most positive proof. It may do for Catholics to produce the assertion of a certain pope as proof; for they believe him to be infallible; but for a Protestant to set aside the infallible rule of God by the simple assertion of an erring man, like Mosheim, is a painful sight indeed.

But we will investigate this "unexceptionable testimony" of these two writers, and see what wonderful proofs they produce. Both works are written in Latin. Phil. Jac. Hartmann's work is entitled, "History of the Christian Antiquities," and was published in Leipsic, in 1710. The above part treats of the deeds of the Christians at the time of the apostles. On page 387 he makes the following statement:—

"As the first church was composed of Jews, the established observance of the Sabbath remained for them at that time, and the apostles observed it once alone, as they visited the synagogues on the Sabbath day, to explain the gospel. To the Gentiles they spoke on every other day, concerning sacred things.

"But we deny by no means that the Sunday was introduced about the middle of the apostolic age; the Revelation mentions it plainly. The schools of the apostles and the elders of the apologists mention it as being introduced and kept already a long time, still thus, that its observance did not commence as long as Jerusalem stood."

Concerning the introduction of Sunday after the destruction of Jerusalem, Hartmann makes the following statement in note 7:—

"Concerning the weekly observance of Sunday, no testimony can be produced except that of Rev. 1:10; for Acts 20:7 and 1 Cor. 16:2, on which Lightfoot bases his assertions, will not fit at all to Sunday. Lightfoot dares to assert to 1 Cor. 16:2 that the apostles and their disciples, converted to the faith in Judea, had not only observed Sunday, but had kept it holy also in consequence of a divine institution. Neither the Saviour nor the apostles have prescribed in any law new days to be observed."†

† D. Ph. J. Sklerando (Hartmann), Historia Antiquitatum Eccl. Christ. pp. 386, 387.

These statements of Hartmann clearly prove that Mosheim was not justified in referring to this writer as "unexceptionable testimony" in substantiating his own assertion. Hartmann in the plainest terms denies everything Mosheim asserts. Instead of furnishing proof for the "express appointment of the apostles," mentioned by Mosheim, he positively states that there was no such thing; and instead of showing that the church in Jerusalem introduced the Sunday observance, Hartmann agrees with the opinion that it was not introduced until after the destruction of Jerusalem. If a man before the court would call upon a man to witness to his assertion, and this man would state just the opposite, what would the judge think of such a man? He would surely question his truthfulness. But then Mosheim produces two witnesses, and we want to see if he fares better with the second one. The title of the second work, which was published in 1711 at Leipsic, would be in English, "Dissertations on the Ancient Canon Law About the Stated Day Referred to in Pliny's Letter." And the bad luck of Mosheim is, that this noted writer on canon law proves in these very dissertations, that the stated day in Pliny's letter must be the Sabbath, or the seventh day, and cannot be Sunday. We first quote the passage on p. 20 of this work, on which Mosheim must try to rest his assertion:—

"It therefore remains that we investigate whether the day of the sun was also to the Christians in Bithynia a definite day, on which they were accustomed to assemble, which as it appears is the more asserted, because this was already at the time of the apostles a Christian holy day." L. R. C.

(Concluded next week.)

GOSPEL IN THE OLD TESTAMENT.

WHATEVER may be our opinion in reference to the merits of the series of lessons which we have followed, issued as International Sabbath-school Lessons, and which we in Australia have just entered upon this quarter, there is one feature in them which is particularly worthy of our heartfelt appreciation. They are well calculated to open the character of the Old Testament teachings to the understanding in a most beautiful light. If any have studied these lessons who in the past have thought the Old Testament to be a bare outline of dry history and dead forms, it would seem that the consideration of those from the prophecies, which are especially related to the work of God's grace, would be sufficient to dispel that view of this most interesting portion of God's word. These lessons should impress upon the minds of those who have studied them, the fact stated by Peter, that it was the Spirit of Christ that spoke through the prophecies of old. 1 Pet. 1:11. This fact thoroughly learned will be of great value to every Bible student, and will give to the Scriptures new beauty and luster. It will assist our minds in comprehending the unity of God's plan and work, and the great overshadowing glory of love and compassion manifested through Jesus unto the entire human race. It dispels the idea that the Bible sets forth the plan of salvation in a fragmentary form, and presents the thought that "Jesus Christ [is] the same yesterday, to-day, and forever."

No one can seriously study the books of Isaiah and Jeremiah without recognizing that the Spirit which indicted them is the same which inspired the New Testament. Indeed, we have reason to believe that the minds of the prophets as they penned their glowing words of tenderness and compassion, were if possible more directly under control of the Holy Spirit than were the minds of the apostles when writing their epistles to the churches and for the benefit of succeeding generations. If we were at liberty to draw a contrast between the two portions of the holy Scriptures, it might be claimed that the Old Testament equals, if it does not excel, the New Testament in its pathetic illustrations of divine love, and its tender appeals to the human heart, if we except the words of Christ himself. In those Scriptures we find many expressions which have their parallel in the words of our Saviour. "Ho, every one that thirsteth, come ye to the waters," exclaims the prophet, and, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." "Yea, come, buy wine and milk," continues the prophet; and the faithful witness says, "Buy of me

gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed." "Come unto me: hear, and your soul shall live," writes the prophet. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," says Christ. When we look for a parallel for the vivid teaching of the 53rd of Isaiah in the New Testament, we can scarcely find one; we find its counterpart in the character and experience of Jesus, as it was brought out in his life, item by item. The chapter itself bears the evident impress of so much of the spirit of the gospel, that it stands as one of the great monumental evidences of the inspiration of the Scriptures. Nothing that has been written has ever excelled this description of Christ's earthly experience, yet it was impressed upon the mind of the prophet seven centuries before the facts took place.

The study of other portions of the book of Isaiah reveals a remarkable similarity with the book of Revelation, especially that group of chapters, the 24th, 25th, and 26th, which treats upon the close of probation. In the last part of the 24th and 26th chapters we have the two resurrections plainly brought to view; the wicked are "gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days [1,000 years] shall they be visited." In chapter 24:13 we have an allusion to the gathering work of the third angel's message, which "shall be as the shaking of an olive-tree, and as the gleanings when the vintage is done." The 25th chapter contains a most concise and beautiful allusion to the second coming of Christ, the marriage feast, the resurrection of the dead, and the destruction of death, an allusion which is quoted by Paul in his grand discourse upon the resurrection. There is a lively contrast to be drawn between Isa. 25:9 and Rev. 6:16, that is so striking as to attract the attention of every Bible reader. Again, in Isa. 26:2: "Open ye the gates, that the righteous nation which keepeth the truth [margin, truths] may enter in," we have a parallel with that favorite passage of Scripture, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Psalms 91, Revelation 16, and Isa. 26:20, 21 are inseparably bound together as being suggested by the same great mind, and resting upon the same awful events.

So we might go on drawing our comparisons, and the farther we go, the more evident it becomes that it is the same God, the same Saviour, and the same Spirit, manifested in every part of the Bible. The fact becomes more and more apparent that God changes not; that though human circumstances are changeable, and divine wisdom in a measure adapts its work to human circumstances, the principles, the plans, the conditions, and the purposes of God have ever been the same; and as we realize this, it gives us greater confidence in God and his word. If there is anything that poor, fluctuating, unstable, and perishing humanity needs more than another, it is something that is reliable, something that is permanent, immovable, upon which to fasten its hope and faith. The word of God is a rock. It will stand forever. The world will pass away and the lust of it; but he who builds his hope on God's word shall never fail.

The view that places different portions of the Bible in antagonism, is a God-dishonoring view. The idea that the New Testament is an antidote for the evils of the Old, as one poison antidotes another, is worthy of its undoubted origin in the mind of that great deceiver who would gladly lead us to misapprehend God, and misunderstand every feature of saving truth. Do not let us be deceived. God is not mocked. His word is sure. He who abides by it is safe. Its counsels are tried; they are wrought in wisdom, in beauty, and in symmetry.

G. C. T.

—"It was painful to hear the president of a missionary college say: 'The battle should be abroad, not at home.' It was a rebuke of unseemly differences. But while serving the purpose of a rebuke, it does not express the truth of the situation. For there is a greater battle at home than abroad. The crucial question is not whether Christianity can overcome the heathen world, but whether it can complete the conquest of the civilized world."

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.

A HYMN OF TRUST.

[The following lines were written by sister Jennie Thayer of Chicago, and sent to the writer as a source of encouragement. They have proved of so much help to me, that I send them on for publication, hoping that they may cheer the heart of some other one, who, in strange lands, among strange people, is trying to extend the light of the message of truth. L. C. CHADWICK.]

While far from home and loved ones dear,
My heart shall trust and know no fear; Isa. 12:2.
On foaming sea I calmly stand
Within the "hollow of His hand." Isa. 40:12.
Though stranger in a foreign land,
Like wall of fire, a heavenly band
Guard ever those who trust in him,
As mountains guard Jerusalem. Ps. 125:2.
He who all my hairs doth number,
Wearies not, and "will not slumber;" Matt. 10:30.
And me, though I do wake or sleep,
"The apple of his eye" he'll keep. Ps. 121:3.
Zech. 2:8.
Deut. 32:10.
Though fierce the storms that o'er me hover,
Me with his feathers he will cover; Ps. 91:1-6.
While 'neath the shadow of his wing,
Glad praises to his name I'll sing. Ps. 63:7.
I know that e'er with tender care
He'll freely all my burden bear; Ps. 55:22.
In every trial, comfort give,
And be my helper while I live. 2 Cor. 1:4.
Ps. 48:14.
For he, the high and holy One,
E'er dwelleth with the lowly One; Isa. 57:15.
My strength, my hope, my light is he, John 8:12.
Through time and through eternity. Rev. 22:5.

BARBADOES.

RETURNED to Barbadoes from British Guiana, May 21, since which time I have been engaged in labor here.

This is in some respects a remarkable little island. With an area of only one hundred and sixty-six square miles, it has a population of 178,000, or an average of 1,059 to the square mile. I think there are only one or two other islands or countries in the world, that have so dense a population. The island is quite level, as compared with neighboring ones, and is very thoroughly cultivated. Sugar is the principal export, and is shipped in large quantities.

Barbadoes is the center or headquarters of the inter-colonial steamship lines, and the transatlantic steamers nearly all stop here. Bridgetown is the capital, and is an interesting city. Its streets are narrow, and very crooked. They wind about like the trail of a serpent. It has a good street-car, or "tramway" service, many fine buildings, and yet much of poverty and want.

Elder Ball organized a small church here last year, with which I have been holding some meetings, as well as preaching a few times in other places of worship. I have done a good deal of visiting among the correspondents of the International Tract Society, and have been trying to close up all my correspondence pertaining to this West Indian field before leaving for another. In my report to the Mission Board, I have asked for a minister and his wife to be located at Barbadoes, to have charge of the work in the Windward Islands, where there are so many encouraging openings.

I expect to leave here June 12, for Rio Janeiro, Brazil. This will be a steamer voyage of twenty days. We will touch at Para, Pernambuco, and Bahia, on the way down. At Rio Janeiro I expect to receive mail again, and shall then go on by first opportunity to join our brethren in Argentine Republic. L. C. CHADWICK.

VERMONT.

SUNDERLAND.—We began meetings in this place Tuesday, June 14. The people seem to be friendly, and although we were received at the first with some coldness, we see it disappearing, and an interest is springing up in their hearts for the truths we are presenting.

We are having meetings in the new Union church, which is a commodious and well-finished building. We were obliged to pitch a family tent, as we found no rooms in the town open to us.

The people are mainly Episcopalians and Congregationalists, with a few Baptists and Methodists. There seems to be no particular manifestations of spirituality here; but we feel encouraged to present the truth, hoping the Spirit of God may affect their hearts. We are full of courage, and hope to do what we can for them.

T. H. PURDON,
C. P. WHITFORD,
I. E. KIMBALL.

TEXAS.

ELKHART.—When I reported last, I was laboring at the Berea school-house.

Sabbath, June 11, I organized a Sabbath-school of nearly twenty-five members, and sent for the necessary literature for the school. Twelve adults have decided to obey the truth. When I first went into the neighborhood, June 1, only one family had ever heard anything of the truth, and now six families are rejoicing that they have heard it. There are several young people here whose parents have taken hold of the truth, who have not yet taken their stand for God, although they believe the truth. All of these young people could make efficient workers in God's cause, if they would take hold of the work, and be sanctified by the truth. We shall labor for their conversion. W. S. CRUZAN.

June 23.

OKLAHOMA TERRITORY.

OKLAHOMA CITY.—We have our tent pitched in a good location, not far from the business part of the city. We began meetings the evening of June 9, with about one hundred and fifty in attendance. We have had thirteen meetings to date, with an average attendance of one hundred and twenty-five. A goodly number are interested. Many have heard more or less preaching by the Seventh-day Adventists in the States. We have canvassed several lines of prophecy, and some parts of the work of Christ.

There are four Sabbath-keepers here, and others a few miles in the country. We have taken seven subscriptions for the REVIEW, seven for the *Signs*, seven for the *Sentinel*, and ten for *Our Little Friend*. We expect to organize a Sabbath-school next Sabbath. Pray for us and the work here, that God may bless his own truth. R. H. BROCK,
June 20. GEO. W. PAGE.

NORTH CAROLINA.

SINCE our last report, we have been engaged in the house-to-house work, visiting those who have our books and those who are getting our reading-matter. We find many persons who are reading "Thoughts on Daniel and the Revelation," "Bible Readings," and also our periodicals. There are now about six hundred copies of the REVIEW AND HERALD, *Signs of the Times*, and *American Sentinel* coming to people of this State, and they are read with interest. Almost all those who have received these papers have promised to read them and answer the letters accompanying them; but as we go around, we find those who have received letters, and have not answered them. Many are not accustomed to writing, but they read the papers and letters over and over.

Now dear fellow-workers, do not cease to send the papers with your encouraging letters. They will do good. Many of these persons may never get another opportunity to hear the solemn message. Just think of a congregation of about six hundred, waiting each week for the papers! We have received letters from some who have sent a few papers and written one or two letters, and then dropped the work, while those to whom the few papers were sent have anxiously looked for more reading-matter. We hope that those who have been careless in this matter will take up their work again; for we have promised these anxious ones that they should have the privilege of reading on these important subjects.

Brother Wm. M. Baird has joined us, and is now engaged in colportage, and is finding some very interesting persons who need help, as they have been reading our works and want to see some one of our faith.

We would be glad if those who are corresponding with us about names and missionary work, would remember to inclose a stamp, as we have many letters to answer, and we are glad to do so as far as we are able. We should be glad to have you extend an invitation by letter to those you correspond with to attend our State meeting at Blowing Rock, June 13-25. All such should correspond with me at 30 Hillside St., Asheville, N. C., for further information. D. T. SHIREMAN.

KANSAS.

PORTIS, LEBANON, CLYDE, NORTH BRANCH, DEER CREEK, ORONOQUE, AND DEVIZES.—Since March 24 I have visited the above-named churches, also some scattered brethren. I have spent from one day to two weeks at each place, visiting each family, with the aim of imparting spiritual blessings, in the fullness of the blessings of the gospel of Christ. I know the Lord Jesus has been with me; for he says, "Without me ye can do nothing," and we have done something in his name. The most of our brethren are anxious for the truth as it is in Christ Jesus. O that all would find the Lord precious to the soul. The themes of eternal life, the love of God, assimilating the character of

Christ, a thorough preparation for translation, are the food for us just now. I find the very best way to help our brethren is to stay a day or two with them at their homes, and talk freely on all points of the Christian religion, explain to them in a simple, easy manner, take an interest in the children and youth, and devise some plan whereby they can take the REVIEW, *Instructor*, *Sentinel*, *Signs*, *Sabbath-school Worker*, *Home Missionary*, *Little Friend*, and others, as far as possible. It is not probable that every family can subscribe for all of these papers, but in order to keep up a healthy spiritual growth, we must have spiritual food.

There are some of our brethren who do not always have the ready cash; in such cases we can furnish it to them, until they can earn means or raise a crop. I have found this an excellent plan, and can say I have never lost a cent by so doing. The raising of means for different branches of the great work, such as missionary money for home and foreign purposes, Union College, Sabbath-school donations, which many of our Sabbath-schools have doubled, are freely talked of, and I find that our brethren, sisters, and the children are willing to respond.

There is another important line of work that has aroused my interest anew, which I hope to see all our workers and lay members take a deeper interest in; the National Religious Liberty work, or in other words, the promulgation of the great third angel's message, on which hangs the destiny of every soul. Every Seventh-day Adventist should become a member of this Association. I find many are willing to, as soon as they are made acquainted with it, and invited to join. One brother says, "Here are two dollars for mother and me. We want to become members of that society. What do you call it?" I am satisfied that many more subscribers could be obtained with a little more effort. One brother brought an old hat to me, nearly half full of silver, saying, "This is our tithe depository." This same brother is living in an old, leaky sod house, carrying a thousand-dollar mortgage. God is taking notice of all such; if faithful, they will not lose their reward.

I wish to speak to our brethren in Kansas in respect to first-day offerings. I notice in the *Home Missionary Extra* for June, for quarter ending March 31, that our first-day offerings amount to \$164.42. This, also, God takes notice of. No doubt there are many in our State who have done all that they could in this line, but as the amount per member is only ninety-three cents per quarter, are there not some who do not make any first-day offerings? Let every one in the State offer ninety-three cents the coming quarter, then note the amount; perhaps we will be able to double the amount. Sometimes we say to ourselves, if not to others, There are so many ways for money, so many calls, I can't help all. If we stop and enumerate the blessings our heavenly Father is bestowing upon us, we are lost in wonder. Have you a copy of that first-day offering and foreign mission pamphlet? If not, send to L. Dyo Chambers, 821 W. 5th St., Topeka, Kans., and when you get a copy, you will be surprised, after studying it, and putting into practice its teaching.

At all the above-named places, something has been done. Some take a firm hold, awake, and trim their lamps anew, while others, sad to say, we have to leave sleeping. My constant prayer is for more power from on high to awaken the sleeping ones, that they may go forth to meet their Lord. All is courage. The time has come to give the bugle call. June 15. O. S. FERREN.

NEW ZEALAND TRACT SOCIETY PROCEEDINGS.

THE first meeting of the third session of the New Zealand Tract Society was held in connection with the Conference, at Napier, April 5, Elder A. G. Daniells in the chair. The President opened the meeting with prayer, and then introduced the business, and called for a reading of the minutes.

After reading the same, a statistical report of the two years was read, after which attention was called to the balance-sheet distributed among the delegates, but reference to the details was deferred until the next meeting.

The Chair then called for a report of the canvassing work, which was given by brother Harris.

Reference was then made to the resolutions passed at our last meeting, and the President took up the one referring to the *Bible Echo*, explained the move which was made to have the *Echo* circulated, and remarked that he thought plans ought to be laid at these meetings for a more thorough work being done on our papers. The *Home Missionary* and *American Sentinel* came in for attention.

The canvassing work was alluded to, and the need expressed in the resolution referring to those engaged in the work. Reference was made to the result of the work over the field; and by an outline map of the colony, the President pointed out the different places at which there were Sabbath-keepers.

Elders Israel, Read, brethren Harris, Simpson, and Harris spoke of the canvassing work, and of the interest taken in the *Bulletin*, printed by the tract society. Brother Bout expressed a desire to know more of the whereabouts of the canvassers, and suggested a wider circulation of the *Bulletin*.

It was voted that the Chair appoint the usual committees. They were as follows: On Nominations, brethren Chas. Clayton, S. Merrick, and S. Bout; on Resolutions, Elder W. C. White, brethren Harris, and Joseph Hare, Jun.

SECOND MEETING, APRIL 7.—After the reading of the minutes, the balance-sheet was read.

BALANCE-SHEET OF NEW ZEALAND TRACT SOCIETY FROM
APRIL 1, 1890 TO MARCH 31, 1892.

ASSETS.		£	s.	d.
Cash in hand,		19	15	10
" bank,		297	19	10
Districts,		48	1	4
Current accounts,		476	14	4
Furniture,		25	0	0
"Thoughts on Daniel and Revelation,"		51	18	0
"Bible Readings,"		34	13	4
"Patriarchs and Prophets,"		71	6	0
"Great Controversy,"		127	14	5
"Man the Masterpiece,"		61	13	6
"Ladies' Guide,"		91	1	3
"Plain Facts,"		19	8	4
"Breakfast, Dinner, and Supper,"		13	14	7
"Heart of Sierras,"		15	6	8
"Sunshine,"		18	3	6
Miscellaneous books,		232	5	3
Total,		1,604	16	2
LIABILITIES.		£	s.	d.
General Conference account,		1,134	8	2
New Zealand " "		53	16	4
Trust account,		31	10	9
Echo Pub. Co.,		9	15	10
Balance,		375	5	1
Total,		1,604	16	2
PROFIT AND LOSS.		£	s.	d.
CREDITS.		£	s.	d.
By Balance,		84	18	4
" sales,		943	2	2
" delivery,		300	19	8
Total,		1,329	0	2
DEBITS.		£	s.	d.
Expenses and bad debts,		670	16	1
Wages,		463	0	0
Balance,		195	4	1
Total,		1,329	0	2
Net worth April 1, 1892, £195 4s. 1d.				

A discussion then ensued on the balance-sheet, which seemed very satisfactory to all present, and was adopted as read.

Resolutions were presented and adopted, covering the change in the constitution from what it has been to the one recommended in the year-book; the re-districting of the Conference; the duties of directors; the importance of the canvassing work; the promotion of the work generally by the distribution of our literature; the holding of weekly prayer-meetings in the local societies; and the purchase of a library of missionary publications, to be kept by the secretary of the society for the use of Conference, tract society, and Sabbath-school officers.

The question of directorship and plans to be devised for local work were brought up by brother Camp, and replied to by Elder White, who pointed out that studies on religious liberty, health and temperance, and home and foreign missions, were the suggested means.

The Committee on Nominations presented the following reports: For President, M. C. Israel; Vice-President, James Harris; Treasurer and Secretary, M. H. Tuxford; Assistant Secretary, Jessie Israel; General Agent, James Harris; Directors, Dist. No. 1, Wesley Hare; Dist. No. 2, James Harris; Dist. No. 3, S. McCullagh.

The report was adopted unanimously.

Adjourned *sine die*. A. G. DANIELLS, Pres.
M. H. TUXFORD, Sec.

MINNESOTA CONFERENCE PROCEEDINGS.

THE thirty-first annual session of the Minnesota Conference was called to order by the President, at Pleasant Park, Minneapolis, May 31, 1892, at 9 o'clock A. M.

The secretary read the list of churches and of delegates that had been reported to him by the clerks of the churches, and forty-five delegates responded, representing twenty-nine churches. Prayer was offered by Elder H. Grant.

The President, Elder A. J. Breed, then presented a short address, reviewing the work of the year in the Conference, showing how God had blessed the labor performed, both among the churches and in new fields, and spoke of the special blessings which had attended the local camp-meetings held last fall.

The Chair then appointed the following committees: On Auditing, J. M. Little, Olaf Olsen, John Emmerson, Wm. Perkins, J. P. Stewart, F. M. Barber; on Nominations, E. A. Curtis, M. H. Ellis, J. L. House; on Resolutions, J. J. Graf, H. S. Phelps, M. A. Winchell; on

Credentials and Licenses, C. W. Flaiz, H. Grant, C. M. Everest.

Adjourned to call of Chair.

SECOND MEETING, JUNE 1, AT 9 A. M.—Forty more delegates responded to the roll call.

The Oshkosh church, N. Dak., composed of fifteen members, organized by Elder H. F. Graf, May 7, presented a written request for membership, which request was granted, after some very interesting statements by brother Graf, telling how the Lord had led these brethren into the truth in Russia, how they were imprisoned there for their faith, how the Lord strengthened them for their trials, and gave them victory in his name, and of their love for the truth at the present time.

The Committee on Resolutions presented a partial report, as follows:—

1. *Resolved*, That we continue the plan of the endowed bed at the Sanitarium, for the coming year.
2. *Resolved*, That we pay more attention to the worthy poor among us, and to this end, we recommend that an effort be made at this meeting to increase the funds for that purpose.
3. *Resolved*, That we continue the plan of our local camp-meetings, and recommend that one be held at a point where it will accommodate our brethren in North Dakota.
4. *Resolved*, That more ministerial labor be bestowed in our churches the coming year.

The first, second, and fourth resolutions were discussed and adopted, and the third one was laid on the table till the next meeting.

Adjourned to call of Chair.

THIRD MEETING, JUNE 2.—The secretary read his report, showing the working force of the Conference during the year: 12 ordained ministers, 7 licensed preachers, and 6 directors; the amount of work reported by them for the three quarters, ending Sept. 30, Dec. 31, and March 31; viz., 1,412 sermons preached, 411 Bible readings held, 4,706 family visits made, 18 persons baptized, 76 added to the church, and one new church organized. But only 8 of the ministers and 4 of the licentiates reported either quarter; the directors all reported regularly.

The whole number of churches in the Conference was 71. Of these, the clerks of all but 3, and the treasurers of all but 5, reported one or more times during the year. There were 39 more clerk's reports, and 40 more treasurer's reports returned this year than last year. This year, 28 clerks reported regularly; last year, 20. This year, 48 treasurers reported every quarter; last year, 31. The whole number of persons reported as having paid any tithe this year, is 1,079; last year, 971. Of those paying tithe, 110 were reported as having paid regularly every quarter.

The membership of the churches at the close of the last year, was 2,052. The reports of the clerks show an addition of 212 members, and that 217 have been dismissed. According to latest reports, with the membership added at this session, the Conference has 2,138 members at the opening of the new Conference year.

The report closed with the suggestion, based on a long experience as Conference secretary, that it would materially help in the matter of reporting, if the time of holding the church quarterly meetings should be changed from the first Sabbath and Sunday in the quarter to the last, and recommended such a change.

The report was accepted, and the recommendation referred to the Committee on Resolutions.

At this point visiting brethren present from other Conferences were invited to participate in the deliberations of the Conference.

The Committee on Resolutions submitted a further report:—

Whereas, During the past year, especially the latter part of it and now at this meeting, we have seen the power of God manifested among us as a people, as never before; therefore,—

1. *Resolved*, That we will show our appreciation of these blessings by a performance of neglected duties, and thus open the door for the entrance of the Spirit of God in all its power.
2. *Resolved*, That we will do our part in carrying out the spirit and intent of Resolution 56, passed by the General Conference Committee at its session held in July, 1891; also that passed at the last session of that body.

Whereas, The almost daily transpiring events, urgently admonish us that we should embrace every available opportunity to get the principles of the rights of conscience, as guaranteed in our national Constitution, before the people; therefore,—

3. *Resolved*, That we deem it expedient that greater efforts be made to get these principles before the public, by way of the secular press.
4. *Resolved*, That the time of holding our church quarterly meetings be changed from the first to the last Sabbath in each quarter.

On a motion to adopt the report, considering it by items, the first resolution was advocated by brethren Grant, E. A. Curtis, Hawley, Dimmick, Allee, Matteson, and Phelps. Carried.

The resolution that was laid on the table at the last meeting was called up, and discussed by brethren A. Mead, H. F. Graf, and others, relating to the needs of the cause in North Dakota, and was adopted. The consideration of the latter report was resumed, and the resolutions of the General Conference Committee, referred to in the second item, were read, and remarks were offered in favor of the resolution by brethren O. A. Johnson, Phelps, Flaiz, and O. A. Olsen, and it was adopted by the Conference and by a vote of the entire congregation.

Pending a discussion of the next resolution, the meeting adjourned to call of Chair.

FOURTH MEETING, JUNE 3, AT 9 A. M.—The discussion

of the resolution under consideration at the time of adjournment was resumed, and remarks of a very encouraging nature were made by brethren Phelps and Olsen, showing how the way had been opened at different times and places, for the publication of articles on the question of religious liberty and the rights of conscience, by the secular press, and thus the matter was brought before tens of thousands of readers not otherwise to be reached.

The resolution was adopted. The resolution to change the time of holding the quarterly meeting was taken up in order, and discussed by D. P. Curtis, N. F. Phelps, Elder Olsen, and others, and pending the discussion, an adjournment was taken to call of Chair.

FIFTH MEETING, JUNE 5, AT 9:30 A. M.—The roll was called and corrected, showing the presence of 104 delegates, representing 51 churches. The resolution under discussion at the time of adjournment was further considered, and the point was made that the present practice having originated with the General Conference Committee, it would not be wise for the State Conference to take the initiative in changing it. Upon a vote being taken, the motion to adopt was lost. The treasurer presented his annual report, of which the following is a summary:—

RECEIPTS.		
Amount on hand June 1, 1891,	\$	2,669 37
Received from churches,		16,864 24
" " scattered brethren,		611 24
Return of canvassers' loans,		131 27
On deposits,		110 73
Total,		\$20,386 85

DISBURSEMENTS.		
Amount paid to laborers,	\$	12,743 04
Tithe paid General Conference,		2,529 74
Expense, refund to Am. Exp. Co.,		9 00
Paid to Minnesota Tract Society,		250 00
" Wm. Youngs on deposit acc't.,		57 00
" A. J. Breed " " "		25 00
" Loans to canvassers,		461 88
On hand May 31, 1892,		4,311 19
Total,		\$20,386 85

C. N. WOODWARD, Treas.

The report was approved, and it was voted to have it printed, and a copy furnished to each laborer in the Conference, and to each church.

The Committee on Credentials and Licenses made a partial report, recommending that credentials be given to Elders A. J. Breed, Harrison Grant, W. B. Hill, D. P. Curtis, E. A. Curtis, Andrew Mead, G. B. Tripp, John Hoffman, N. W. Allee, C. W. Flaiz, H. F. Graf, and H. F. Phelps; and that ministerial license be given to brethren J. J. Graf, W. A. Alway, E. Hilliard, C. J. Kunkel, J. W. Collie, and O. P. Norderhus.

The report was adopted, considering each name separately.

Adjourned to call of Chair.

SIXTH MEETING, JUNE 6, AT 9 A. M.—The Committee on Nominations presented the following report: For President, A. J. Breed; Secretary, H. F. Phelps; Treasurer, C. M. Woodward; Executive Committee, A. J. Breed, N. W. Allee, J. J. Graf, G. B. Tripp, and John Hoffman.

The report was adopted, after some very pertinent remarks by Elder Olsen, respecting the unity of the work in all the world, and the consequent propriety of transferring helpers from one field to another, as the interests of different fields may require.

A vote of thanks was extended to the retiring secretary, as he was about to leave the Conference, for his long service in that position.

The Committee on Resolutions submitted this additional report:—

1. *Resolved*, That we do recognize the hand of God in the establishment of Union College, at Lincoln, Nebr., not only in the fact of its establishment, but in the success that has so far attended its workings; and, as we have sustained it in the past, so will we do in the future, as Providence may indicate.

On a motion to adopt the resolution, brother A. R. Henry, who had just arrived, was called upon, and offered some very timely and interesting remarks, showing how the prospering hand of God has been shown in the work of building and equipping the College, and in the gathering in of students, and the conducting of the school thus far. Following his remarks, the resolution was unanimously adopted, and was made practical by the raising in a few minutes, in cash and pledges, of over nine hundred dollars toward paying the \$1,100 still due from the Conference.

The Committee on Credentials and Licenses completed its report by recommending that ministerial license be given to brethren H. J. Durksen, F. B. Johnson, and M. A. Winchell; and missionary license to M. H. Ellis, sister E. A. Ellis, C. M. Everest, sisters Ida Hilliard and Bertha Erickson, Fred Norton, J. H. Behrens, W. A. Sweeney, Robt. Nash, Geo. Johnson, and F. S. Whitelock.

The report was adopted, considering each name separately.

The Conference extended a vote of thanks to the railroad companies, and to the owners of the grounds on which our camp-meeting has been held for the fourth year in succession, for courtesies extended to us; also to the city papers, especially the *Times*, for courtesies in the line of publishing reports of our meeting.

Adjourned to call of Chair.

A. J. BREED, Pres.

D. P. CURTIS, Sec.

PENNSYLVANIA CONFERENCE PROCEEDINGS.

THE fourteenth annual session of the Pennsylvania Conference was held at Sunbury, Pa., June 1-7.

FIRST MEETING, JUNE 1, AT 9 A. M.—The President, Elder J. W. Raymond, in the Chair. Prayer by Elder E. J. Hibbard. The minutes of last annual session were read, after which the Conference roll of churches was called. Thirty-nine delegates, representing nineteen churches, were present. Three new churches, Sunbury, Spartausburgh, and Titusville, were admitted into the Conference, with an aggregate membership of forty-seven.

The President then addressed the meeting, reviewing the history of the work for the past year, its present attitude, and the bright prospects before us, for the future.

The Chair being empowered to appoint the usual committees, announced the following: On Nominations, W. W. Williams, D. A. Evans, D. K. Trump; on Resolutions, F. Peabody, R. C. Porter, K. C. Russell; on Credentials and Licenses, I. N. Williams, R. A. Underwood, F. Peabody.

Adjourned to call of Chair.

SECOND MEETING, JUNE 3, AT 9 A. M.—Two additional delegates were received into the Conference. The Committee on Resolutions made the following report:—

Whereas, The hand of God has been manifested in this Conference during the past year in unfolding more light and truth to both ministers and people, and in bringing others to a knowledge of the truth; therefore,—

1. *Resolved*, That we with gratitude recognize the hand of God leading in the work, and we pledge ourselves to renewed faithfulness in carrying the light of truth to others.

Whereas, The work is great, and the laborers are few, and leaving the different branches of the work to be carried on by specialists, necessitates much additional expense for traveling, besides leaving many of the churches without instruction in different lines, as well as leaving the ministry to become dwarfed by not developing into efficient workmen in all branches of the message; therefore,—

2. *Resolved*, That we recommend that the President of the Conference spend his time the present year among the churches, as far as consistent with other duties, and in laboring to build up the spiritual and financial interests of the work, he devote such time as he is able to all branches of the cause; and further,—

3. *Resolved*, That we recommend that all our ministers, licentiates, Bible workers, and all laborers employed by the Conference, prepare themselves to educate the people on health and temperance, Sabbath-school work, missionary work, the importance of education, religious liberty work, tithes and offerings, and all branches of the message.

Whereas, It has been decided by the Conferences in General Conference-Dist. No. 1, that all the Conferences in the district unite in building up the educational interests in this district; and,—

Whereas, It was decided by the district council held at Lancaster, Mass., last fall, that the present necessities required that \$20,000 be raised on or before Jan. 1, 1894; therefore,—

4. *Resolved*, That this Conference take immediate steps to raise the amount apportioned to it by the recommendation of the council.

These resolutions were freely discussed by Elders Porter, Underwood, Wakeham, Caviness, and others, and were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 2, AT 9 A. M.—The Committee on Credentials and Licenses reported as follows: For Credentials, J. W. Raymond, J. G. Saunders, F. Peabody, E. J. Hibbard, K. C. Russell, J. L. Baker, J. S. Shrock; for License, M. D. Mattson, F. W. Spies.

The report was adopted.

The Committee on Nominations not being ready to report, meeting adjourned to call of Chair.

FOURTH MEETING, JUNE 6, AT 5 P. M.—The Nominating Committee presented the following report: For President, I. N. Williams; Vice-President, E. J. Hibbard; Secretary, W. M. Lee; Treasurer, W. M. Lee; Executive Committee, I. N. Williams, E. J. Hibbard, J. W. Raymond, W. M. Lee, F. W. Spies; Auditing Committee, J. Loughhead, W. H. Smith, D. K. Trump, S. W. Armor, Wm. Jones; Camp-meeting Committee, J. N. Quinn, J. H. Humphrey, Chas. Wooldridge, G. W. Spies, Chas. Loughhead. Adopted.

Adjourned *sine die*.

M. A. SCHWARTZ, Sec.

J. W. RAYMOND, Pres.

“REMEMBER THEM THAT ARE IN BONDS.”

THIS is a living commandment. Some messages have a general application; others a special application. This belongs to a time of persecution, and is addressed to those who have brethren in bonds. We have reached that time, and to us this message is addressed.

How are we to remember our brethren in bonds?—“As bound with them.” “Bear ye one another’s burdens.”

It is but a short time since the persecution of the people of God in the nineteenth century was only a matter of faith seen but by the light of the sure word of prophecy. Now, in this matter, we are walking by sight.

How are we commanded to remember them?—“As bound with them.” “Bear ye one another’s burdens.” What are the burdens of these brethren? Let the following quotations from recent letters from “jail” answer:—

“We are still here in jail. We have washed it out some; and it is not so bad as it was.

“Brother Tait sent ten dollars to pay for flour for brethren—and—. We sent them down a barrel each to-day. But they need many things. Brother — was in poor circumstances when he came here, and brethren — and — were in the same condition. Brother —’s crops need working now, and he has not a cent to have them worked with. His clothes are not very commendable. Brother — is owing for a barrel of flour which the family have just used up, and he is having to keep — out of school to do his farm work, because he hasn’t means to hire any one.”

This blow is not struck at these brethren as men. It is struck at those gospel truths, the possession of which is making us a “peculiar people.” “The leading men in the *Advent Church*” were called for. Then the leading minister who is teaching that doctrine.

This has indeed a significant ring. My brother, my sister, are you a “leading”—a living, aggressive, member of Christ? *Beware!* And if you are not, with a thousand times more emphasis I say, *Beware!* The Master says, “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” And again: “He that abideth in me, and I in him, the same bringeth forth much fruit.”

Are any of our people so unwise as to flatter themselves that this is merely local prejudice, and they will never persecute in our State? That is but a siren song, and warned against by the Lord. The veil is too thin to blind the eyes of one who believes His prophets.

In a letter from a prominent lawyer from a city in one of the States where our people are the most numerous, the author says that persecutions are not confined to the South; that while it is not generally known, it is a fact that applications are being made there for prosecutions.

But the word of God is still plainer. (See Rev. 13:8, 16, 17.)

All of these men now incarcerated in Paris jail have wives and children depending upon them for support. I am personally acquainted with them all at their own homes. Not one of them is able to suffer this loss of time. Some of these brethren are possessed of a humble home and a few domestic animals, while one of their number is as poor as our Master when he was here on earth. All of the earthly possessions of these brethren could not be sold for more than a few hundred dollars.

But even if they all had homes and the necessities of life, should they then be left to bear the burdens of separation from their families and imprisonment alone? It seems to me that the only answer, either from the Bible or the heart of the child of God is, “No, never.” “Bear ye one another’s burdens, and so fulfill the law of Christ.”

While there are comparatively few of our brethren in bonds, it seems to me that it is both the privilege and the duty of those who have, by the grace of God, their liberty, to furnish the wages of a farm hand for each of the families thus bereft. We can do this now, and till the number of imprisonments is so increased that this becomes impracticable; at which time the Lord will show us what to do.

Our brethren in bonds have been exhorted to set an example which will be worthy of the imitation of those who are to follow after them. Let us set a worthy example for others to follow when we are “cast into prison.”

It will be a stain on our characters if these worthy brethren are required to take their children from school to earn bread for their families, while they are in bonds for righteousness’ sake.

Elder A. O. Tait, Battle Creek, Mich., is the proper person to whom to send the tokens of your remembrance. He will see that it is properly disbursed. Now is the time your help is needed.

These children must be educated, that they may follow in the foot-steps of their fathers.

If more is sent in than is required for those families now suffering, it can be sacredly preserved for others, perhaps you and me, who are to follow after.

CHAS. L. BOYD.

AN INTERESTING CASE.

WHEN I was in the city of San Luis Potosi, Mex., several months ago, I was providentially thrown in contact with an interesting case, that of a young man who had, under great difficulties and amid much opposition, partially broken away from the thralldom of Roman Catholicism, and accepted Christ as his Saviour. His employers and parents were so bitter against his change of belief that he hardly dared go to a Protestant church for fear of being turned out of home. He had been trying to acquire a knowledge of the English language, and I was surprised to see how well he had succeeded. I talked and prayed with him, and advised him as best I could, and put him in correspondence with one of the secretaries of the Interna-

tional Tract Society, and had a Spanish Bible and some simple English tracts sent him. I have kept up a personal correspondence with him, also. He was driven from home and went to Toluca, from where he writes in his last letter to me as follows:—

“I assure you that you have no friends here in Mexico who rejoice more over the success of your work than I do. I have been reading my Bible carefully, and have been taking your good advice and learning as best I can. I have not given up my project of trying to go to America. I am suffering for being a Protestant. All people here order their servants to be confessed in the Catholic churches; so that I am afraid I am going to be turned out-of-doors again, if I don’t accept it. I will never turn from my word. I have learned to know something of my Saviour, and I cannot offend my God. Pray for me, that my faith fail not.”

Dear brethren, what shall we say to such appeals? You who have been intrusted with plenty of this world’s goods, and have the light of the knowledge of the truth of God, can you turn a deaf ear to such cases? He is a bright young man, and with a little assistance, might be educated in one of our colleges for a laborer in one of these Spanish fields. If any feel moved upon to assist this young man, you can correspond with Miss Kate Ross, 303 West Main St., Battle Creek, Mich., who has charge of our Spanish correspondence in these fields. May God aid us to see our duty in such cases, who are seeking for light, when we need them for laborers so much.

L. C. CHADWICK.

Special Notices.

NORTH CAROLINA.

To our brethren in North Carolina we wish to say that our meeting for the State is appointed at Blowing Rock, Watauga Co., July 13-25. As the notice is so short, we will all have to make special effort to get there. We expect Elder R. M. Kilgore, who has charge of the southern field, and brother Colcord and wife. Now do not say you cannot afford to come. My dear brethren, you cannot afford to stay away. May this truly be a feast to all who come.

D. T. SHIREMAN.

NOTICE TO TEXAS SABBATH-SCHOOLS!

THE next annual session of the Texas Sabbath-school Association will be held in connection with the camp-meeting, at South Park, Dallas, Tex. We would like to have all the schools well represented, as Elder J. H. Durland, President of the General Sabbath-school Association, is expected to be with us to labor in the interest of the Sabbath-school work and the young people.

Brethren, let us make a rally to attend this important meeting, and receive all the instruction we can, that will make us better officers and teachers in our Sabbath-schools.

W. S. CRUZAN, Pres.

THE CHICAGO TRAINING SCHOOL.

THE announcement circular for the Chicago Training School for Bible Workers is now ready, and may be obtained by addressing Central Bible School, 28 College Place, Chicago, Ill. The twelve weeks’ course is to open Tuesday, Oct. 25, 1892, and close Tuesday, Jan. 17, 1893. We will quote from a few of the testimonials given by those who enjoyed the benefits of the last winter’s term of the school.

Miss Ellis Waldemere, 411 E. 12th St., Cheyenne, Wyo., writes:—

“I have attended the Bible school at Chicago this winter. It has been a wonderful blessing to me, and I wish to state that any who would like to go will be more than repaid. As I am Swedish myself, I will say to the Scandinavian people, that those who can should attend this school, and prepare to work among their own people. If you understand the English language, it is equally as profitable to you as to study your own language. Feb. 12, 1892.”

Here is another from Miss Hattie Green of Colorado, who attended the term of the school for the winter 1891-2:—

“I am very thankful I have had the privilege of attending the Bible school at 28 College Place this winter. Although it has been quite an expense to me, still I am sure the many rich blessings I have enjoyed while here, and above all the good instruction I have received, have more than paid me. I should be very glad if it were so that I could return next winter, and partake with others of the good instruction to be given then. Feb. 10, 1892.”

Here is another from Miss Lulu Hallock of Milwaukee, Wis.:—

“Gratitude fills my heart for the privilege God granted me in attending the Bible school this winter. The instruction which has been given by those in charge has been to me of inestimable value. Though I have been in the Bible work for three years, I shall now return to my work with a stronger assurance than ever before that God is with me and will do the work, which in the past

I had tried to help him to do. His loving-kindness seems more of a reality than ever before, and I feel well repaid for the time and means spent. Feb. 11, 1892."

Let any desirous of the instruction to be given the coming term of the school, send for the announcement.

J. N. LOUGHBOROUGH.

KANSAS LOCAL MEETINGS.

THE Conference Committee has arranged the time and place for these meetings, with special reference to the conditions in the localities where they are to be held, as well as to separate them so widely that all may attend some of them.

The youth and children will receive careful attention, and we shall do our best to make these meetings profitable to all who attend. Please bear in mind that these meetings are for *you*, and that they mean hard work for the laborers, and expense to the Conference, therefore we want you to receive the benefit which can only be obtained by coming early and remaining until the close of the meetings.

So much has been printed in the REVIEW this season concerning the importance and benefit of our camp-meetings, that I will not encroach further upon its valuable space in that direction, but can say I heartily indorse it all, and commend the careful reading of these articles to our brethren in this Conference.

The time and place of our meetings for the season are as follows: Alton, Aug. 5-14; Wichita, Aug. 19-28; Oswego, Sept. 2-11; annual Conference, Herington, Sept. 15-26. C. A. HALL.

VIRGINIA, NOTICE!

THE Virginia camp-meeting will be held at Luray, on the Norfolk & Western R. R., Aug. 16-23. It will be preceded by a workers' meeting of one week.

F. M. ROBERTS, Pres.

NOTICE!

I HAVE been advised by the Wisconsin Conference Committee, in harmony with the counsel of the General Conference, to give my whole time to the French work. Therefore I would earnestly request information to be sent me, relating to openings for labor among the French people, especially in Wisconsin. Address Paul E. Gros, box 184, Fort Howard, Wis.

The Sabbath-School.

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

LESSONS FROM THE NEW TESTAMENT.

LESSON III.—THE FIRST CHRISTIAN CHURCH.

ACTS 2: 37-47.

(Commit Verses 42-47.)

(Sabbath, July 16.)

TEXT.—"The Lord added to the church daily such as should be saved." Acts 2: 47.

INTRODUCTION.—The title of this lesson is a misnomer. The Christian church antedated Pentecost by many hundred years. In Acts 7: 37, 38 we read of the "church in the wilderness" in connection with Moses. And in Heb. 11: 24-26 we read that when Moses cast in his lot with the people of God, suffering affliction with them, he was sharing the reproach of Christ. Thus it is clear that believers in the days of Moses constituted the Christian church, just as surely as in Peter's time, or to-day. It was several years after this Pentecost before the disciples were called Christians; but whatever is described by the term had existed for hundreds and even thousands of years. Ever since there have been believers in God and in his power to save through Christ, there has been a Christian church.

1. Give a brief synopsis of Peter's sermon on Pentecost.

NOTE.—The student who does not study carefully and thoughtfully Acts 2: 22-36 will lose very much of the force of this lesson. Let us briefly summarize Peter's discourse. As seen in last week's lesson, the apostle cited Joel's prophecy as an explanation of what was taking place. Next he referred to the facts of the ministry, death, and resurrection of Jesus. Acts 2: 22-24. These he mentioned as well-known events. Then in verses 25-28 he quotes the words of David in Ps. 16: 8-11. He shows (verse 29) that this would not apply to David, because he was dead, and his sepulcher was with them till that day. There was no one to whom the words could apply except to Jesus, who was raised from the grave before he saw corruption. Therefore, David was speaking prophetically of the resurrection of Christ. Verses 30-32. In harmony with the words of the psalmist, Jesus was exalted to the right hand of God, and it was from him that this manifestation of the Spirit had come. Verse 33. Still further it is shown that Christ must be the one referred to, because he had not ascended into the heavens, but in Ps. 110: 1 he had said: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Therefore, the irresistible conclusion which produced such sharp conviction

was, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

2. What was its effect upon the multitude? Acts 2: 37.
3. What question was asked?—*Id.*
4. What reply did Peter make? Verse 38.
5. What comforting assurance did he give them? Verse 39.
6. How many does the Lord call? Rev. 22: 17; Isa. 55: 1.
7. Is the whole of Peter's exhortation recorded? Acts 2: 40.
8. How was his exhortation received? Verse 41.
9. How many were added to the church as the result?—*Id.*
10. In what did they continue? Verse 42.
11. How did such power in the church affect the people? Verse 43.
12. How did the believers hold their property? Verse 44.
13. Does this indicate an equal dividing of property among all the believers? Verse 45.

NOTE.—"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Several reasons might be given to show that this was not a dividing up of the property in the church, so that each member has an equal share, according to the modern communistic idea. It is sufficient, however, to note that believers were being added every day, and such a plan would have involved an inventory and a redistribution every day, which would have been an impossibility. They simply parted with their possessions "as every man had need." It was the natural outgrowth of the Spirit of Christ in the church, making all feel that they were members of the same body. It was the pure unselfishness of Christ. The trouble with modern "anti-poverty" societies is that they try to do arbitrarily and by resolution that which can be accomplished purely by the Spirit of God. They try to produce results without the cause. The results at which they aim are often good, but they cannot be produced in unregenerate, selfish hearts, and no pledge or compact can take selfishness out of the heart.

14. What description is given of the daily conduct of the believers? Verse 46.

NOTE.—Many questions will doubtless be asked in regard to the breaking of bread.—Was it the Lord's Supper? or was it only a common meal? Such questions are useless. All we have is the simple statement that they broke bread from house to house. A child who is old enough to read can tell as much about it as a Doctor of Divinity can; he can reply in the words of Scripture. Innumerable evils have arisen and still arise from *guessing* at the meaning of texts of Scripture, and giving an arbitrary opinion.

15. How were they regarded by the people? Verse 47.
16. How often were additions made to their number? (See text.)

ADDITIONAL NOTES.

1. JESUS OF NAZARETH.—For years the people had had their attention called to Jesus of Nazareth and his claims to be the Messiah. They had taken him, and by "wicked hands" he had been crucified and slain. They had probably told those who from abroad had come up to attend the feast, that this new "craze" was now past, and that no more would be heard of it; yet the greatest miracle ever known takes place, and when the people seek to know the reason, they are referred to "Jesus of Nazareth," and are told that it is through *him* that this miracle is performed. The whole work of Christianity is in keeping with this circumstance. Jesus of Nazareth is the Saviour of the world, and the grandest things that have ever been undertaken in the world to lift up fallen humanity and to better the condition of mankind, have been carried forward in his name. The salvation of men from the power of evil habits, the marvelous change which takes place at the present time in those who turn from sin to holiness, can still be ascribed to him. "Jesus" means "Saviour," and the initial day of the gospel as presented in all its fullness, saw the salvation of 3,000 souls.

2. "COULD NOT BE HOLDEN."—Thus says Peter, "whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." The plan of salvation embraces the resurrection and triumphant ascension of Christ. God's plan being as sure as himself, Jesus' death was only the way, and the only way to his resurrection. He could not be holden; for God had decreed his resurrection, and this decree must be fulfilled. The same may be said of his followers. God's plan covers all time. It is his fixed purpose that those who believe in Jesus shall be raised at the "last day." Jesus' resurrection is the pledge of that of all his saints. When the voice of the archangel and the trump of God shall sound, the grave will be able to hold them no longer. They now sleep in Jesus; but in God's plan in Jesus they live; for their resurrection is as certain as was their death.

3. EXALTED.—Jesus is exalted. The right to exaltation was gained by humility. He "took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." Phil. 2: 7-9. Through Christ's humility, *he* is not only

lifted up, but all who will come to him in the same spirit of humility and dependence upon him for salvation, will also be exalted. "Humble yourselves in the sight of the Lord, and he shall lift you up." James 4: 10.

4. "WHAT SHALL WE DO?"—The apostles preached for effect. They did not discourse learnedly of every thing but the gospel; they did not preach about "municipal reform," but they preached the gospel itself. They charged upon the priests and rulers of the Jews the judicial murder of Christ. They had rejected the One whom God had sent into the world to be their Prince and Saviour. The apostles did not try to excuse their conduct. They wanted them to feel the enormity of their guilt. Nothing but a sense of the sinfulness of sin, and the just condemnation of God will produce true repentance. And this feeling now as then will produce the same result, and cause people to cry, "What shall we do?"

5. REPENTANCE.—A good physician does thorough work, even if in his examination or treatment he has to cause pain. But as soon as the remedy can be effectual, it is at once applied. So the gospel minister must alarm and awaken sinners before he points out the way of refuge. When they exclaim, "What shall we do?" then he is ready to reply, "Repent, and be baptized . . . for the remission of sins." The object of the gospel is to eradicate sin in man, but it must be recognized before it can be put away.

6. PRAISING GOD.—The reception of the gospel which is "good news," brings joy to the heart, and the transition from gloom to gladness need not take a great while. Here were those who were crying in great distress of mind, "Men and brethren, what shall we do?" who, when they learned their duty and gladly received the word, their sorrow was turned to joy, and exclamations of devout thanksgiving and praise to God took the place of mournful lamentations over their sins. It was a direct fulfillment of that which the Lord had promised to do for them, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61: 3.

News of the Week.

FOR WEEK ENDING JULY 2.

DOMESTIC.

—The Mississippi is reported to be rising again, and further disasters are feared.

—A leather trust, with a capital of \$1,000,000, has been formed in New Jersey.

—Creede, Colo., has a big silver strike in the Eclat mine, ore running \$800 to the ton.

—Kasler William at a launching, Monday, June 26, made one of his characteristic speeches.

—The National Convention of the People's party assemble in convention at Omaha, Nebr., July 2-15.

—The aggregate amount of wheat in the Northwest is larger by 3,000,000 bushels than it was a year ago at this time.

—Indications are favorable to a large yield of wheat in the West, where the high water has not destroyed the crops.

—Tammany has spread the Cleveland and Stevenson banner to the breeze, and will forget that it ever supported D. B. Hill.

—Emmons Blaine, son of ex-Secretary Blaine, died suddenly in Chicago soon after returning there from the Republican National Convention at Minneapolis.

—President Gompers of the American Federation of Labor, has sent out circulars for obtaining the opinions of the various assemblies on the question of Sunday closing of the World's Fair.

—The first National Convention of public readers and teachers of elocution has begun at New York. About two hundred leading elocutionists from different parts of the United States and Canada were present.

—A syndicate of capitalists propose to exhibit the Passion play at Chicago during the time of the World's Fair. The principals of the performance of the year 1890 at Ober-Ammergau have agreed to come to America.

—Captain Borup, a United States officer attached to the American Legation at Paris, has been accused of endeavoring to purchase State secrets in regard to the defenses of France. He has been recalled by President Harrison.

—The United States battle ship "Texas" was successfully launched at the navy yard at Norfolk, Va., June 27. She is a steel armored ship of the second class. Her armament consists of two 12-inch breech loading guns, each weighing 46½ tons; six 6-inch breech-loading guns, four 6-pounder, and four 3-pounder rapid fire guns, with six Hotchkiss, and two Gatling guns. Other small, rapid fire guns are placed in her tops.

These cars are built on the same general plan as the regular first-class Pullman Sleeper, the only difference being that they are not upholstered.

They are furnished complete with good, comfortable hair mattresses, warm blankets, snow white linen curtains, plenty of towels, combs, brushes, etc., which secure to the occupant of a berth as much privacy as is to be had in first-class sleepers. There are also separate toilet rooms for ladies and gentlemen, and smoking is absolutely prohibited. For full information, send for Pullman Colonist Sleeper Leaflet. E. L. LOMAX, General Passenger and Ticket Agent, Omaha, Nebr.

The Review and Herald.

BATTLE CREEK, MICH., JULY 5, 1892.

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CAMP-MEETINGS FOR 1892

SEE appointments on preceding page.

A copy of the *China Mail* of May 18, 1892, sent us by brother La Rue from Hong Kong, discusses the question of the recent outrages against foreigners by the Chinese, in China, and brings forward facts which would tend to show that the government is in collusion with the mob. If such is the case, the trouble is not likely to subside till much more disturbance is experienced, and perhaps much more damage done to foreign residents in that country.

Correspondents will please bear with us at the present season of the year for the seeming delay in the appearance of some of their reports. Conference and camp-meeting proceedings during the summer, bring a special pressure upon our columns for space, and as the work grows, this of course becomes greater each year, but we will do the best we can to give all an insertion at the earliest practicable date. We would suggest to all to condense as much as possible.

The *Catholic Mirror* claims that the Church is in greater danger from the State than the State is from the Church. Thus in its issue of June 25, it says: "The real problem has always been to prevent Caesar from getting the things that are God's." This, of course, is from the Catholic standpoint. But if the governments of the Old World that represent Caesar, and that have had to resist the encroachments of this church, or become mere puppets of royalty in the hands of the popes, could be permitted to speak, they would present the subject of the mutual relations of Caesar and the church in a different light.

A writer in the *Interior* of June 16, believes in applying heroic treatment to those who presume to open the World's Fair grounds on Sunday. From this we can judge what course he would advocate toward those who, on moral grounds, do not observe the Sunday institution. He says the churches will pay the cost of prosecution. This may be so; but we imagine they would be a little more in favor of the prosecutions, if they did not cost them anything. He says:—

"Interior"—In your paper of the nineteenth you say that the World's Fair is already open on the Sabbath. Why not apply the law and bring the matter to the test? Arrest the gate-keepers. The church will pay the lawyer's fee, if it costs a thousand dollars. Indiana statutes forbid 'common labor' on Sunday. If they pay the fine and keep on, then arrest all the directors and accessories to the crime."

First-day Adventists claim to understand the prophecies, and to be able to discern the significance of passing events from a prophetic point of view. As we near the end, fulfillments of prophecy will become more and more intense and startling. Yet the *World's Crisis* of June 29, says: "We are a prophetic people; and our interest rises and falls with the ebb and flow of prophetic news. And for the last two years nothing startling has occurred on prophetic lines; there has been nothing of a sensational nature as related to our faith." Then we would inquire what kind of faith have they? for the facts are, that no more significant and startling events have taken place on prophetic lines than have occurred in the last two years. The trouble is, the *Crisis* people have lost the true prophetic standpoint, and depend on the "sensational" rather than on the grave and solemn, though quiet, movement of events which show that the last fulfillments of God's word are surely drawing on to their consummation. The third message of Revelation 14, with its warnings and duties, is the current message for this time.

FEELING BAD.

The *Christian Statesman* of July 2, offers the following lament over the petitions sent in to Congress by the Seventh-day Adventists:—

"In the eight most recent lists of petitions received at Washington, seven show more petitions sent in by the little sect of Seventh-day Adventists than by all the millions in Evangelical churches and elsewhere who believe in the American Sabbath, and this, too, at the very time when the decision may be made any day."

We see the petitions are working well. Keep the good enterprise moving, brethren.

KEEP TO FACTS.

ONE day last week the report was started that Congress had passed the bill to close the World's Fair on Sunday, and we learned that it was being repeated with no little vigor in various quarters. Seeking to ascertain the source of the rumor, it was soon found to have sprung from the announcement in one of the dailies that the Senate Committee, by a vote of three against two, had decided to report favorably on attaching to the loan by Congress to the Fair, the condition that the gates should be closed on Sunday. But this is not by any means the passage of the bill by Congress. It must pass the Senate, and then the House, before it can be said to have passed Congress; and before it can become a law, it must receive the signature of the President.

Moral: We should be careful to be well informed on the subjects we discuss, and then keep within the facts in the case. Don't get in such a hurry to have the bill passed, as to say it has gone through Congress, when it is only in the hands of a committee; don't be in such haste for an image to the beast, as to say it is here, when it has not yet come in sight; don't be so impatient for eternal life as to imagine we have it here in this mortal state, nor think that we have got into the kingdom before we leave this earth. We are all, of course, intensely interested in the fulfillment of prophecy; and events are moving rapidly in that direction; but it will be of no use to try to force matters, and we can gain nothing by running ahead of the facts.

A DESPERATE ATTEMPT.

THE most desperate attempt to fix a stigma upon Seventh-day Adventists that has recently come under our notice appears in the *Christian Statesman* of July 2. It is as follows:—

A FALSEHOOD OF ASSOCIATED PRESS AND SEVENTH-DAY ADVENTIST PRESS NAILED.

"*World's Columbian Commission,*
Chicago, June 24, 1892.)

"REV. WILBUR F. CRAFTS. DEAR SIR: I am in receipt of your second communication, desiring a statement from me in reference to the published report that the petitions against the Sunday opening of the World's Fair, from Michigan and Ohio, contained more names than all the people in those States. It is impossible for me to answer the thousand and one reports which are unofficially made in regard to the World's Columbian Exposition, but I will say to you, that the records of this office

do not bear out the statement as made in the published report to which you refer.

"Very respectfully yours,
J. N. T. DICKINSON, Secretary."

The associated press published the statistics in regard to the petitions from Michigan and Ohio; and we, as a matter of news too good to keep, simply copied them, with some appropriate comments. And now Mr. Crafts associates the Seventh-day Adventist press with the associated press, as if we had some hand in *originating* those reports. In this there is not a shadow of truth. But the petitions were sent to Congress, and what has the office of the Columbian Exposition to do with the matter anyway? Such little tricks will not work. Mr. Crafts's attempts at jugglery with his "little saw," having been exposed, he now tries his hand with a little hammer to try to nail something. But he is not succeeding in this any better. Let's hear from Congress, not the office of Columbian World's Commission on this matter.

WORLD'S FAIR SUNDAY AGITATION.

THE question of whether the gates of the World's Fair shall be opened on Sunday or not still agitates the public mind. The laboring classes through their authorized agents have declared unmistakably their preference to have the Fair open on Sunday. The Catholic press favors a middle course, closing the gates in the forenoon, and opening them in the afternoon. This is in harmony with Catholic usage, which has always allowed a good measure of liberty for pleasure Sunday afternoon. It is also in harmony with the *earliest* observance of Sunday, which was a day of recreation rather than one of Sabbath rest. The Senate Appropriation Committee who have the matter in charge, have reported, favoring the bill appropriating \$5,000,000 to the Fair, with the proviso that the Fair shall not be opened Sunday. Two members of the committee, Senators Sherman and Vest, dissented from the views of the majority of the committee, upon the matter of Sunday closing. Thus the subject is being canvassed on all sides, and public attention is being directed more and more to the various reasons urged for Sunday-keeping.

In the meantime those who are determined by all means to close the Fair Sunday, whether it is the wish of the majority of the people or not, are not slackening their efforts for entire Sunday closing. They seem to think that Sunday opening is a direct attack on their religion, and speak of it as "discriminating against Christianity." One lady laments that she *cannot* go to the Fair if it is open Sunday, and says, "It will be to many of us one of the greatest privations of our life!" Were there ever more self-constituted martyrs? They will not go to the Fair at all because they are not permitted to dictate to the nation how it shall be conducted. Such universal agitation in keeping the Sabbath constantly before the people is very helpful to the work of true Sabbath reform, and our laborers everywhere report an increased interest and success in their meetings.

M. E. K.

LOST THEIR MESSAGE.

IT is becoming quite a common thing among some classes of Adventists to point to the work of the Salvation Army as being the fulfillment of that part of the parable of the marriage supper (Luke 14) where it is said: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." One prominent Adventist minister, who assented to this idea that the Army is doing this work, reports in one of our exchanges an interview with General Booth, the head of the Army, in which the General said in reference to the coming of Christ: "There are so many conflicting views advanced, I do not know what to believe." Probably the "General's" voices the sentiment of the Army upon this point.

We cannot believe that those whose trumpet gives such an "uncertain sound" are preparing the "hosts of the Lord" to stand in the battle in the day of the Lord.

There is no later warning than the one predicted in Rev. 14:9-12; and those who give that warning know that the coming of the Lord is near; and it seems to us that those professed Adventists who are looking for the Salvation Army to do the last work for the world, show that they have lost their message, and are looking for some one else to do the work. Are they not really saying, "Give us of your oil; for our lamps are going out?"

M. E. K.

BATTLE CREEK COLLEGE.

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