

The Advent REVIEW AND HERALD And Sabbath

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

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JESUS WILL COME.

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

I've heard the story, the glad sweet story,
It came to me
From out of heaven, from out of glory,
And Christ I see.
I see by faith life's shining portals;
I hear the words to erring mortals:
"From sin you can be free,
I died to ransom thee,
I'll take you home."

I know the Christ, the Lord of glory,
Will come again;
The hearts of sinners with fear appalling;
He'll come to reign.
This earth will drop her robe of sadness,
And don a radiant garb of gladness
When He appears.
Then banish fears.
He'll know his own.

The star of hope is brightly gleaming,
And peace is there.
The Shepherd kind his flock is feeding
In pastures fair.
Let not your life be longer drifting,
But seek the great, the grand uplifting;
Seek yonder shore,
And sigh no more,
Jesus will come.

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 GOSPEL; WHAT IT IS, AND ITS WORK AS OPPOSED TO THE MYSTERY OF INIQUITY.

BY ELDER A. T. JONES.

(Concluded.)

Now let us take our bearings again, that we may fairly enter upon the examination of another point. Out of that first falling away came the mystery of iniquity. And as that mystery of iniquity was the papacy, and is the papacy, it is important for us to know how that thing came in, just what place it occupied there, when it appeared, and how it appeared. As the apostle says, there was a falling away. Self-exaltation of the bishopric and all kinds of different amusements and ceremonies were adopted, also the taking up with the heathen philosophy and science, in order to facilitate the conversion of the heathen. These men had forsaken the mystery of God, had left the power of God behind; and when they found that they had lost the power of God, and could not influence men any longer to yield obedience to God, then they sought the power of earthly governments, by which they

would compel men to yield obedience to the church.

In Constantine's time there was the working of this power; this apostate church, this formation of the mystery of iniquity, doing its utmost to secure control of the civil power and compel men to conform to the dogmas and the discipline of this apostate form of religion, which called itself Christianity. Now I want to call your attention to a few facts in connection with that. For just then there came in a series of events, a series of steps, that are worth considering now by every one who would know how to detect the rise of the image of the mystery of iniquity.

In the beginning of the fourth century there was in the Roman empire a powerful ecclesiastical organization, the leaders and managers of which were "only anxious to assert the government as a kind of sovereignty for themselves."—*Eusebius's Ecclesiastical History, book 8, chap. 1.* While "it was the hope of every bishop in the empire to make politics a branch of theology," "it was the aim of Constantine to make theology a branch of politics." In an intrigue therefore with Constantine, they succeeded in bartering to him their influence and power in theology for his in politics. As one of the very first-fruits of this, Constantine was established in the rulership of one half of the Roman empire. Jointly with Licinius, he then issued the Edict of Milan, reversing the persecuting edicts of Diocletian, and granting "liberty and full freedom to the Christians to observe their own mode of worship;" granting "likewise to the Christians and to all, the free choice to follow that mode of worship which they may wish;" "that each may have the privilege to select and to worship whatsoever divinity he pleases;" and commanding that the churches and the church property which had been confiscated by Diocletian, should be restored to "the whole body of Christians," "and to each conventicle respectively."—*Id., book 10, chap. 5.*

This was all just and proper enough, and innocent enough, in itself and on its face, if that had been all there was to it. But behind it there lay the ecclesiastical organization, ambitious to assert the government as a kind of sovereignty for itself, and that religio-political intrigue which had been entered into to feed and satisfy this ambition. This ecclesiastical organization likewise claimed to be the legitimate and only true representative and depository of Christianity in the world,—it was the Catholic Church. And no sooner had the Edict of Milan ordered the restoration of property to the Christians, than it was seized upon and made an issue by which to secure the imperial recognition and the legal establishment of the Catholic Church.

The rule had long before been established that all who did not agree with the bishops of the Catholic Church were necessarily heretics, and not Christians at all; it was now claimed by the Catholic Church that therefore none such were entitled to any benefit from the edict restoring property to the Christians. In other words, the Catholic Church disputed the right of any others than Catholics to receive property or money under the Edict of Milan, by disputing their right to the title of Christians. And by this issue the Catholic Church forced an imperial decision as to who were Christians. And under

the circumstances, by the power and influence which she held, and by what she had already done in behalf of Constantine, it was a foregone conclusion, if not the concerted plan, that this decision would be in favor of the Catholic Church. Consequently, Constantine's edict to the proconsul contained these words:—

"It is our will that when thou shalt receive this epistle, if any of those things belonging to the Catholic Church of the Christians in the several cities or other places, are now possessed either by the decurions or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed should be restored to them."

That was not what was said at all. It was not "the Catholic Church" to which the edict said the property was to be restored; it was to Christians alone, to "the whole body of Christians." But, mark you, just as quick as that was said, the Catholic Church made a turn upon that word "Christian," and forced a decision by the imperial authority as to who were the Christians intended. And as she had given him her influence in politics, he did not dare to say otherwise; because if he should, she would swing her influence over to Licinius or some other one, and he would become emperor. She had political power in her hands, and she used it.

Nor was it enough that the emperor should decide that all these favors were for "the Catholic Church of the Christians." Immediately there were two parties claiming to be the Catholic Church. Therefore, the emperor was obliged next to decide which was the Catholic Church. This question was immediately raised and disputed, and in consequence an edict was drawn from Constantine, addressed to the same proconsul (of the province of Africa), in which were these words:—

"It is my will that these men, within the provinces intrusted to those in the Catholic Church over which Cæcilianus presides, who give their services to this holy religion, and whom they commonly call clergy, shall be held totally free and exempt from all public offices," etc.

The party over which Cæcilianus presided in Africa was the party which was in communion with the bishop of Rome. The other party then drew up a long series of charges against Cæcilianus, and sent them to the emperor with a petition that he would have the case examined by the bishops of Gaul. Constantine was in Gaul at the time; but instead of having the bishops of Gaul examine into the case alone, he commissioned three of them to go to Rome and sit with the bishop of Rome in council, to decide the case. To the bishop of Rome Constantine sent a letter, with copies of all the charges and complaints which had been lodged with him, and in this letter to the bishop of Rome, with other things, he said this:—

"Since it neither escaped your diligence, that I show such regard for the holy Catholic Church, that I wish you, upon the whole, to leave no room for schism or division."

□ This council of course confirmed the emperor's word that the Catholic Church in Africa, was indeed the one over which Cæcilianus presided. And as this was the one which was in communion with the bishop of Rome, it followed that the Catholic Church was the one over which the bishops of Rome presided. The other party appealed from this decision, and petitioned that another and larger council be called to examine the question. Another council was called, com-

posed of almost all the bishops of Constantine's dominions. This council likewise confirmed the emperor's word and the decision of the former council. Then the opposing party appealed from the decision of the council to the emperor himself. After hearing this appeal, he sustained the action of the councils, and re-affirmed his original decision. Then the opposing party rejected not only the decisions of the councils, but the decision of the emperor himself.

Then Constantine addressed a letter to Cæcilianus, bestowing more favors upon what he now called "the legitimate and most holy Catholic religion," and empowering him to use the civil power to compel the opposing party, the Donatists, to submit. This portion of his letter is in the following words:—

"CONSTANTINE AUGUSTUS TO CÆCILIANUS, BISHOP OF CARTHAGE: As we have determined that in all the provinces of Africa, Numidia, and Mauritania, something should be granted to certain ministers of the legitimate and most holy Catholic religion to defray these expenses, I have given letters to Ursus, the most illustrious lieutenant-governor of Africa, and have communicated to him, that he shall provide, to pay to your authority, three thousand folles [about one hundred thousand dollars]. . . .

"And as I have ascertained that some men, who are of no settled mind, wished to divert the people from the most Holy Catholic Church, by a certain pernicious adulteration, I wish thee to understand that I have given, both to the proconsul Anulinus and to Patricius, vicar-general of the prefects, when present the following injunctions: that, among all the rest, they should particularly pay the necessary attention to this, nor should by any means tolerate that this should be overlooked. Wherefore, if thou seest any of these men persevering in this madness, thou shalt, without any hesitancy, proceed to the aforesaid judges, and report it to them, that they may animadvert upon them, as I commanded them, when present."

Thus, no sooner was it decided what was "the legitimate and most holy Catholic Church," than the civil power was definitely placed at the disposal of this church, with positive instructions to use this power in compelling conformity to the new imperial religion. Persecution was begun at once. The Donatist bishops were driven out, and Constantine commanded that their churches should be delivered to the Catholic party. Nor was this done at all peacefully. "Each party recriminated on the other; but neither denies the barbarous scenes of massacre and license which devastated the African cities. The Donatists boasted of their martyrs; and the cruelties of the Catholic party rest on their own admission; they deny not, they proudly vindicate, their barbarities: 'Is the vengeance of God to be defrauded of its victims?' they cried."—*Milman, "History of Christianity," book 3, chap. 1, par. 5 from the end.*

And the government, by becoming a partisan, had lost the power to keep the peace. The civil power, by becoming a party to religious controversy, had lost the power to prevent civil violence between religious factions. The civil government was subordinated to the church, and was only a tool of the church.

Nor was this thing long in coming. It all occurred in less than four years. The Edict of Milan was issued in the month of March, A. D. 313. Before that month expired, the decision was rendered that the imperial favors were for the Catholic Church only. In the autumn of the same year, 313, the first council sat to decide which was the Catholic Church. In the summer of 314 sat the second council on the same question. And in 316 the decree was sent to Cæcilianus, empowering him to distribute the money to the ministers of "the legitimate and most holy Catholic religion," and to use the civil power to force the Donatists to submit to the decision of the councils and the emperor.

The Edict of Milan, March, 313, named "the whole body of Christians" as the beneficiaries, without any qualification or any sectarian designation. Before the expiration of that month the provisions of the edict were confined to "the Catholic Church of the Christians" alone. In the autumn of the same year when the emperor wrote to the bishop of Rome, appointing the first council, he defined the established church as "the holy Catholic Church." The following summer, 314, when he called the second council, he referred to the doctrine of the Catholic Church as

embodying the "most holy religion." And when it had been decided which party represented this "most holy religion," then in 316 his letter and commission to Cæcilianus defined it as "the legitimate and most holy Catholic religion."

Nor was this all. While this was going on, also about the year 314, the first edict in favor of Sunday was issued, though it was blended with Friday. It ordered that on Friday and Sunday "no judicial or other business should be transacted, but that God should be served with prayers and supplications;" and in 321 Friday observance was dropped, and Sunday alone was exalted by the famous Sunday-rest law of Constantine, all in furtherance of the ambition of the ecclesiastics to assert the government as a kind of sovereignty for themselves.*

Now there was another thing. When the Catholic Church had forced this decision in favor of itself in the matter of imperial favors, and the getting of property into their hands, then it sprung right back to the other part of that edict, and held Constantine to this point: that as it was the Catholic Church in the latter part of that edict, then it was certainly the Catholic Church in the first part of the edict. And that came in direct order, and in this way: In 323 by the direct and officious aid of the Catholic Church, Constantine succeeded in defeating Licinius and making himself sole emperor. No sooner was this accomplished than the "religio liberty" assured to "the Christians" by the Edict of Milan, like the provisions of the same edict restoring confiscated property to the Christians, was by a public and express edict limited to Catholics alone. This portion of that decree runs as follows:—

"VICTOR CONSTANTINUS MAXIMUS AUGUSTUS TO THE HERETICS: Understand now by this present statute, ye Novatians, Valentinians, Marcionites, Paulians, ye who are called Cataphrygians, and all ye who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death. . . .

"Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the Catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. . . .

"It is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error, to the right path, from darkness to light, from vanity to truths, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded (as before said) that you be positively deprived of every gathering point for your superstitious meetings; I mean all the houses of prayer (if such be worthy of the name) which belong to heretics, and that these be made over without delay to the Catholic Church; that any other places be consecrated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public."

Thus in less than eleven years, from the issuing of the Edict of Milan, the Catholic Church stood in full and exclusive possession of the authority of the empire, both in the rights of property and the right to worship, under the profession of Christianity; and with a specific and direct commission to use that power and authority to compel the submission of "heretics." Thus was made the papacy,—the beast of Rev. 13: 1-10; and all that ever came in its career from that day to this, has been but the natural and inevitable outgrowth of the power and prerogatives which were then possessed and claimed by the Catholic Church.

And it all came from the Edict of Milan, bestowing governmental favors upon "the Chris-

* Since this sermon was preached, Congress has enacted a Sunday law, closing the World's Fair that day. Thus and now the parallel is complete, and the likeness perfect. (See "Testimony No. 33," p. 240.) All that remains now is for those who have so long been grasping for the power, to go ahead in the use of the power which they now have. All the quotations in this sermon will be found in "The Two Republics."

tians." No man can fairly deny that in the Edict of Milan and the religio-political intrigue that lay behind it, there was contained the whole papacy. No man can successfully deny that the Edict of Milan, though appearing innocent enough upon its face, contained the whole papacy; or that the things that followed in the ten years up to 323, which we have sketched, were anything else than the logical and inevitable development of the evil that lay wrapped up in that. All this came out of that edict, and nothing came out of it that was not in it. Nothing could come out of it that was not in it.

Now I call your attention to the thought again, that all of that, the whole papacy, and every step from that day forward, came out of that edict in favor of Christianity. Did n't it? Now when the Supreme Court of the United States has issued a decree in favor of Christianity, what is coming out of that? What is in it?

What was in that edict of Constantine's in favor of Christianity?—The beast, the whole papacy form that day to this. Then what is in this decision of the Supreme Court of the United States in favor of Christianity as the religion of this nation?—The image of the beast, the image of the papacy, from this day and forward for all that will ever come. That is what is in it.

Just as certainly as that edict of Constantine in favor of Christianity there, produced the papacy with all that it is; just so certainly this decision of the Supreme Court of the United States in favor of the Christian religion here, as the religion of this nation, has in it the image of the beast, and will produce all that the prophecy has in it, or ever tells about. All this will come out of this decision, just as certainly as all that came out of that edict.

Disputes will arise here as to what Christianity is indeed, just as they arose there. Disputes will arise, I know not precisely in what form; it may be between Catholicism and Protestantism, or it may be between the different sects of Protestantism. But these disputes will certainly come. I know not how soon; but just as certainly as that decree of the Supreme Court of the United States that this is a Christian nation has been made, just so certainly a disagreement will arise one of these days, and the Supreme Court or some one else will have to decide who are Christians, and what class of Christians it is that is meant in that decision. That will have to come. And it will come.

Here is the National Reform Association, the American Sabbath Union, and this whole ecclesiastical combination who have been working for this for these twenty-nine years. Will they stand silent and do nothing? Is there not here to-day an ecclesiastical organization anxious to assert the government as a kind of sovereignty for itself, just as there was then to raise a like dispute?

Then can any one doubt, or fail to see, that under the circumstances and in the condition of the times, in view of the position the church occupied at that time, just as certainly as that edict of Constantine in favor of Christianity as the religion of the Roman empire brought the papacy, and out of that came all that the papacy ever was, just so certainly under the like circumstances and the like conditions of church ambition, out of this Supreme Court decision making Christianity the religion of this nation,—just so certainly in this is the image of the beast, and out of it will come everything that the prophecy ever tells about.

We are not the only ones able to see these things. That was one of the things that was held in mind when this government was made. Before making the national Constitution, there was a movement in Virginia to establish the Christian religion—not the Catholic nor the Protestant, but "the Christian religion;" that is all. Let me read to you what James Madison saw in that:—

"Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same case, any particular sect of Christians in exclusion of all other sects?"

Constantine favored Christianity at the first, just as a whole — “the whole body of Christians.” And then he established a particular sect, the Catholic Church of the Christians,” just as easily as he did the first. Just so certain as the Supreme Court of the United States has established Christianity as the religion of this nation, in exclusion of all other religions, just so certain will it, or some other power, have to establish one particular sect in exclusion of all other sects. The Supreme Court hints at Protestantism; but if that is it, somebody will have to decide which sect of Protestantism it is. I do not know who will decide it; whether the Supreme Court, or Congress, or by national election campaign, I cannot say; but it will be decided in some way. It is bound to come. Thus says the Spirit of prophecy:—

“Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early.”

As I said before, while that was coming on its way here to be instruction to us, saying that that would take place right early, this thing was being done by the Supreme Court of the United States, which takes the first step toward raising these controversies, old and new, both old and new commingling, and this taking place right early. What is it that is before our eyes then? what is it that is before our faces? Is there anything there? All these things are in this decision.

Madison and those of his time knew just as certainly as they knew anything, that if Christianity was established as the State religion of Virginia, there must be a particular sect established, and everybody else be oppressed. Not only that, but he saw this:—

“Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution.”

Now mark; they held this position; they had experienced this in their day. We have had some of it too in our day. They saw in the mere proposition to make Christianity the established religion of Virginia, “a signal of persecution.” Just as certain as the proposition to make Christianity the established religion of the State of Virginia was the signal of persecution in that State, just so certainly this Supreme Court decision making Christianity the religion of this nation, is a signal of persecution through all the nation. But I read again from Madison’s remonstrance against that:—

“Distant as it may be in its present form from the Inquisition, it differs from it only in degree.”

In that proposition to establish “the Christian religion” in Virginia, they saw the Inquisition. What do we see in the actual establishment of the same religion by the Supreme Court of the United States? Again I read:—

“The one is the first step, the other is the last, in the career of intolerance.”†

That is what they saw, the makers of this Republic, when an attempt was made to establish “the Christian religion” as the State religion. What does this people see in this decision of the Supreme Court of the United States, which establishes “the Christian religion” as the national religion? Just as certain as that back there was a signal of persecution, and persecution throughout the State, just so certain is this a signal of persecution, and persecution through all the nation. Just so certain as that had in it the Inquisition, just so certain this has in it the same thing.

And just as certain as that edict of Constantine back there, had in it the papacy, just so certain this has in it all that the image of the papacy is or will be. Controversies arose back there as to what was Christianity, and this brought the establishment of the Catholic Church and persecution of all kinds; soon the next step was made, compelling them all to become Catholics—heretics to join the Catholic Church and hand over their property to the Catholic Church.

† See “Two Republics,” pp. 688, 690.

There arose still another difficulty and dispute as to what was the true Catholic doctrine, and this brought the Council of Nice, which established Trinitarianism as the true Catholic doctrine. This was soon followed by an emperor who, by a council, established Arianism as the true Catholic doctrine. This was soon followed by another emperor who, by a council, re-established Trinitarianism as the true Catholic doctrine. Thus one ruler and council decided one way, and another decided another way, as to what was the true Catholic religion. And thus it went on, controversy after controversy of all kinds, until the bishop of Rome was made the fountain of faith by earthly governments and human power, instead of the word of God through the Lord Jesus Christ, the power of God. Thus the mystery of iniquity hid and supplanted for ages the mystery of God.

Now, then, old controversies will be revived. Some of these controversies will rise right up again, as to what is the real true Christianity, Catholicism or Protestantism, Trinitarianism or Unitarianism, Calvinism or Arianism. These old controversies will be revived, which have apparently been hushed for a long time. These disputes will arise over hair-splitting theories that have no truth in them. They will dispute over these things. Atoms will be worlds, and worlds will be atoms; and these atoms that they will turn into worlds will be simply senseless disputes by which they can obtain control of the civil power, to force those who oppose them, and do not believe as they do, to act as they think or believe. “Old controversies will spring up,” and here are new controversies: revelations of false science, evolution, probation after death, etc. “New and old will commingle, and THIS WILL TAKE PLACE RIGHT EARLY.” Do you not believe it? Do you believe it? Is it not time to believe it? Is it not time to believe it, brethren? Well, then, I hope you will.

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.

JUSTIFICATION BY FAITH: Or Infidel Objections to God’s Plan for Saving Men, Considered.

BY ELDER WOLCOTT H. LITTLEJOHN.

(Batlle Creek, Mich.)

(Concluded.)

A FINAL test of the scriptural plan of salvation will be found in its practical working. It has been seen that philosophy and wisdom are synonymous terms. If when put to that test it can be shown that no scheme without the divine Son of God at its head as the sinner’s substitute could be made to work successfully, then it must be that the plan which assigns to him that position was conceived in wisdom, and as a consequence, must be philosophically sound. Not much time needs to be consumed in the discussion of this point. The simple fact is that every form of religion that the world has ever seen, save that of Jesus Christ, has proved an utter failure. Each in turn has shown itself incapable of reaching the hearts and purifying the lives of men. It is only where Christ has been preached that sinners have been transformed into saints. The story of the cross never loses its power. At its recital the most hardened sinner is sure to be moved to repentance, unless he steels his heart to the noble impulses that it is certain to awaken. In the gift of God’s only Son he sees a pledge of the divine love that ravishes his soul. In the suffering and death of that Son; in the surrender of the glory that was his in heaven, before the world was; in his incarnation for thirty-three years, in order to bring salvation to a race of rebels against his authority, he discovers an affectionate regard for his wel-

fare which can only be fittingly answered by a complete surrender of his whole being to him who has given up so much for his sake. In the life, labors, and example of Him who died that they might live, sinners find a model upon which to construct a character higher and nobler than earth-born teachers have ever been able to develop. In the miraculous power of Christ they see a proof of his ability to do all he has promised to perform, and with a confidence that is heaven-born they carry the glad tidings of full and free salvation to a world dead in trespasses and sins.

Such is the fruit of the gospel of peace, the author of which is Jesus Christ. The feature of that gospel that gives to it a saving power infinitely greater than that possessed by any other system, is the very one to which the infidel takes exception; namely, the divinity of its author. It is that divinity which overwhelms and conquers the sinner by a sense of the infinite love of both the Father and the Son. It is that divinity which is to him the pledge and assurance that he who has undertaken to rescue him from the thralldom of death and sin, will lack neither the wisdom nor the power to accomplish that end.

But enough; it has been shown that the only system of religion known among men, possessing any saving power, is the religion of Jesus Christ. It has also been demonstrated that its teaching respecting the divinity of Jesus Christ is the secret of its power to move men. What shall be said, then, of the philosophical soundness of that doctrine? There is no higher test of philosophy than that which is found in the nature of things. Any system of philosophy that conflicts with it is necessarily unreliable. Naturally man is a religious being. The deeper instincts and intuitions of his nature lead him to the worship of the great God. Those instincts and intuitions are fully met in the Christian religion. When he accepts and practices its doctrines and precepts, the cravings of his spiritual nature are satisfied; he becomes a new creature in Christ Jesus; his sinful propensities are brought into subjection to the will and law of God; joy and hope spring up in his heart, and he at once represents a type of being as near perfection as any to which man can attain. Must not a system of faith that produces such results be both rational and wise? If so, it is philosophical according to the definition of that term.

Thus, candid reader, it has been made to appear that God’s plan for saving men is just and reasonable, look at it from whatever standpoint you please. It only remains for us to inquire whether you have accepted the conditions which it lays down. If not, why not? Assuredly you cannot ask for terms any more liberal than those which it offers. Is not your heart touched by the love of God the Father and Christ the Son, brought to view in the atonement made for your sins through the death of the latter? Would you not be an ingrate indeed should you fail to respond in a suitable manner when Infinity stoops thus to save you, a sinner, from eternal death? Remember that there is a limit even to the divine forbearance. Delay is dangerous. If you have caviled before, cease to do so now, and beseech a justly offended God that your sins may be washed away in the blood of his Son.

“YET A LITTLE WHILE.”

BY MRS. M. CARPENTER.

(Carlton Center, Mich.)

THERE is a wondrous healing power in these words, “a little while.” A little while, and the tears of sorrow give place to smiles of gladness; a little while, and the weariness of the toiler is over, the rest and joys of heaven his instead; a little while, and the hour of temptation is past, and he who was sore oppressed by the adversary, raises his song of thanksgiving to God who giveth the victory; a little while, and the power of Satan is at an end; a little while, and the bitter days of tribulation are done; a little while, and earth’s sor-

rows are past; a little while, and the anguish of bereavement is assuaged, the broken heart bound up, the sorrowing soul made glad; a little while, and the weary pilgrimage is ended, the fight won, the victory gained. Praise God!

"A little while, and ye shall see me," said Jesus to his sorrowing disciples. "Yet a little while, and he that shall come will come, and will not tarry," is the sure testimony to the church. Just a little way in the distance the greatest trials await the people of God; but it will be only for a little while, and then victory will turn on the side of truth; our enemies in a little while will be powerless to hurt us. It is no time to talk of discouragement; the night is too far spent, the morning dawning. Much yet remains to be done, and only a little time is left in which to work. It is only just a little while now until Jesus will come. Are we ready? Let us rejoice in Him who thus gives us everlasting consolation; and though the days may seem long and the months weary, listen, hear the cheering words ever whispered in our ear, "Yet a little while." Only just a little longer here in the enemy's land,—just a little longer in which to suffer and work for Jesus. Ah, dear reader, can you not hold out just a little longer? Why give up now, when the prize is almost in sight? Endure a little longer—to the end. Eternal life is the reward. Heaven at last awaits the faithful.

Blessed are they who can trust his precious words, and can believe that our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. In a little while the mists will clear away, and what looks dark and uncertain to our vision, will be clearly seen to have been for our best good. The rough briar-strewn way which led over high mountains of difficulties, across dark ravines of sorrow, down into the vale of obscurity, will lead up to the door of our Father's house, which will be open to Jesus and his redeemed, and we will be free to enjoy the glories of those mansions which Jesus has gone to prepare, the joys whereof it hath not entered into the heart of man to conceive.

Yet a little while, and the trump of God shall sound, and the dead in Christ will awake. Those who are alive when Jesus comes will be changed, and caught up "to meet the Lord in the air: and so" be forever "with the Lord." Blessed thought! forever with the Lord. Take courage, faint heart, "yet a little while," and victory will turn on the side of the "little flock."

RELIGIOUS LIBERTY IN THE TIME OF JOHN BUNYAN.

BY FLORENCE J. MORRISON.
(London, Eng.)

JOHN BUNYAN'S life, continuing from 1628 to 1688, embraces one of the most stirring periods in English history. This period includes the oppressive reigns of the Charleses, as well as the supremacy of the liberty-loving Cromwell. It was an age of great revolutions, great genius, and great talent, of great piety and great wickedness. It was a period when just such men as God had been preparing in the case of John Bunyan were much needed as a fulfillment of the promise that when the enemy should come in like a flood, the Spirit of the Lord should lift up a standard against him.

The political measures of this period were destructive to religious liberty, as seen in the Corporation Act, by which all persons whose religious principles constrained them conscientiously to refuse conformity to the established Church, were at once expelled from every branch of the magistracy, and rendered incapable of serving the country in the meanest civil offices. After this followed the memorable statute against the Society of Friends, by which upward of 4,000 persons were cast into prison for their religious scruples. In 1662 came the Act of Uniformity, suppressing all religious opinions, and imposing the Book of Prayer, thus reviving the penal laws of preceding reigns. The Conventicle Act of 1664,

compelled all persons to attend public worship appointed by the State, and forbade any person to suffer any meeting in his house or on his premises for other manner than that allowed by the liturgy or practiced by the Church of England.

Enough has been said of the history of this time to illustrate the life of Bunyan and the providence and grace of God for the age in which he lived. It was an age of the development of apostolic piety and endurance on the part of men and ministers who chose to obey God rather than man. John Bunyan was baptized into the Baptist Church early in life, and soon after began his ministry. Justification by faith was Bunyan's great theme. On one occasion, in expounding this great subject, he says, "O, it hath been with such power and heavenly evidence upon my own soul, while I have been laboring to unfold it and fasten it upon the consciences of others, that I could not be contented with saying, I believe and am sure; methought I was more than sure, if it be lawful to express myself so, that those things which there I asserted were true." Such preaching as this, coming from such a spirit as was in Bunyan's heart, could not but be effectual. The Spirit of God attended it; crowds of people would flock together to hear him, and many who came to scoff went away filled with conviction of heart. The providence and grace of God were very marked in preparing Bunyan for his great work in painting that beautiful picture of the divine life in the "Pilgrim's Progress."

At this point I give a few extracts from one who has written upon the "Life and Times of John Bunyan," as they bear upon the subject of religious liberty:—

"An important and instructive lesson to be drawn from Bunyan's history, and from our survey of his times, is that of the individual preciousness of religious liberty, and the importance not only of the possession but of the right understanding and use of this great blessing. The experience of ages has proved that there is no lesson so difficult for mankind to learn as that of true religious toleration; for almost every sect in turn, when tempted by the power, has resorted to the practice of religious persecution. Good men of almost all persuasions have been confined in prison for conscience' sake. Strange that the lesson of religious toleration should be one of the last and hardest even for liberal minds to learn."

"Where one sect in particular is united to the State, the lesson of religious toleration will not be perfectly learned; nay, who does not see that toleration itself, applied to religion, implies the assumption of a power that ought not to exist, that in itself is tyranny? It implies that you, an earthly authority, an earthly power, say to me, so condescendingly, I permit you the free exercise of your religion. You permit me? And what authority have you to permit me any more than I to permit you? God permits me, and God commands me; and do you dare to say that you tolerate me? Who is he that dares come in between me and God, either to say yea or nay?"

"No religion is worth having or worth supporting that needs prisons or racks or inquisitions or fires or fagots to sustain it, that dares not or cannot meet its adversaries on the open battlefield of truth; no religion is worth supporting that needs anything but the truth and Spirit of God to support it; and no establishment ought to be permitted to stand that stands by persecuting others, nor any church to exist that exists simply by unchurching others. No church or creed is worth saving from destruction if it has to be saved by the destruction of other men's religious liberties; nor is any church worthy to stand that makes nonconformity to its rights and usages a penal crime; it becomes a persecuting church the moment it does this. For supposing every man, woman, and child is kept from nonconformity simply by that threat, and that through the power of such terror there comes to be never the need to put such penal laws in execution, and so never a single subject really molested or punished; still that church is a persecuting church, and that people a persecuted people, a people in whose souls the sacred fire of liberty is fast extinguishing."

"Every man whom in this way you bind, you draw against him the liberty of conscience and make him a deceiver to his God; you dry up the life-blood of liberty in his soul, and make his inmost conscience an imprisoned slave, a venal victim of your bribery; and though he may still walk God's earth as others, it is with the iron in his soul; it is as the shuffling fugitive from your penalties, and not a man of noble soul, who, fearing God religiously, fears nothing else. If a man obeys God through the fear of man when he would not do it otherwise, he obeys not God but man."

Bunyan preached many years before he was cast into prison. He was arrested just as he was opening a meeting by prayer, and might have escaped, but he said: "I fear that if I should run, now that there was a warrant out for me, I might by so doing make others afraid to stand when only great words should be spoken to them. And further, I thought the world hereby would take occasion at my cowardliness to have blasphemed the gospel, and to have had some grounds to suspect worse of me and my profession than I deserved."

When the indictment was read to Bunyan, the clerk said to him: "What say you to this?"

"Bunyan.—I say as to the matter of attending church, I am a frequenter of the church of God.

"Judge.—But you know what we mean,—to the parish church to hear divine services?

"Bunyan.—No, I do not.

"Judge.—Why not?

"Bunyan.—Because I do not find it commanded in the word of God.

"Judge.—We are commanded to pray.

"Bunyan.—Not by the Common Prayer Book, but with the spirit. As the apostle saith, 'I will pray with the spirit, and I will pray with the understanding.'

"Judge.—What do you count prayer? Do you think it is to say a few words over before the people?

"Bunyan.—No; for men might have many elegant and excellent words, and yet not pray at all; but when a man prayeth, he doth, through a sense of those things which he wants, which sense is begotten by the Spirit, pour out his heart before God through Christ, though his words be not so many and so excellent as others. But yet, notwithstanding, they that have a mind to use the Prayer Book, they have their liberty; I would not keep it from them, nor them from it; for my part I can pray to God without it. Blessed be his name!

"Judge.—You have no right to preach.

"Bunyan.—I can prove by the first Epistle of Peter, 4: 10, 11: 'As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God.'

"Judge.—If any man has received a gift of tinkering, as thou hast done, let him follow his tinkering; and so other men their trades, and the divine his calling. You may do it in your family, but not otherwise.

"Bunyan.—If it is a good thing to exhort our families, it is a good thing to exhort others; but if you hold it a sin to meet together to seek the face of God, and exhort one another to follow Christ, I will sin still, for this will I do.

"Judge.—Then you confess your indictment, do you?

"Bunyan.—This I confess: We have had many meetings together, and that we had the sweet, comforting presence of the Lord among us for our encouragement. I confess myself guilty no otherwise.

"Judge.—Then you must be had back to prison, and there lie for three months, and at the end of three months, if you do not submit to the church to hear divine service, and leave your preaching, you must be banished from the realm, or stretch by the neck, I tell you plainly.

"Bunyan.—As to that matter, If I was out of prison to-day, I would preach the gospel again to-morrow, by the help of God."

Bunyan was sent to jail for many months longer when the justices sent their clerk to admonish him and demand his submission:—

"Clerk.—I came to tell you that it is desired that you would submit yourself to the laws of the land, or during the next sessions it will go worse with you.

"Bunyan.—I desire to demean myself in the world both as becometh a man and a Christian.

"Clerk.—You must leave off those meetings you were wont to have, for the statute is directly against it.

"Bunyan.—The law by which I am in prison neither reaches me nor my meetings, being directed against those who meet for wicked and treasonable purposes.

"Clerk.—Are you willing to stand to the judgment of the church?

"Bunyan.—Yes, sir, to the approbation of the church of God; the church's judgment is best expressed in Scripture.

"Clerk.—You know that the Scripture saith, 'The powers that be are ordained of God.'

"Bunyan.—Yes; and that I am to submit to the king as supreme, and also to the governors as to them that are sent by him.

"Clerk.—Well, then, the king commands you that you have no private meetings, because it is against his law; and he is ordained of God, therefore you should not have any meetings.

"Bunyan.—Paul owned the powers that were in his day to be of God, and yet he was often in prison under them for all that. And also, though Jesus Christ told Pilate that he had no power against him but of God, yet he died under the same Pilate; and yet I hope you will not say that either Paul or Christ did deny magistracy, and so sinned against God in slighting the ordinance. Sir, the law provides two ways of obeying; the one to do that which in my conscience I do believe that I am to do actively; and where I cannot obey actively, then I am willing to lie down and suffer what they may do to me."

These answers of Bunyan's were wonderful; nor can any one of true principles do other than admire the wisdom, fitness, patience, and calmness of Bunyan's replies. For twelve long years Bunyan remained in prison, during which time his only library consisted of his Bible, Concordance, and a copy of the "Book of Martyrs."

There is much in common with what Bunyan had to contend with in his day, and what the people of God will have to experience in the closing scenes of this world's history. May God's people hold fast the principles of truth and faith, and in the language of Bunyan, say, "I have determined, the Almighty God being my help and shield, yet to suffer, if this frail life might continue so long, even till the moss shall grow over mine eyebrows, rather than thus to violate my faith and principles."

—"He who fears not public opinion when doing a good action, is braver than he who fears not death."

The Home.

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

HOMESICK.

BY MARY E. INMAN.
(Ewart, Mich.)

I AM passing through the world sad, worn, and weary,
A homesick longing ever in my heart
For a bright mansion in my Father's city,
Where love abideth, and strife ne'er hath part.
I picture its bright joys with fancy's pencil,
But know reality is brighter still,
And I am homesick for that place of beauty
Where all delight to do my Father's will.

There's naught within this world to hold affection,
All, all is changing with each passing day;
With eagerness we grasp a precious treasure,
But ere to-morrow, it hath passed away.
But in my Father's house of many mansions
No heart unsatisfied is ever found;
All things of purity, and worth, and beauty
Within those glorious jasper walls abound.

O! I am sick with eager, earnest longing
To dwell within that home so grand and fair,
Where glory brighter than the sun is shining,
And living waters ever flowing there.
There in the height of joy and bliss supernal
I shall behold my heavenly Father's face;
Within this world of sin, and strife, and darkness,
A homesick wanderer, I have no place.

AN IMPORTANT COMMANDMENT.

A VERY nice girl wrote to me, and said that she wished her mother was like other girls' mothers; for then she could confide in her, and would know just what was right and what wasn't.

There have been two or three girls who have written that same thing, and what I want to say to them is this: Don't you think it possible that the fault is with you? Don't you think it possible, as you haven't been in the habit of confiding in your mother, that she is not to blame if she does not show very much sympathy when some day you conclude to go to her? The wise girl is the one who tells her mother everything,—her little joys, her little sorrows,—who has her mother interested in all the events of her life, and whose first inclination is to let "mother" know of the coming pleasure or the past sorrow.

Don't you know that it hasn't been such a long time since "mother" was a girl herself? And if you will only go to her and make the young part of her heart be born again, you will find that she can sympathize with every ambition; that she can be interested in every pleasure; and that she can be just as delightful as, and ever so many times more so than, any girl friend you ever had.

The commandment that I had in my mind when I began to write this was: "Honor thy father and thy mother," and the promise that follows. Do you know what honoring your mother means? It means not only being to her her dearest companion and closest friend, but it means thinking of her happiness in more ways than one. It means not showing her even the least inattention, and certainly it means never speaking to her, or of her, in a slighting manner. It means giving her of your best—your best love and reverence. Who will ever be by you as your mother?—Nobody. Who was "last at the cross and earliest at the grave" of Christ himself?—His mother! And you who think you can't go to your mother and tell her of your daily life, and its pleasures and disappointments—you who have allowed a wall of reserve to be built between your mother and you, break it down. You must do it if you would be happy, and you should do it because you are the younger of the two.

A mother will help you in this work, but you must begin it. And you are anxious to, are you not? You may have to do it a brick at a time; but the day will surely come, if you persevere, when you and your mother will not only be

face to face, but heart to heart in all your undertakings, and when you will realize exactly what is meant by the commandment. You and I make promises and break them; God never does that, and when he laid upon you the command that you should honor your father and mother, he gave the promise that thy days "shall be long upon the land which the Lord thy God giveth thee."—*Ladies' Home Journal*.

HANNAHS.

WE are often talking about foreign missions. We are crying for more men for foreign missions and more money for foreign missions. We need to look into the nursery and call for more children. When the kingdom of God in these days of ours is opening and widening and expanding at every turn, in an almost bewildering sense, we are needing Hannahs; we are needing mothers with this divine, prophetic insight and foresight and gift—mothers on whose souls there will be stamped from the very moment that the child lies in their bosom, "For God, for God!"

The Lord and the temple were burned upon Hannah's brain. It seemed to her to be the most splendid ambition for her child, which even her big, hungry heart could entertain, to take him to the temple and to leave him there. And she said: "I shall enjoy him most by thinking of him in the temple, growing up in that holy atmosphere, growing up in that great service. Although he will be away from my eyes, away from the clasp of my hands, I shall enjoy him better with God in the temple, than if I were selfishly keeping him in my own lap."

I tell you that Hannah was a great woman. We run over the story and fail to see how her heart-strings were tugged and pulled. We fail to see that if she had been only an ordinary loving mother, this great man would never have come from her arms. We fail to see the prophetic that she was, the divine that was in her, the grand, glorious view of womanhood and maternity that was stamped upon her heart and soul and conscience and reason and imagination!—*Rev. John Mc Neil, London*.

YOU WILL NEVER DO IT.

THERE is many a thing resting upon your mind which you believe to be of importance, and to which you purpose to give attention; and yet you *will never do it*. People seem to know nothing of the flight of time, and before they are aware, their time is gone. A Christian worker was persuading a man to seek the Lord, and turn to Christ. The man was afraid he *should not hold out*. He had been thinking of it for some time, but hesitated, for fear he should not hold out. The worker inquired how old he was. He was *over eighty years old*, and still was putting off present repentance and present duty, for *fear he might not hold out!*

There is nothing, perhaps, more deceptive than old age. It creeps stealthily and silently along. Day by day men put off things to which they should give attention, till at last, to their amazement, the last day is spent, their strength is exhausted, their life is gone, and their work is undone.

If a man has anything that *must be done*, the sooner it is done, the better. If there is anything he fully intends to do, let him *do it* with his might. If he has business to close up, a will to make, affairs to settle, good works to do, property to dispose of, money to give away, now is the time, the only certain time. The future is hidden where no angel's eye can pierce it. God deals with us in the present. He bids us act in the present. It is now or never. Make up your mind what you want to do and *do it!* Things which you have little interest in or care for, can be deferred; but the needful work must be done, and *done quickly*; for the night cometh wherein no work can be done.

Above all, let the great concerns of salvation be attended to. Let not the hours pass by unimproved. Let not the time come when in the bitterness of helpless despair you shall say, "The harvest is past, the summer is ended, and we are not saved." "Behold, now is the accepted time; behold, now is the day of salvation." "To-day if ye will hear his voice, harden not your heart." Whatever else you neglect, do not neglect the great salvation. Whatever else you forget, do not forget God. Whatever else you postpone, do not postpone repentance, but bring forth fruits meet for repentance, and make ready to stand with the redeemed in the presence of the Lord.

What work are you putting off till it shall be too late?—*The Safeguard*.

DRIFTING APART.

How many persons there are who are drifting apart. Families part asunder, husbands and wives separate, brothers and sisters drift away. The same roof may cover them; they may eat at the same table; they may come and go, ostensibly members of the same family, but in reality drifting asunder day by day. They have less in common, less union, less friendship, less love; and then sometimes love turns to hatred and disgust, and persons who begin by drifting away, end in open warfare and unbrotherly strife. Families which begin to drift apart on trifling matters, are finally utterly wrecked and broken up.

Watch against the tendency to drift asunder. Keep the bonds of affection bright, pray against the tendencies to evil. Let hearts and hands be united in sincere affection. Let love be without dissimulation, abhor that which is evil, cleave to that which is good. Stay the harsh words, be patient under trials and afflictions, watch against sin, resist evil, and pray that God may keep you peaceful and united in a world of strife, dissension, and desolation, and bring you to the land of rest and peace, the home of everlasting gladness in the presence of the Prince of peace.—*The Christian*.

CONSCIENCE.

"CONSCIENCE," it has been said, "flourishes best on continuous hard service, and should not be allowed to take a holiday for a single afternoon." No; that is the sentinel whose post it is never safe to leave unguarded even for one short hour. The vigilant enemy who goes about seeking whom he may destroy, allows himself no respite from continuous service; so why ever risk deserting the citadel he is forever striving to enter, or leave undefended the heart he is forever seeking to take possession of? It seems hard it should be so, but the conflict that conscience must wage is well-nigh an irrepressible one. Yet we believe that through prayer and unremitting watchfulness there can by the grace of God be a state reached in which conscience may safely enjoy great peace. The nearer one lives to God, the closer the communion with him, the nearer the condition comes when the conflict with conscience may be said to have ceased to be an irrepressible one. . . .

Life is so short as compared with eternity, that the season for self-denial and watchfulness will soon be over. We think the man little better than a fool who barter away his freedom and self-respect rather than submit to a few wholesome laws of restraint. What, then, is to be said or thought of an intelligent, reasoning man or woman who, rather than listen to the voice of God clearly speaking through the conscience, prefers to barter away the unspeakable riches and celestial joys of the kingdom of God? It is the rightful inheritance of every living soul, this blessed kingdom of God. But we are told to "strive to enter in." Listen, then, to the voice that warns that it may save. In every conflict with conscience, see that the faithful monitor wins!—*Se-lectea*.

The Mission Field.

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

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

"DO NOT SAY:"

Or The Church's Excuse for Neglecting the Heathen.

(Concluded.)

Do not say, "I should like to go, but I know my parents would never give their consent." Have you ever seriously asked them? Perhaps they are more willing than you think. "Who shall roll us away the stone? . . . And *when they looked*, they saw that the stone *was* rolled away." Go on—trust in God. Ask your parents. You, too, may find the stone already rolled away. In any case, be patient. Keep believing. Perhaps when you least expect it, God will make your parents willing. In the meantime, be contented where you are, or wherever God puts you. And be more dutiful and loving in your home than ever.

Do not say, "My health is not very good. I am afraid I could not stand the climate." You cannot tell. No one can tell. There are some in the mission fields to-day whom the doctors would not pass, standing the climate well, and doing excellent work, while others who went out strong have fallen. Even in this, God is no respecter of persons. Anyway, if health is a difficulty, take it to God. If God keeps you back, it is all right. But remember, he often makes delicate people strong enough to do impossibilities. "Jehovah Rophi" is in the Bible still.

Do not say, "But think of the waste of money if his health fails, and he has to come home." Waste of money! What! have we really begun to deny ourselves seriously enough to talk in that strain? Besides, do we suppose we are going to evangelize the world without running any risks? Nay, if we are to succeed in bringing the gospel to our fellow-creatures, we *must* run risks and make a real sacrifice, and be in desperate earnest. Success after failure. Progress after loss. Victory over the bodies of the slain. Life out of death. Is not this God's plan?

"Waste of money if he breaks down and has to come home." Ah! but who thinks of the waste of heathen souls if he *might* have spent a long and useful life among them, and let them die alone? Of course we must not be reckless. That is not God's way. But what men do every day for their country, and others for gain, and some for pleasure, surely we ought to do for Him who gave himself for us.

Do not say, "But if I stay at home, I can stir up others to go, or make money and send out several missionaries in my stead." By far the best way to stir up others is to set the example, and go yourself, if possible. Satan keeps us asleep as long as he can. And as soon as we begin to awake, he suddenly discovers to us that the best way of helping the heathen is to stop at home. Anything, so long as he can keep us from really going to them.

Do not say, "But after all there is plenty to do at home. We have heathen at our very doors, without going off to Africa to find them. We would better stop and convert the home heathen first." Have we any right to decide for ourselves at all what we would better do? As servants and not masters, would we better not do what we are told? And what are our instructions? Are we told *not* "to go into all the world," *not* "to preach the gospel to every creature," but to leave the majority of our fellow-men without the possibility of hearing of God's love, while we preach to (comparatively) few people over and over again? Are we told to stop and "convert all the people at home" before we give others a chance? If so, by all means let us obey. And if there should be a little town with half a thousand Christian workers in it, and one of them should be misguided enough to talk of going to

preach the gospel to the heathen, let us be down upon him at once, and show him how very wrong it would be for him to go, seeing that in his own town, perhaps, might still be found some "home heathen" lurking there! But, O! if these are not our instructions; if our Master (who knew, I suppose, that there would be "plenty to do at home") has told us plainly *not* to stay, but to *go*; and to preach the gospel *not* to a few, but "to every creature," why are we stopping where we are, instead of going and doing what we are told?

Do we speak lightly of the work at home? God forbid! on the contrary, the solemn importance of the work at home is one of the most serious aspects of our neglect to the heathen. If we did more abroad, there would be less to do at home! For there is no clash, but a beautiful symmetry in God's plan. If he tells us to go to the heathen, then we cannot disobey without impoverishing ourselves. Work at home, carried on to the neglect of the work abroad, is weakness and not strength.

Do not say, "But, surely, America is the uttermost part of the earth quite as much as China or any other country." I know it is. But is there a man in this country who has never heard the gospel? who does not know there is any gospel to hear of? and who cannot hear the gospel if he will? Is not the Bible within reach of all who choose? We talk of our home heathen. But they are not heathen. Indifferent, godless, wicked, more wicked, perhaps, than many heathen; but they are not really heathen.

It is easy to attend conventions for the deepening of the spiritual life. It is easy to sing consecration hymns. It is easy to hold up your hand and say you are willing to go to the heathen; but it is quite another thing to go. And it is another thing to let your child go, or even your money. Yet consecration, if it is worth anything, will bear being tested. And the missionary cause does test us. This going to the heathen! This parting with our child! It touches us in a vital part; it pulls down our homes over our heads. Ah, it is a real test. It will cost us something. True, we sing about—

My silver and gold,
Not a mite would I withhold.

And perhaps a mite we do not withhold. But, too often (with heaped-up riches), we withhold all the rest; we sing, and lustily (for it is one of our favorite hymns)—

"Were the whole realm of nature mine,
That were a tribute far too small.
Love so amazing, so divine,
Demands my life, my soul, my all;"

and then we give him for foreign missions—one per cent of our income?—Nay, but (taking the average) one sixteenth of our one per cent. O, why do we call ourselves God's servants, and serve him so badly? My brother, beware how you rob God. Take care, I pray you, lest in seeking to save your life, you lose it; lest in seeking to save your money, it vanishes away; lest in seeking to save your children, they are taken from you. "God so loved . . . that he gave." Is it not just this—the love of God—that we want? Some people so love that they do not give. That is not God's love. Some people so love that they give a little, but they do not give much. That is not God's love. Some people so love that they give their money, but they will not give themselves. Again, that is not God's love. And some people there are (O how one feels for them!) who are willing to give themselves and their money, yes, all that they possess; but they are not willing to take their child and send her off in God's name to China. Ah! then, that is not God's love; for "God so loved *the world* that he gave his only begotten Son"! O, for the love of God—the love of God—to come in and fill our hearts! We shall give then—not a little of what we can *spare*, but much of what we *cannot* spare. Yes, much, very much—ourselves, our money, our children, all we are, and all we have—will be laid on God's altar, really laid there and not

taken back. Earnest prayer is needed that God will raise up and thrust forth the right laborers; that he will keep us from taking our own way in anything; that he will shield us from all evil, and fill us with his Holy Spirit; and that he will himself direct and bless his mission for his own glory. Let us ask each one who reads this, will *you* help? Will *you* pray? And, if possible, **WILL YOU COME?**

WE SHALL REAP.

In the last chapter of his epistle to the Galatians, the apostle Paul seeks to teach a lesson which is equally needed to-day,—a lesson which all are slow at learning, and having gained the knowledge in theory, are even more slow to act out in the practical affairs of life. He exhorted them to deal gently and mildly with the erring brother, to bear one another's burdens, and having shown the impossibility of deceiving God, and that as we sow, we shall reap, with the results attendant on sowing to the flesh and to the Spirit, he urged them not to be weary in well-doing, giving the blessed assurance that in due season they should reap, if they fainted not.

We notice that the words "in due season," are conditional; the reaping in due season rested upon the condition that they fainted not; that they did not give up the sowing, or even allow themselves to faint or become discouraged in the work. They were to be earnest, faithful sowers of the good seed, and to cast it *as they had opportunity*. Let us who live in the light of the third angel's message learn well this lesson which Paul sought to teach. Let those of us who scatter but sparingly in the furrows which are so fast being prepared by God's Spirit, or who sow for a little season, and then withhold the precious seeds of divine truth, becoming discouraged because the harvest does not appear, ponder these words, "In due season we shall reap, if we faint not;" and while we know not when the "due season" will come, let us remember there is no promise to those who faint.

Seed sown in the human heart may lie dormant for years, the sower long have rested from his labors, when, through some providence of God, it receives an impulse which causes it to cast aside the conditions which have bound it, and watered and nurtured, it brings forth an abundant harvest to the glory of the Master. Let us not faint in the work, though we see no results from our labors, though those to whom we speak of the infinite love and abounding grace of Him "who was delivered for our offenses, and was raised again for our justification," believe not in him; though those to whom we show the false doctrines current among the people because from childhood they have been taught them, cling to the error and reject the truth; and those whom we tell that the last warning to the world is now going forth in the third angel's message, and after it has been given, as the word declares, our Lord will return, turn from the light and walk on in darkness. How long ere seed springs forth, depends upon conditions. It is not for us to know the times or the seasons upon which it rests. We may never see its fruit, but another may. It is in the keeping of the great Husbandman; let us leave it there, and should it never bring forth fruit to his glory, we have done our part, and we shall reap in due season, if from seeds which others have sown. Yes, *we shall reap*, and what matter whose hand sowed the seed which shall bring forth the harvest? What matter who was the chief agent in bringing in the golden sheaves which will stand in His presence, while the chaff shall perish in the consuming fire? 'Tis all for Him who has given us the honor of being co-workers together with him in bringing those for whom he died to a knowledge of him and of his will. Shall we faint in such a work? Shall we falter because of our weakness, or tremble because of our ignorance with such a leader, whose promise is his strength for our weakness, his wisdom for our

ignorance? Let us take him at his word, go forward, faint not, and share the joys of the glorious harvest.

MRS. NELLIE M. HASKELL.

Hallowell, Me.

Special Attention.

SHALL WE HAVE CHURCH AND STATE UNITED?

THERE is no more noteworthy sign of the times than the common practice of late of speaking of the Christian people of this country as the church, or the Church in America. No particular church is meant, but at the same time there is a definite meaning to the words. Christianity in general is meant, especially those phases of it which are seen in the leading religious bodies. Joseph Cook has been reported as saying that he was opposed to a union of Church and State in this country, but he was in favor of a union between Christianity and the State. This is simply a distinction without a difference. The church is the living exponent of Christianity. If there was no Christianity, there could be no church. How could Christianity come into contact with the State but through the Church? The thing would be impossible. But as true Christianity is entirely opposed to a union of itself with the State, it therefore follows that any union of that nature cannot be a union of Christianity, or of the Church with the State, but only a union of that which purports to be Christianity or the Church with the State.

We know from historical facts that the first union of the Church with the State was accomplished in the days of Constantine, and that the organization then claiming to be the church was foretold by Paul under the expressive title of "The Mystery of Iniquity," the first steps toward which were being taken even in his time. National churches are established in all the Christian countries of the Old World, and in many of the New, and in every country where they exist they are a curse and a damage to the people. The countries thus shackled to the dead forms of Christianity known as the State or national church, have made some degree of progress toward religious liberty; but that progress has been made in spite of the national churches, and not at all with their full consent and co-operation. They have advanced as far as toleration, and that is just as far toward religious liberty as it is possible for a national church to go. The very existence of a national church precludes the possibility of such a condition as true religious liberty. And even religious liberty in this restricted sense is a product of American thought, declaring liberty of conscience as well as the rights of the people, as opposed to the tyranny of kings. This spiritual and civic freedom so wisely guaranteed to us by the Constitution, has been the cause of our unexampled growth. This country has never been entirely free, however, from ecclesiastical bigots who would gladly forge again the fetters of church domination, which our fathers would not bear. In late years this spirit has made rapid growth. They have learned the futility of one denomination of Christians trying to get the control of the government; and as combines and trusts are the order of the day, the church people are about to adopt this plan and organize a religious, or more properly, an irreligious trust. Thus will a national church be born on American soil, and the religious people of the country will feel as did the Israelites when they made Saul king—that now they are like the nations around them.

It should also be remembered that it may not be necessary for the Church and State to enter into a formal compact in order to form a union of Church and State. The traditions of this country are so strong against such a course that it probably will never be done, but precisely the same results may be achieved in another way.

The union may exist in sufficient strength to become a powerful factor in this country, and still not have an open, avowed existence. When the representatives of the people of this country, out of deference to the leading denominations of Christians, shall be induced to legislate in directions harmonizing with the wishes and purposes of these bodies, and upon subjects which pertain wholly to religious matters, church ordinances, etc.; and in return for this service rendered them, the politicians, who as representatives of the people, vote upon these measures in Congress, expect to receive the cordial support of those bodies whose bidding they have done, to continue them in their office as legislators, will there not be in such a tacit acknowledgment of the mutual dependent relations of the Church and the State a collusion sufficient to warrant the statement that this would constitute a union of Church and State in this country?

Just such a work as we have above outlined is now taking place right before our eyes in the halls of Congress. The churches, or more correctly, the church, for they are acting in harmony, is bringing upon the members of Congress a mighty influence to cause them by a Sunday-closing clause in the World's Fair appropriation bill, to establish the church holiday of Sunday by the highest legislative assembly in this country. There is no question that many of the senators and representatives, who themselves see clearly this departure from the foundation principles upon which our government was established, are so eager to retain their positions, and so fearful of losing the votes of the church people, who, with much the same spirit as the crusaders, are trying, as they express it, to "take this country for God," that they do not dare to vote according to their honest convictions in the matter. There are some senators, however, we are glad to say, who can see the danger, and are independent enough to stand stiffly against this encroachment upon the rights of the people. Such a man is Senator Morgan of Alabama, who in speaking upon this point declared:—

"To-day there is attempted a union of Church and State. Who but the church makes the demand? Not one church, but many churches. . . . Not only, Mr. President, is it the union of Church and State, but it is an attempted union of politics and religion."

Again Mr. Morgan says:—

"Legislation in England, in Germany, in the United States, and elsewhere for the protection of the Puritanic sentiment in respect to the observance of the Sabbath, has been attended with the cruelties of the Inquisition, and when we got Church and State divorced in this country, we accomplished for our people that highest possible quality of liberty to be found in our organic institutions, and I am for preserving it. I am opposed to the union of Church and State."

Senator Sanders said:—

"What are you going to do with that large body of Christians who, by reason, first of your law, and second, of their own conscientious convictions, will be obliged in Chicago to keep two days in the week, one on account of their own conviction, and one on account of your statutory enactment? You do them a wrong."—*Congressional Record of July 13, 14.*

Senators Vest of Missouri, and Daniels of Virginia, ably supported Mr. Morgan. Senator Sherman is also understood as opposed to any legislation committing the government to religious legislation. The people of this country are not aware of the fact that Congress at one stroke may undo the work of an age, and the act when done, at first may have such a harmless look that but few will detect the danger lurking in it.

In spite of the efforts of these clear-minded champions of the principles of religious liberty and of the Constitution, the World's Fair appropriation bill has passed the Senate with this Sunday-closing incubus tacked to it. It must now go before the House of Representatives. We cannot tell what that body will do; but there is no doubt that the same churchly influence will be brought to bear upon the House that has been so effectual in the Senate. If it passes the House, the President's signature, or his failure to sign it for ten days, will make the appropriation and all its conditions valid. Even then the commissioners may refuse the money upon such condi-

tions. The commissioners feel that there is far more hypocrisy than morality in the course the Senate has taken. Senators spend Sunday as they please. If they go to church in the morning, they go to ride in the afternoon. They drink wine and champagne in the Senate bar-room week days, and out of their own bottles Sundays. They give their consent to many irregular proceedings to drain the public treasury, and fill their own pockets; then with a sudden and violent wrench of virtue and morality, they undermine the principles of the Constitution, and declare that the visitor at the World's Fair must spend Sunday in his heated and perhaps overcrowded apartments, the street, saloon, or go to church, if he can get in, to hear the Rev. Dr. Bogus preach on the duty of the Christian church to the State. Of course if he goes to church, he should be sure to take his pocket-book along, so as to be able to contribute liberally to the cause which has deprived him of his rightful privilege of spending Sunday in Jackson Park.

If this spirit thus manifested is not the spirit of pharisaism rebuked by Christ, we do not know what it is. They bind grievous burdens and lay them on men's shoulders, but they themselves will not touch them with one of their fingers. We wish to emphasize the fact that the danger that this country will become irreligious is not one half so great as the danger is that it will become a religious despotism; for history repeats itself, and religious despotism has been the order of history for more than a thousand years, and the steps which this country is now taking in her legislative halls show an astonishing likeness to the initial steps which in the fourth century brought about that deplorable union of the Church and the State, against which the fathers of the American Republic so successfully combated.

Shall we remain true to the principles which Washington, Jefferson, and Madison established and sustained, or shall we permit the American Republic, with so noble a birth, such a generous endowment of resources, such an exalted place in history, and such an open door for all that constitutes national progress, to be diverted from those God-given principles of religious liberty which have been the secret of her success, at the imperious demands of a clergy who would substitute compulsion for conversion?—*M. E. K., in Battle Creek Moon.*

THE TRAFFIC ON THE GREAT LAKES.

Few persons who have not made a personal study of the matter, realize the magnitude of the traffic of the Great Lakes. There were over 1,100 more vessels passing through the canal into Duluth, Minn., in 1891 than passed through the Suez canal the year previous. Through the "Soo" canal, at the outlet of Lake Superior, there were more than three times as many vessels and nearly a million and three-quarters tons more freight in 1890 than through the Suez canal during the same year. There is not the same absolute record of vessels passing through the Detroit River as is obtainable for the two points previously mentioned. But an estimate made by Hon. George H. Ely of Cleveland, shows that in 1889 there were more than 36,000,000 tons of freight carried through the Detroit River. This sum seems large when it is stated by itself, but the real magnitude will perhaps be better appreciated when it is known that this is 10,000,000 tons in excess of the tonnage at all the seaports of the United States for the same year, and 3,000,000 tons in excess of the total arrivals and clearances, both coastwise and foreign, of Liverpool and London combined. The arrivals and clearances of vessels at Chicago for 1890 numbered 21,541, while the corresponding aggregate for New York was but 15,283. The entries and clearances for the entire seaboard of the United States in that year were 37,756, while for the United States ports on the Great Lakes the arrivals and clearances numbered 88,280.—*Review of Reviews.*

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 9, 1892.

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THE MARVELOUS HEIRSHIP.

"Heirs of God," exclaims the apostle, in Rom. 8:17. It has been well said that the 8th chapter of Romans is like the garden of Eden, filled with delights; that if one was shut up to preach only from this chapter, he would have a subject for a lifetime; for every line might serve as a text, and prove an inexhaustible mine.

The more we contemplate these words, "heirs of God," the more the wonder grows. When we take into view the parties—man and God—and think of the distance spanned, from the lowest depths of rebellion to the crowning heights of the universe, who can comprehend them?

To be an heir is to be in a position where one is to succeed to a possession. And in this case the possession contemplates that which is supreme in every conceivable privilege and blessing: "heirs of God."

The context brings out the steps by which this wonderful end is reached. The apostle begins with one who is walking after the flesh; a slave of the carnal mind; not subject to the law of God, but filled with enmity against both that law and its Author. Then he reveals a provision that has been made for a wonderful change, whereby the promptings of the flesh give way to those of the Spirit; the carnal mind, to the spiritual mind; hatred against the law, to delight therein. This change is wrought by the Spirit of Christ, which is freely offered to all who will seek it. But this Spirit is the Spirit of adoption; and by it we are enabled to look upon God, not as a hard master, a merciless tyrant, but instead, are prompted to cry, "Abba, Father." Then the apostle says, if we are "led by the Spirit of God," we "are the sons of God," and "the Spirit itself beareth witness with our spirit, that we are the children of God." Then, still ascending in the scale of blessings and privileges, he adds, "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

In what a light does this place the gracious dealings of God with the children of men! From a state of sin and rebellion he pardons us and receives us into his house. This he might do, and consider us simply as servants; and that would be a marvelous condescension to us; but he does more than this, he makes us children; then from children we become heirs; but all his heirs are princes, and all his princes are to be glorified.

One condition connects us with this line of inheritance, and that is, to be Christ's. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If we have the Spirit of Christ, we are his. If we are his, we are children; and if children, then heirs. Thus all centers in Christ. The "if" can be overcome, for he will receive all who will receive him, and under the power of such an attraction, who can stay away from Christ, and who would not be willing to suffer a little with him here? In him, the apostle elsewhere says, "All things are yours, for ye are Christ's, and Christ is God's."

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

219.—SHALL BE KILLED. REV. 13:15.

Will you please explain Rev. 13:15? I am at a loss how to harmonize it with 1 Thess. 4:17. L. E.

Answer.—We understand the question to refer to that part of the passage which speaks about the saints being killed if they will not worship the image of the beast. The text reads, "And he [the two-horned beast] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not

worship the image of the beast should be killed;" but 1 Thess. 4:17 says that some will be "alive and remain" to the coming of the Lord. How can they be killed, and yet remain alive to the coming of the Lord?

In answer, let us look at another expression. Verse 16: "And he [the two-horned beast] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Here the same expression is used, "He causeth all to receive a mark," etc. A similar expression occurs in verse 12: He "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

But in Rev. 20:4 John says that he saw on thrones of judgment those who *had not* worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands. So although it reads that he "causeth" all to worship the beast and his image and receive his mark, all do not do these things. Therefore the word "causeth" does not mean that the intention expressed thereby, will be actually carried out. The image issues a decree. And this shows that it must be just as distinct and definite an organization as the government itself, and capable of legislating and enacting laws. And this image, when the government gives it power to speak, issues a decree that all who will not worship itself shall be killed, just as the two-horned beast issues a decree that all shall worship the beast and receive his mark, or be deprived of the privilege of buying and selling. But these wicked powers are not able to carry out their decrees, for Rev. 15:2 says that the people of God get "the victory over the beast, and over his image, and over his mark, and over the number of his name." And certainly, if they get the victory over the image, they will not be killed by it.

In reference to the meaning of the word "causeth," we quote the following from "Thoughts on the Revelation," pp. 638, 639:—

"It is a canon of interpretation of frequent use in the exposition of the sacred writings that verbs of action sometimes signify merely the *will* and *endeavor* to do the action in question. Thus in Eze. 24:13: 'I have purified thee, and thou wast not purged;' i. e., I have endeavored, used means, been at pains, to purify thee. John 5:44: 'How can ye believe, which receive honor one of another?' i. e., endeavor to receive. Rom. 2:4: 'The goodness of God leadeth thee to repentance;' i. e., endeavors, or tends to lead thee. Amos 9:3: 'Though they may be hid from my sight in the bottom of the sea;' i. e., though they aim to be hid. 1 Cor. 10:33: 'I please all men;' i. e., endeavor to please. Gal. 5:4: 'Whosoever of you are justified by the law;' i. e., seek or endeavor to be justified. Ps. 69:4: 'They that destroy me are mighty;' i. e., that endeavor to destroy me; Eng., 'That would destroy me.' Acts 7:26: 'And set them at one again;' i. e., wished and endeavored, Eng., 'Would have set them.' — Prof. George Bush, on Ex. 17:11.

So, in the passage before us, the two-horned beast causes all to receive a mark, and the image causes those who will not worship itself to be killed. That is, they will purpose and endeavor to do this. They make such enactments, pass such laws; but they are not able to execute them; for God interposes in behalf of his people. And then those who have kept the word of Christ's patience are kept from falling in this hour of temptation, according to Rev. 3:10. Then those who have made God their refuge are kept from all evil, and no plagues come nigh their dwelling, according to Ps. 91:9, 10. Then all who are found written in the book are delivered, according to Dan. 12:1; and being victors over the beast and his image, they are redeemed from among men, and raise a song of triumph before the throne of God, according to Rev. 14:2-4.

220.—CHURCH FELLOWSHIP.

1. Does it require a unanimous vote to receive members into a church? 2. Should opposing votes be counted if based on a mere hearsay, the parties personally having nothing against the applicant? To illustrate: a member of a church apostatizes, and moves to another place. Afterward he sees his error, repents, and takes up the service of the Lord again, and offers himself for membership where he then resides. Two thirds of the church vote to receive him. The other third object because they have heard some reports against him. They have nothing personally against him, and have been acquainted with him about eighteen months. Should such votes prevent his admission to the church? 3. Can a church drop the name of a member at his request, no overt act having been committed?

C. H. B.

Ans.—1. All votes to receive members into the

church should be unanimous, otherwise a church trial is voted in with the member.

2. Old Mr. Hearsay is generally a liar, and his testimony would be rather poor ground for keeping a person out of a church who wished to join. However, if the matter is of a serious nature, and the objectors think they have good grounds for their scruples, they should take immediate steps to ascertain the truth in regard to the rumors; and if they prove true, then, of course, there is some ground for objection to the individual; and if they prove untrue, that, in like manner, disposes of them. But it is evidently doing an injustice to a person to hold him under condemnation on the strength of certain rumors, and then to do nothing to ascertain whether the rumors are true or false. But, as stated above, let the matter be so investigated, that when a vote is taken, it will be unanimous.

3. On this point we have no precedents to quote. But it seems to be a very proper question to ask, Why not? All the relations of the church of Christ should be free and voluntary and cordial. If all the members of a church are walking in the light, of course they will rejoice together in their church relationship. So, if one wishes to withdraw, there is some room for an inference, perhaps, that all is not as it should be; but if there is no overt act, what can be done about it? We cannot read the heart nor judge of motives, and to try to hold a person in a relationship which is not agreeable to him, would hardly be calculated to foster that union of feeling which should exist between the members of a church. Would we not be much more likely to exert a good influence over a brother not to hold toward him the attitude of coercion, compelling him to remain in a relation that for some reason is not agreeable to him, but to keep our mutual relations as pleasant as possible? The suggestion here made of course presupposes that all the influences of kind and Christian conference and persuasion shall have been brought to bear upon the member, before granting his request, to induce him, if possible, to change his mind and remain with his brethren.

THE CHARACTER AND AIMS OF THEOSOLOGY.

(Concluded.)

THEOSOLOGY in the West is Buddhism in the East, and the latter has evidently had much to do with the propagation of the former. There is that about Buddhism which passes for purity and self-denial, and which attracts the attention and awakens the admiration of men from civilized lands. "Of late," says Mr. Pember, "a considerable impulse has been given to the study of its sacred literature, and some surprise has been excited by the discovery that its grosser forms are confined to the more uneducated classes, while its esoteric teachings are, at least, equal to the philosophies of the West." The appearance, in 1879, of Edwin Arnold's poem, "The Light of Asia," did much to popularize Buddhism in England and America. About the same time a society was formed for the purpose of publishing trustworthy texts of the early Buddhist literature, which has since met with great success. From various other quarters also a great flood of Eastern literature and philosophy has of late been pouring in upon Western civilization, and meanwhile the revival of Mysticism, the growth of evolutionary philosophy, and even such movements as the temperance crusade (for Buddha has altogether forbidden wine) and the societies for the prevention of vivisection and other forms of cruelty to animals (for Buddhism teaches the transmigration of the soul through the various forms of animal life) are favorable for the spread of this ancient heathen religion.

As to the teachings of Buddhism and its connection with other false systems of worship, the author of "Theosophy" says:—

"The system of Buddha may be briefly summed up as follows:—

"1. There is no God, save what man can himself become.

"2. The state of Nirvana, or perfection, is reached by means of transmigrations, or a succession of earth-lives.

"3. So long as a man retains any desire for earthly things, he must continue to be reborn upon earth.

"4. Therefore, the shortest way to Nirvana is by severe asceticism, suppression of all action, abstract meditation, and a concentration of all desire upon the extinction of earth-life.

"5. Animal sacrifices, and every kind of vicarious suffering, are useless, and must be done away.

"6. All men are equal; therefore, caste must be abolished.

"Such are the main points of Sakya Muni's teachings; for the present our brief commentary must be no more than this. The circumstances which led to the rise of Buddhism, as described above, and its consequent doctrines, could not but bring it into favor with the iconoclastic and leveling spirit which is now abroad. Its severe asceticism is no bar to this, since in our self-indulgent age nothing is more common than to hear men warmly supporting a theory in the abstract, without any intention of submitting to it in practice. Its, at least, virtual atheism renders it attractive to secularists: its mysticism and introspection allure minds disposed to quietism. In all essentials its doctrine is esoterically identical with that of Theosophy, upon which we have already remarked. In both systems we are undoubtedly confronted with Satan's plan of salvation, communicated from the earliest times—probably by the Nephilim—to those who could bear it, and preserved in the esoteric teachings of the Rishis, the Brahmins, and the Buddhists of the East, and in the Mysteries of the West. And the plan is, that, without God or Saviour, men must wear away their own sins, and as soon as they have done so, will become gods.

"But if the esoteric teaching of Buddhism coincides with Theosophy, its general practice is in entire sympathy with Spiritualism. For worship—if we may so term it—among the Buddhists is largely connected with the cultus of the dead, who are believed to have the power of conferring aid and blessings upon those who seek to them. But an addition was made to this doctrine, which has been adopted by Romanists, and is beginning to show itself in the church-yard mediums and some other features of Spiritualism. While the spirit of a deceased person was not supposed to remain in his corpse, there was evidently a belief that a certain animal magnetism, or some occult force, made it more easy for the disembodied spirit to return and communicate with living mortals when they were in the actual presence of his corpse. This explains much of the rites in both the Brahmins and Buddhists, the tomb-worship, relic-worship, and image-worship.

"For the doctrine was extended to any portion of human remains. Hence, 'in the Cingalese history of the famous tooth of Buddha, the tooth is constantly represented as acting as if the remainder of Buddha's person, though invisible, joined the tooth when great miracles were necessary.' As the natural result of such an idea, 'Bengal was by and by covered with stately tobes and columns, each supposed to contain a minute fragment of Buddha's relics.' And probably the skulls and bones worn by the Brahman Rishis who frequented the cemeteries are to be explained in the same way.

"The introduction of images, again, seems to have been an advance upon corpse and relic-worship. A likeness of the departed was supposed in some way to attract his spirit to it, and hence 'the solemn marble Buddhas, each seated on his throne, the four great Dhyani Buddhas, the eighteen great disciples that figure in every temple in China, and the crowd of minor saints. Directly the crystal eyes are put into an image in China, the spirit of the departed is supposed to animate it.'

"Mr. Lillie sums up his chapter on Buddhist demonology, from which the above extracts are taken, in the following words: 'Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse, or a portion of the corpse, of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seemed based on this one idea that a whole, or portions of a dead body were necessary.'

"There can be little doubt that the Buddhist tope is the original of the Roman Church, the great feature of which is its high altar containing beneath it some relic of the patron saint. But the two religions have very many other things in common, among which we may mention the crozier, mitre, dalmatic, cope, and censer swinging on five chains; sacerdotal celibacy, worship of saints, fasts, processions, litanies, holy water, the tonsure, confession, relic-worship, the use of flowers, lights, and images on the altar, the sign of the cross, the worship of the queen of heaven, the aureole, the mystic fans of peacocks' feathers carried on either side of the popes and lamas on grand festivals, the orders of the ministry, and the architectural details of the churches."

And if the Devil has made such use of the doctrine of the worship of the dead, not less persistently has he foisted upon the world the equally dark delusion

that man may be his own Saviour. Let the reader notice the contrast drawn by the author in this respect between Buddhism and Christianity.

"With one more remark we close this necessarily brief and imperfect chapter. According to the statement of the Himalayan adepts, an ordinary being must pass through some eight hundred incarnations before he can complete his purification from sin, and attain to the rest of Nirvana. During the weary ages of these existences he must struggle with blind fate and with his own corruptions; there is no God of love and of all comfort to whom he can look and pray; he must either, by his own painful and unaided exertions, raise himself to the gods, or retrograde, in ever-increasing misery and wileness, until he drops unpitied into the bottomless abyss of annihilation.

"Higher than Indra's ye may lift your lot,
And sink it lower than the worm or gnat;
The end of many myriad lives is this,
The end of myriads that.

"Only, while turns that wheel invisible,
No pause, no peace, no staying place can be;
Who mounts will fall, who falls may mount; the
spokes
Go round unceasingly."

"It is said that the incarnations of one soul, together with the intervening periods spent in Devachan or Avitchi—paradise or purgatory—would occupy some seventy millions of years! There is a certain wisdom in this calculation leading us to suspect that it comes from a source wiser, at least, than any which is merely human. It exhibits some appreciation of the frightful nature of sin, and of the gigantic task set before the man who would fain be his own Saviour.

"With what thankfulness should we turn to the gracious Lord whose blood speaks better things to us; who, looking on the sin-stricken and penitent face of the paralytic, said: 'Son, be of good cheer; thy sins are forgiven,' and in a moment effected that work for which Buddha demands ages; who beholding with pitying gaze the fast-falling tears of the contrite woman at his feet, took the burden of her guilt upon himself, and bade her depart in peace.

"No melancholy, unbefriended, and almost endless way lies before his disciples. Nay, he himself is with them alway, even unto the end; he guides his sheep through the wilderness of life, gently leading those that are with young, and carrying the lambs in his bosom. He has not only borne the sins of his people, but will also sanctify them wholly, spirit, soul, and body, and present them faultless before the presence of his glory, with exceeding joy, by that mighty working whereby he is able even to subdue all things unto himself.

"Thanks be unto God for his unspeakable gift!"

With these facts before us, we may view more intelligently the proposition, of which our readers must all have heard, for a "Conference of the World's Great Religions" at the coming World's Fair.

Thus does the rise of Theosophy join with multitudinous other signs to announce the end of the age.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

"And There Shall be Signs in the Stars."

Luke 21:25.

(Continued.)

OUR Saviour declares, "The stars shall fall from heaven." Matt. 24:29; Mark 13:25. This is one of the prominent "signs" which he gives to show when his coming is nigh, for he declares when this and the others we have already considered are fulfilled, his disciples are to know "he is nigh, even at the doors." Revised Version, Matt. 24:33, etc. The falling stars do not destroy the world, or usher in his coming; but they are a remarkable sign of it. Some time elapses after it occurs; for then his people are to look for him, knowing he is near. The sign then is to be a striking one; and the knowledge of it, and beholding it, is to be very general. What would be the reasonable exegesis of this statement? and what are the "stars" that shall fall?

That the language is literal, every circumstance connected with our Lord's discourse makes certain. He was speaking to his own disciples, answering their direct question, "What shall be the sign of thy coming?" To answer it in parables which were never explained, would be strange and contrary to Christ's usual course with them; for the parables he gave to the Jews he explained to his own disciples. Matt. 13:11, 36, 37; 15:13. Besides, unexplained parables would shed little or no light upon the sub-

ject of their query. No one could be certain of its meaning. But these signs were to be so forcible and certain that his obedient and intelligent disciples were commanded to "know" he was "nigh even at the doors" when they were fulfilled. To be thus certain, the signs must be plain, striking, and definitely fulfill his prediction in a literal manner.

What kind of "stars" should we reasonably expect would fall as a "sign" that the world would end after a little season of expectancy? In the scientific language of the present age, the meaning usually attached to the term refers either to the "fixed stars," or rather suns of the solar systems countless millions of miles away, bodies vastly larger than our earth, or to the planets which revolve around our sun, like Mars, Jupiter, etc., many of which are vast bodies far greater than the little planet on which we live. The revelator, when speaking of this same sign, says, "And the stars of heaven fell unto the earth, as a fig-tree casteth her unripe figs, when she is shaken of a great wind." Revised Version, Rev. 6:13. Let the reader imagine for a moment such heavenly bodies falling upon our earth as a loaded fruit tree in a tempest scatters its green fruit! Such would not be a *sign* of the end of the world, but its utter ruin and destruction. Could it be possible our Saviour would make such an event a sign of his coming, after which his disciples were to look for and constantly expect him till he should come? Preposterous! It is impossible for large numbers of greater bodies to fall upon a smaller one.

How then shall we understand him? His meaning is plain when we take into consideration the fact of the change in the use of language. By the Greek word *aster*, or Latin *stella*, the ancients understood the lesser lights or bodies of heaven, as much as the greater. So of the word *kokab* in Hebrew.

The Scriptures speak of stars in all these senses. Thus the suns and planets are called "stars" at creation. Gen. 1:16. A single wandering meteor going out in darkness, is so called. Jude 13.

Showers of destructive aerolites, are evidently so called. (Compare Judges 5:20, with Josh. 10:11.) A great blazing meteoric stone falling to the earth is named a "star." The traveling meteor directing the wise men to the spot where the infant Saviour lay, sent on its mission by divine power, is a remarkable instance of the use of the word. It was so small a body that it could by its position point out the very place where the babe was to be found. Matt. 2:1-10. Yet it is called a "star" just as really as the eleven planets. Gen. 37:9. Biblical language, therefore, does not confine itself to the refinements of modern science, making a distinction between the greater and lesser bodies of heaven. It uses language more like the common people. "See the stars fall," is our common mode of expression, instead of, "See the meteors fall."

Neither can we deny that what are called "meteors" are of heavenly origin, not deriving their existence from our earth. Many instances have been recorded where some of these falling bodies have been found weighing tons, presenting a fearful sight as they come blazing through our atmosphere. The earth in its orbit comes in the way of myriads of these, which fall singly or in small numbers to our world. We little know how many of these abound in the great regions of space. The small planetary bodies called "asteroids" were wholly unknown before the beginning of this century, and now nearly if not quite one hundred and fifty of them have been discovered, and more are continually found by the diligent efforts of astronomers. It is estimated that all of these combined would not aggregate one fourth the bulk of our earth. (See Johnson's Cyclopaedia, p. 302.) There may be multitudes of other bodies revolving in space, too small to be seen even by the telescope. They are really stars—small stars.

Says the *Christian Union* of May 1, 1872:—

"The gold medal of the British Royal Astronomical Society was presented in February to Signor Schiaparelli for his researches upon the nature and orbits of meteors, which have helped to demonstrate that these bodies belong to the stellar region, and are in fact falling stars."

Prof. Olmstead, of Yale College, an eminent astronomer and meteorologist, says, speaking of the great star shower of 1833:—

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more

viewed as casual productions of the upper region of the atmosphere, but as visitants from other worlds, or from the planetary voids."

These statements of eminent authorities corroborate the fact that the Scripture correctly uses the term "stars" when speaking of these lesser heavenly bodies. Hence we are to conclude with strong certainty that when our Lord declared, "The stars shall fall from heaven," he spoke of most remarkable exhibitions of showers of meteors which should be displayed in wondrous extent and splendor just before his coming, carrying conviction to multitudes that his advent was near.

But the objector may say, "How could meteors falling to our earth be a 'sign,' when they are falling more or less all the time? Many thousands fall every year. Does not this fact destroy any special significance in falling stars?"—By no means. On that principle the significance of every sign would be destroyed. The darkening of the sun and moon, earthquakes, fearful storms, strange sights, the raging of the sea, etc., are all mentioned as signs of Christ's coming. But days and nights more or less dark, storms, earthquakes, strange appearances, etc., have always been events occurring more or less through the past. It is the remarkable, wonderful, uncommon, unexplainable, and startling exhibition of these same things, occurring at a period of time limited and specifically pointed out by the Saviour long ages beforehand, which gives the significance of a "sign" to these events.

No doubt because of this fact, some will pass them by as simply ordinary events on a larger scale. Our Saviour's whole discourse plainly implies that multitudes will not accept these events as specially significant. He says it will be as in the days of Noah and Lot, and we know that but comparatively few believed those servants of God. It is not God's plan to force anybody to believe, even the gospel of his Son. The Jews did not believe the predictions of the prophets concerning his first advent; but this fact did not make these prophecies void, or relieve them from condemnation and fearful loss in rejecting him. True faith is an important ingredient in all true followers of the Lord.

To get the full benefit of our Saviour's instruction, we must carefully weigh every circumstance and statement of his prediction. These signs are made very definite, and every statement is carefully guarded as to time of occurrence and order of transpiring. None of them were to take place till after the great persecution of "the elect." Then came the great earthquake, followed by the darkening of the sun, then of the moon, and after these, the falling of the stars; and all the foretold signs come in between the "great tribulation" and Christ's visible coming. They were to be the tokens of it, its heralds to the world's inhabitants. Any exhibitions of similar events outside of these limits fail to meet the conditions predicted by the Saviour, and hence would not be one of the signs he gave.

But what is most remarkable, and that which adds great force to our Lord's prophecy, is the almost entire absence of any such events, so far as history records, till the very time our Lord predicted they would come; and then came a succession of the most remarkable exhibitions ever recorded in history, of the very phenomena he did predict would come, and in the precise order he gave. After the tribulation and after the great earthquake, came most remarkable solar and lunar obscurations before any remarkable star showers were seen. The light of the sun and moon being so intimately connected, and the light of the latter so dependent on the former, they came mainly together. But we have had no remarkable obscurations of this character since the great star shower, none such as occurred at the very point our Lord specified. And now we come to consider the order, importance, and position of the great star showers of the present century.

There have been several most remarkable displays of falling meteors in the present century, as recorded by scientists, utterly eclipsing any recorded instance whatever known to history; especially extensive was the star shower of 1799, 1833, and 1866. The second one, occurring in 1833, is far more familiar to Americans than either of the others. It will be observed that all these come this side of the peculiar darkness intercepting the light of the sun and moon, which we have noticed.

Says Prof. Kirkwood (*Meteorology*, pp. 123, 124):—

"Until the close of the last century, they (the meteoric showers) never attracted the attention of scientific men."

Says the *British Quarterly*:—

"It is remarkable that while single shooting stars and luminous meteors have been constantly noticed, the periodicity of the fiery rain was not observed until within our day, and the fall of meteoric stones was not recognized as a fact by the learned till the beginning of the present century." (Quoted in *Electric Magazine*, April, 1858.)

Says D. T. Taylor:—

"Of the nine showers—perhaps local in the years A. D. 902, 931, 934, 1002, 1101, 1202, 1366, 1553, and 1698, only nine being registered in seventeen centuries, there are no details, and they acquired no renown." "The only magnificent, alarming, and universally visible star showers known to science have occurred since the dark days, 1780-83."—*Great Consummation*, p. 250.

Says the celebrated astronomer, Prof. Olmstead, of Yale College:—

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of our world, or at least since within the annals covered by the pages of history."—*Letters to the New Haven Press*.

That wonderful display (of which we shall speak more fully in our next article) has been the one which Adventist believers in America have usually held in the past to be the fulfillment of our Saviour's prediction. There can be no reasonable ground to question the fact that it stands the most prominent as a fulfillment of any display of the kind ever beheld. Its vast extent, its marvelous brilliancy, its awe-inspiring effects, its exact fulfillment of the particular specifications of Holy Writ, all place it prominent in the fulfillment of our Lord's prediction. Yet other very remarkable exhibitions of the same phenomenon have occurred in portions of our earth, where the shower of 1833 was not visible, thus literally fulfilling our Lord's prophecy. Coming in the order he stated, and because of their remarkable and startling effects, highly worthy of a place among the signs, we cannot reject them from the list. They really make the fulfillment more wonderful, consistent, and reasonable than to confine it to one exhibition, inasmuch as this great sign of the falling stars thus becomes a visible token to nearly all the people of our globe.

The language of the Scripture admits of this exegesis. Our Lord does not say there should be but one exhibition. He says "the stars shall fall from heaven," which is certainly as truly verified with three or more wonderful displays, as if but one instance is included. He also says, "There shall be 'signs' (plural) 'in the stars,'" which expression certainly would be as really fulfilled by several as by one precipitation. It seems more consistent, in view of the fact that the last great proclamation of our Lord's return is to go to "many peoples, and nations, and tongues, and kings," and all "the earth" will be "lightened with its glory" (Rev. 10: 11; 18: 1) that the special signs upon which it will be founded will have a very extensive fulfillment.

As the message of warning goes to all parts of our earth, the views of those who proclaim it will broaden more and more concerning the greatness of the work, and the facts upon which it is based will be more and more clearly discerned. It will be discovered in the meantime that our Saviour's predictions have a world-wide meaning, and that divine power has not failed to accomplish the fulfillment of every particular he specifies. The writer will therefore advocate the view of several grand exhibitions of celestial fire-works fulfilling our Saviour's predictions, rather than but one, believing this to be more consistent with all the facts. This makes the prophecy applicable to the whole globe, as a most forcible and astonishing evidence of Christ's soon return.

G. I. B.

(To be continued.)

—Do we consider the power of the tongue as we should, both for good and evil, and especially for evil? Have we not seen men who would not smite with the fist, strike with the tongue of slander, and this, too, without a blush?

—He who conquers himself, does more, and a greater work, than he who conquers worlds.

—HEAVEN, to be obtained, must be sought.

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.

MARITIME PROVINCES.

SINCE my last report, I have visited the different churches and companies in this mission field, and can report spiritual progress. Although at Indian Harbor, N. S., the enemy of all right-doing had caused reverses, some having apostatized, others filled up their places, and the work is onward.

The most of my time since last fall has been spent in introducing and establishing, in a public way, the work of the third angel's message in Moncton, N. B. While different phases of the work here have been reported by others, I would mention a few additional features. When we came here, the people seemed to be hungering for the truth. The gospel truths presented seemed to stir the entire city, and scores indorsed all that was presented; but many were in the government employ, and to accept apparently meant to yield their living. And thus many of them stand to-day.

Brethren Webber and Underwood in their reports of our general meeting held in the month of May, made mention of the organization of a church at that time, which was composed of eleven members. At the close of the general meeting, Elder Webber went to Butternut Ridge, to hold a short series of meetings, and I remained at Moncton to follow up the work. In council with Elder Webber and other brethren of the church, we determined to provide a place for public worship, and if possible, so to provide that we might have a place suitable in which to hold general meetings.

Moncton, N. B., is quite centrally located between Nova Scotia and Prince Edward Island, and hence would be the proper place for such a structure.

By correspondence with Judge Steadman, formerly of this city, but now living in Woodstock, the capital of New Brunswick, we were enabled to secure a meeting-house and lot without cost. The building was formerly a union house, but now largely controlled by the Judge. The house, however, was entirely out of repair, but the location was beautiful. Concerning repairs, etc., I do not know as I can do better than to insert a clipping from one of the city papers, the *Times*:—

"RENOVATING THE OLD CHURCH."

"The old meeting house at the head of Steadman street is undergoing a great change. The Adventists having secured the use of the building, Elder Cottrell went to work with a will, and has converted it into a neat structure. In the interior the ceiling has been filled in, where necessary, and whitened, and the walls color-washed. The old windows have been removed and replaced by more modern lights, the lower part of each window being of ground glass, and the upper portion stained, making a pretty effect. The old square seats have been taken out, and those of the old Presbyterian church put in their stead. An entire new floor has been laid, and when the painters are through with the interior, it will present a neat appearance. The building has been painted on the outside, and the roof shingled. It is the intention to formally open the building a week from the coming Sabbath, service to commence at two o'clock. A number of clergymen of other denominations have been invited for this occasion. An old gentleman, living in the vicinity of Moncton, who is now in his 98th year, and who assisted at the erection of the building, has signified his intention of being present at the opening."

We repaired the building at a cost of a little over five hundred dollars. Its dimensions are 33 ft. by 53 ft.

The house being completed it was formally reopened on Sunday, July 17, at which time it was well filled, both with the Spirit of the Lord and by the people. But I have occupied so much space already, I will not give details. I will only say that a reporter was present, and the next day the *Times* gave an entire column relative to the opening service.

The Spirit of the Lord has wrought wonderfully for the brethren at this place, the church now numbering twenty-five.

Elder Webber and wife and myself and wife are now located at Summerside, Prince Edward Island. We began meetings in the tent, on the evening of the 23rd, with a good attendance, and since that time we have not been able to accommodate all who come. We believe the mighty power of God will be made manifest in the conversion of souls at this place, and to this end we trust.

July 27.

H. W. COTTRELL.

OKLAHOMA TERRITORY.

OKLAHOMA CITY.—Since our last report we have had a fair attendance. The truths for this generation have nearly all been given, and seven adults have decided to obey, and others are on the point of decision. Among those who have decided is a colored man of considerable ability. He has been a school-teacher, but is now a barber. The most interesting accession is a lady one hundred years and

four months old. She has been a member of the Baptist Church about eighty-five years. Five adults were baptized last Sunday; others were prevented from going forward on account of sickness, but perhaps will be baptized next Sunday. We think of closing the meetings in about two weeks. We praise the Lord for the success that has attended the effort so far, and we expect his blessings still to follow, and that a good-sized church will be raised up here.

R. H. BROCK,
GEO. W. PAGE.

WISCONSIN.

SPARTA.—The Lord is still blessing our labors here. Last Sabbath four were baptized, and seven were taken into the church. To-day, July 19, three more were baptized, and still others are interested. To-morrow, July 20, I start on a tour of labor among the churches in the southern part of the State, beginning at Cassville and Waterloo. We are praying and planning for much good to be accomplished in all the meetings we shall have. We hope all the brethren and sisters will pray and act earnestly.

I. SANBORN.

BRODHEAD.—The interest here is nearly the same as at our last writing. The average attendance through the week has been about forty-five, on Sundays about one hundred and twenty-five. A steam swing has been running here the past week, some evenings taking in \$100. This has drawn away a great many from our meetings. A Congregationalist tent meeting will begin here next Tuesday evening to continue twelve days, which will probably draw away many more from our meetings. We are canvassing the city with tracts, and have now about one hundred families reading our publications. We are of good courage. Pray for the work here.

July 25.
R. J. WHITE,
J. N. ANDERSON,
GEORGE KISNER.

MAINE.

NEW SWEDEN.—July 5, 6 I was with the church at this place. The brethren and sisters are of good courage in the truth, and took a deep interest in helping to raise the camp-meeting fund. One sister has been canvassing for "Bible Readings" with fair success. Thus the seeds of truth are being planted at this place, in the Swedish language, by means of the printed page. Others wanted the book, but had not the money to pay for it now. The people feel the hard times caused by the low price of potatoes last year.

July 9 I was at East Washburn. Two were baptized, and five united with the church. The Lord came very near to us by his Spirit. We praise him for his special blessing granted us.

July 10 I was at Presque Isle. Our meetings here were good.

I was with the church at Blaine July 14-19. Two were baptized, and one united with the church. May God bless this people, and others yet be led to obey God and live out the truth.

July 19. J. B. GOODRICH.

PENNSYLVANIA.

LEWISBURGH, UNION CO.—July 8 we began a series of tent-meetings here. This is a place of some four thousand inhabitants. At the outset the attendance was very small, although the place had been canvassed for "Bible Readings," resulting in the sale of some two hundred, and we had thoroughly advertised the meetings. We soon found that the people had learned of our coming considerably in advance of our reaching here, and from what we learned, we became convinced that a strong influence had set in against us from the ministry of the place. But thus far we have so presented the word of God, and Christ as the central figure in that word, that those in attendance have come to see and realize that God's word is more than merely a book of short sentences, good maxims, and comforting words; that it is a book of a purpose, and of a plan, which may be seen from its very opening page through its entire length. Christ as the efficient means in the gospel system has made a favorable impression, and we are having an increased and increasing audience. Those in attendance give excellent attention to the word spoken, and our donations and book sales are good. We have just reached the subject of prophecy. We are of good courage in the Lord.

J. W. RAYMOND,
K. C. RUSSELL.

VIRGINIA.

SPOTTSYLVANIA COURT HOUSE AND MT. PLEASANT.—I came to the Court House May 19. I found one sister keeping the Sabbath. She was quite anxious for some meetings, so I obtained the use of the Christian church in the place, and preached five times. The people seemed to be somewhat inter-

ested; but quite unexpected to us, the minister, who had been away on a trip, and whose regular appointment did not come for four more weeks, sent in word that he had some very important things to preach to his people, and would need the church building for a few weeks. So we were unable to hold any more meetings there.

Learning that a lady who lived at Mt. Pleasant, eight miles away, had once kept the Sabbath, but had about given up, I came to her place and got permission to use a new building belonging to her. This part of the country is very thinly settled, and the people are not well-to-do. The land has been so impoverished with tobacco that it does not yield large crops.

I have now been here five weeks, and have sold some books and tracts, and obtained two subscriptions for the REVIEW. The lady who owned the house has renewed her covenant with the Lord; also her two daughters and one other lady have accepted the truth, and were buried with their Lord in baptism. I have organized a Sabbath-school of seven members. There are others for whom we have hope. Elder F. M. Roberts paid us a short visit and preached three times, the word being well received. While here, he and I visited the old battle-ground where the two great armies of Lee and Grant fought in 1864. The breast-works of both armies are there yet, and between the two lines can plainly be seen the holes where the dead were taken up after those stormy days were over. We were then on different sides, and each believed himself to be right; but time told that one of us was on the wrong side. We felt to praise God that we both now are marching under the banner that will lead us to victory, if we prove faithful. I shall remain here for a few days yet. Pray for us.

July 12. G. A. STILLWELL.

INDIANA.

In harmony with the advice of the council given at our late quarterly meeting held at Farmersburgh, I remained one week after its close. We had a most excellent meeting; one young lady united with the church, and received baptism. Her parents who were members of the same church, died with hope of future existence in the world to come. How delightful it would be should the children so connect with their Saviour that they would all meet with the Lord, immortalized at his coming.

I came to Portland June 7, to begin a series of tent meetings, assisted by brother John Ellis, whose help is appreciated. We are glad to note advancements effected by simple trust in Jesus. The burdened soul finds rest in him and a "very present help in every time of need."

Our congregations have been small from the first, though we have advertised quite a considerable, and still continue to do so. We had almost despaired of an interest, and were about ready to take the tent down; but something seemed to advise us to stay, and we have learned by experience that the only way to effect good is to cling to the work, though it may seem ever so hard; I will say that I never had so few interested, seemingly, in a tent meeting; but the last week the interest has revived, and two precious souls have fully decided to obey God. Others are in the valley of decision. One of those who has thus decided, is a middle-aged woman, formerly a devoted Catholic. Her husband, who is an intelligent man, also accepts the truth. She has worked as an evangelist, and has many recommendations as a worker for Christ. She is a member of the Methodist Church, and seems to be really converted. She wants to break away from everything that is Romish, and when her mind was called to the Sabbath question, she was not long in deciding. She and her husband expect to attend the camp-meeting. Last Sabbath we baptized two at Saratoga. To the Lord be all the praise. His mercy is deep and wonderful. How blessed it is to work for the Master! Soon the night will be here, when no man can work. The day will last but little longer.

VICTOR THOMPSON,
J. M. ELLIS.

IOWA.

BIRMINGHAM.—The evening of June 24 found us with tents pitched, bills out, and everything ready for meetings to begin that night, at 7:45 p. m. We had a fair congregation the first meeting, but the attendance all along has not been very large. This was perhaps accounted for by the fact that nearly all here have already heard these things, and decided for or against them. About thirteen years ago Elders I. J. Hankins and E. J. Waggoner were here with a tent, and remained ten weeks. Again a few years ago, Elder J. S. Washburn conducted a course of meetings in the church building, which the company had erected. Elder L. McCoy also held some meetings here. Thus the thorough discussion of the truth in Birmingham has had the effect of deciding most of its citizens, who are ably

wielding the stay-away argument, lest a re-hearing of the subjects should stir their consciences. However, a few are interested in the truth, and we do hope God has yet a people to gather out in this field.

Because of deaths and removals, the church has no meetings here, hence the present effort is being made in hopes of reviving the work in Birmingham. A young Christian minister has decided to obey the truth, and desires to enter the work in some way, just as soon as he can. Others are interested.

The Lord is blessing us richly in his work, and we know he is our strength and our all. Our donations thus far have amounted to seven dollars.

July 29. H. V. ADAMS,
F. A. WASHBURN.

MARYLAND.

ROCK HALL.—The interest at this place was such that it was necessary for some one to look after it; so it was decided that I should return here while brother Taylor accompanied brother Franke with the tent. Elder H. E. Robinson and wife were with us July 8-19, and rendered valuable help. Meetings were held every evening except the last. The Lord was especially present, and a good interest was manifested in every meeting.

On Sunday, the 17th, another baptismal scene took place, when twenty-one were buried with their Lord in baptism. The church now numbers sixty-two. Several others who expected to be baptized at this time, could not on account of sickness; and still there are quite a number of others who are deeply interested, and for whom we have hope.

We are now holding meetings over Sabbath and Sunday. During the rest of the week we will visit among the people, and try to interest others to attend services. We also hold service once a week at Edenville, about two miles from here, where there is an interest among many to hear.

Our church is now completed, but as this is a bad time financially, and some means had to be raised, it was thought best to postpone the dedication till fall. Yesterday (Sabbath) we celebrated the ordinances of the Lord's house with this church for the first time. The ordinance of humility had never been witnessed by any in this vicinity, and there was some backwardness on the part of a few, while others could hardly see a blessing in it for them. We plainly set before them the words of our Saviour, both as to the importance of carrying out this instruction and the blessing to follow. And as we came together, the blessing of God was shed on us abundantly. Beaming faces, tearful eyes, and the serene, heavenly influence that filled the house, manifested the presence of the Spirit of God, as we walked in the steps of our Lord and Master. Many said they had not realized there was such a blessing in it for them. We feel to praise God for what he has done for this people. May God help us all to have that submissive spirit which will lead us where God can use us for his glory. We were also greatly rejoiced to receive letters from the tent at Ford's Store, telling us the glad news of the acceptance of the truth and yielding to the power of God by so many. Brethren, remember the work here.

July 24. R. D. HOTTEL.

A CANVASSER'S EXPERIENCE.

I wish to say a few words concerning my late experience in the canvassing work, hoping it may encourage others who are canvassing for our publications. For eight long years I have been toiling early and late in the canvassing field, and, like others, feeling that I was making quite a sacrifice in leaving home and friends for the truth's sake. If I paid my tithe and first-day offerings, I thought it would be as much as could be expected of a canvasser, and so largely dropped off donating to other enterprises, as I had done in my prosperous days when farming. I have from time to time wondered why we all feel so poor and have so difficult a task to pay our expenses; but now I think the mystery is solved. I will tell how it came about.

While reading Dr. Kellogg's appeal for the fund to aid in the Orphans' Home, I was drawn out to make a covenant with the Lord to sacrifice two weeks of my time for that purpose, being assured by sister White's testimony that God would bless in every effort put forth in that direction. The result has been quite satisfactory. Seventy-seven orders have been taken for "Bible Readings," the price amounting to \$178.75, this being the largest number of orders taken in the same length of time since I came to Canada, three and a half years ago. This was taking considerable of my time, and my family expenses were going on just the same; but was I left or forsaken of God? Not at all; for the very next two weeks were more prosperous than ever. Instead of seventy-seven orders, I took ninety-eight, the price amounting to \$214.25, just about double the amount I usually get in the same length of time when I have the best success.

Great joy filled my heart as I was wending my way homeward last Friday; and as I was walk-

ing down a back road thinking I was alone with God, I gave some audible expressions of praise to him. I was wiping tears of joy from my face, when I noticed a man with a scythe. He had stopped his mowing, and was watching me; so I approached him, and talked very plainly with him in regard to the prophecies, showing him that the coming of the Lord was near, and that people were neglecting to study this question; that the third angel's message was a warning against the mark of the beast, and people were ignorant in regard to that mark, and I was anxious to sell the book to enlighten them on these solemn truths. He seemed interested; but thought he could not afford the book; but I told him I would feel badly if he did not take it, as the matter it contained was very important for him to know. Soon he decided to take it. Coming on toward home, I took four more orders on ground where I had failed before. And now, dear brethren, cannot we trust in the Lord and believe in his promises? If we make a covenant with him by sacrifice, then we will surely receive tangible proofs that God answers us in an unmistakable way according to his word in Mal. 3:8-10.

I can attribute my late success to none other than the special blessing of the Lord, as the territory I have been working for the last four weeks was worked last summer by other agents, for the same book; and they scarcely made their expenses, only disposing of a few copies. Let us all go forth with the precious seeds of truth, and not forget to water them well with our tears, and we will all be rewarded in due time.

D. A. OWEN.

July 10.

SCANDINAVIAN PUBLISHING ASSOCIATION PROCEEDINGS.

THE Scandinavian Printing and Publishing Association held its tenth annual meeting in connection with the camp-meeting at Laurvig, Norway, June 20 at 9:30 A. M. Prayer by H. L. Henriksen. The report of the previous annual meeting was read and approved.

The President of the Association, brother L. Johnson, expressed his thanks to God for the progress the work has made during the past year. There has been plenty of work, and progress has been made in different directions. The Lord has been good to us, and kept our workers from sickness and accidents.

Thirty-six shareholders were present, representing 495 votes.

The Treasurer's report was read and approved.

On motion, the President appointed the usual committees, which were as follows: On Resolutions, C. Castberg, J. Lornitz, and H. L. Henriksen; on Nominations, H. L. Henriksen, K. Brorsen, and G. O. Melin. Adjourned to call of Chair.

SECOND MEETING, JUNE 21, AT 2 P. M.—The Secretary's report was read and approved. The Committee on Resolutions presented the following:—

1. *Resolved*, That we express our thanks to God for his great mercy and the evidence of his guiding hand in our work during the past year.

Whereas, The Treasurer's report shows that several of our papers taken together have met with a loss of 6,000 kroner (\$1,612.90); therefore,—

2. *Resolved*, That the Board be advised to lay such plans and to make such changes as they may think best to make these papers self-sustaining if possible, or at least to lighten some of the burdens now weighing so heavily upon them.

Whereas, We are in need of room for our stock of paper, pasteboard, etc.; therefore,—

3. *Resolved*, That the Board be requested to consult with the General Conference Committee in regard to the carrying out of Resolution 6 of previous year; namely,—

Whereas, Our building, Thor Olsen's Gade No. 1, with its large vacant lot, does not meet expenses; therefore,—

Resolved, that the Board be requested to have buildings erected on said lot, and if possible, secure a loan for that purpose.

Whereas, Brother Clausen now is to leave the work with which he has been connected for years, to work in other fields; therefore,—

4. *Resolved*, That we express our thanks to him for the faithfulness and diligence which he has manifested in his work, and that we wish him success and the blessing of God in his new field of labor.

The Committee on Nominations recommended that the following persons be elected as Managing Board for the ensuing year: L. Johnson, N. Clausen, R. Petersen, J. Lornitz, C. Castberg, H. J. Hansen, O. Johnson.

These persons were all elected as recommended by the committee.

Meeting adjourned *sine die*. L. JOHNSON, Pres.
N. CLAUSEN, Sec.

SOUTH DAKOTA CONFERENCE PROCEEDINGS.

THE thirteenth annual session of the South Dakota Conference was held in connection with the camp-meeting at Lake Herman, near Madison, S. Dak., June 22-28. Five meetings were devoted to the business of the Conference. Fifty-five delegates were present, representing twenty-five churches.

The following committees were appointed by the President: On Nominations, E. O. Burgess, O. A. Fredrickson, Valentine Leer; on Resolutions, N. W. Kauble, N. P. Nelson, C. W. Olds; on Credentials and Licenses, N. W. Paulson, H. Shultz, Chas. Ransom.

A special Committee on Delegates was called for and appointed, consisting of L. M. Crowther, R. A. Burdick, C. Reimche.

The Committee on Resolutions reported as follows:—

1. *Resolved*, That we express our gratitude to God for his blessing upon our labors, and the abundant harvest of the past year, and especially for the light shining upon us from God at this time, and that we renewedly consecrate ourselves and substance to his work.

2. *Resolved*, That we consider it a duty, and hereby encourage our church officers to hold frequent councils for prayerful consideration of the interests of the church, and especially before asking the church to act on any important matter.

3. *Resolved*, That we heartily indorse the action of the late General Conference regarding the adoption of health and temperance principles, and the training of laborers for this important branch of the work. (See year-book for 1892, p. 64.)

4. *Resolved*, That we indorse the action of the General Conference in regard to the endowment of free beds at the Sanitarium Hospital, and hereby recommend that immediate steps be taken by this Conference to raise means for an endowed bed.

Whereas, Our Conference voted to help build Union College; therefore,—

5. *Resolved*, That we show our appreciation of the success which attended it during the past year, and that we hereby express our confidence in its future success—

1. By doing all in our power to encourage proper persons to attend it.

2. By paying one of the teachers of the foreign department for his services in the school the coming year.

The Committee on Credentials and Licenses submitted the following: For Credentials, O. A. Johnson, N. W. Kauble, C. W. Olds, S. B. Whitney, V. Leer, M. Streman; Ministerial License, L. M. Crowther, Conrad Reiswig, Conrad Reimche, A. Vorti, Geo. A. Wheeler, A. C. Anderson, A. G. Christensen; Missionary License, T. L. Berge, R. A. Burdick, E. O. Burgess, Frank Gravelle, Mrs. Hattie E. Kauble, Mrs. Nettie Whitney, A. D. Buller, Frank Robinson, Vina A. Nichols; Ordination and Credentials, N. P. Nelson, C. P. Fredrickson.

The following was the report of the Nominating Committee; for President, N. P. Nelson; other members of the Conference Committee, N. W. Kauble, O. A. Johnson, Conrad Reiswig, C. W. Olds; Treasurer, Alice H. Robinson; Secretary, Lillie E. Ham; Camp-meeting Committee, N. W. Kauble, Conrad Reimche, Frank Gravelle, Wm. Johnston, N. W. Paulson, E. O. Burgess; delegates to General Conference, N. P. Nelson, N. W. Kauble, Valentine Leer.

The Treasurer's report stands as follows:—

Cash to balance from last year,	\$ 939 34	
" received during year,	8,940 63	
Total,		\$9,879 97
Cash paid out,	\$8,811 76	
" on hand to balance,	1,068 21	
Total,		\$9,879 97

The above report was accepted, and the resolutions that were presented, were adopted, the last one being acted upon by a rising vote of the congregation.

O. A. JOHNSON, Pres.

LILLIE E. HAM, Sec.

QUEBEC TRACT SOCIETY PROCEEDINGS.

THE twelfth annual session of the Quebec Tract Society was held in connection with the camp-meeting at Magog, Que., June 22-28.

FIRST MEETING, FRIDAY, JUNE 24, AT 10:20 A. M.—The President, H. E. Rickard in the chair. Prayer was offered by Elder S. H. Lane, after which the report of the last annual session was read and approved.

The President made a few remarks concerning the work of the past year, and in the absence of brother Dingman, the province agent, he spoke a few words of approval of the work accomplished by the canvassers.

The Chair being empowered to appoint the usual committees, named the following: On Nominations, G. W. Clark, H. A. Lewis, C. E. Scott; on Resolutions, G. W. Morse, D. Dingman, Mrs. R. S. Owen.

Adjourned to call of Chair.

SECOND MEETING, SUNDAY, JUNE 26, AT 1:30 P. M.—After the usual opening exercises, the President called for the province agent's report of work done by the canvassers during year ending June 30, 1892, which he gave as follows:—

No. of workers,	10
" subscription books sold,	1,499
Retail value of subscription books sold,	\$3,311

The Committee on Resolutions presented the following report:—

1. *Resolved*, That we regard with increased confidence the several lines of work carried forward by the tract society, and recommend that renewed diligence be exercised in the same.

2. *Resolved*, That we will co-operate with our officers in securing the greatest results possible in the various lines of work before mentioned.

3. *Resolved*, That we encourage all who can consistently enter the canvassing work to do so, and to make this their permanent business.

4. *Resolved*, That we recommend that the province agent spend his entire time in the several lines of work connected with that office; provided that his expenditures in this direction shall not involve the society in debt.

The first and second resolutions were spoken to by Elders Porter and Owen, and brethren Morse and Dingman, and were adopted separately by vote.

Adjourned to call of Chair.

THIRD MEETING, MONDAY, JUNE 27, AT 9 A. M.—The third and fourth resolutions were adopted after remarks by several upon the importance of the canvassing work. The Committee on Resolutions further reported as follows:—

Whereas, There is an increasing interest among our people in the canvassing work, and a corresponding increase in the number of those who desire to engage in it; and,—

Whereas, The need of thorough preparation for this work is more and more apparent; therefore,—

1. *Resolved*, That we recommend that a canvassers' institute be held during the ensuing winter, for a term of not less than one month; that its privileges be open without expense to those who purpose engaging in the canvassing work in this province, under the supervision of this society, for a period of not less than four months of the coming year; that the friends of the cause be asked to contribute provisions and other necessities for the support of such an institute; and that said institute be arranged for, and conducted by, the officers of this society.

Voted to lay the report on the table.

Adjourned to call of Chair.

FOURTH MEETING, MONDAY, JUNE 27, AT 1:30 P. M.—The resolution laid on the table at the previous meeting was taken up, and it was moved and seconded that it be accepted. Brother Morse made remarks with regard to the object of the resolution, and also read some selections from "Gospel Workers," concerning the canvassers' preparation for their work. Elder Owen also spoke in favor of it. The resolution was then carried.

The Secretary read the report of missionary work for year ending June 30, 1892, according to reports received, as follows:—

No. of letters written,	97
" " received,	21
" missionary visits,	2
" periodicals distributed,	771
" subscriptions for periodicals,	138
" pp. books, tracts, and pamphlets, sold, loaned, and given away,	2,004
" subscription books sold,	893,370
Wholesale value of subscription books sold,	\$3,445.32

TREASURER'S REPORT.

RECEIPTS.	
Cash on hand July 1, 1891,	\$ 582 56
Amount rec'd on sale of sub. books,	1,819 92
" " " " books, tracts, and periodicals,	102 00
" " " " loans,	88 08
" " " Christmas offerings,	77 57
" " " first-day " "	13 03
" " " sundries,	2 87
Total,	\$2,686 03

DISBURSEMENTS.

Paid to laborers, last year's settlement,	\$ 328 62
" " " this " "	145 75
" " publishing houses,	1,836 60
" " loans,	203 89
" " Christmas offerings,	77 57
" " first-day " "	8 63
" " postage and stationary,	24 56
" " sundries,	20 60
Cash on hand June 27, 1892,	39 81
Total,	\$2,686 03

FINANCIAL STATEMENT.

ASSETS.	
Value of subscription and misc. books,	\$296 10
Wholesale value of tracts and pamphlets,	148 19
Due from districts,	51 64
" " individuals,	136 05
" on loans,	153 00
Credit at Good Health office,	3 54
Cash on hand,	39 81
Total,	\$828 33
LIABILITIES.	
Due publishing houses,	\$146 27
" individuals,	3 34
Total,	\$149 61
Present worth of society,	\$678 72

The Nominating Committee made the following report: For President, H. E. Rickard; Vice-President, A. E. Taylor; Secretary and Treasurer, Mrs. A. E. Taylor; Province Agent, Argyle Taylor; Directors: Dist. No. 1, H. W. Libby; No. 2, G. A. Cushing; No. 3, H. A. Lewis; No. 4, Louis Gobielle.

The report was accepted as a whole. Argyle Taylor, resigning his position as province agent, his resignation was accepted by vote. A. E. Taylor was then nominated to fill the vacancy, and elected.

Adjourned *sine die*. H. E. RICKARD, Pres.
MRS. A. E. TAYLOR, Sec.

WEST VIRGINIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1892.

No. of letters written.....	196
“ “ received.....	77
“ missionary visits made.....	2,072
“ Bible readings held.....	24
“ persons attending readings.....	88
“ subscriptions for periodicals (yearly)....	3
“ “ “ “ (less than a year).....	10
“ periodicals distributed.....	806
“ pp. books and tracts sold.....	162,924
“ “ health publications sold.....	738
“ “ books and tracts loaned.....	8,703
“ “ “ “ given away.....	4,743
Cash received on subscription books, \$942.70; on tracts and periodicals, \$27.76; on first-day offerings, \$31.22. Amos society failed to report.	

T. E. BOWEN, Sec.

NEW ZEALAND TRACT SOCIETY.

Report for Quarter Ending March 30, 1892.

No. of local societies.....	7
“ “ added.....	3
“ members.....	114
“ reports returned.....	73
“ members added.....	11
“ “ removed.....	25
“ letters written.....	1,601
“ “ received.....	793
“ missionary visits.....	1,654
“ Bible readings held.....	1,512
“ persons attending readings.....	2,553
“ subscriptions received for periodicals....	173
“ pp. tracts sold.....	26,179
“ “ loaned.....	63,604
“ “ “ given away.....	71,550

Cash received on periodicals from local societies, £182 13s. 11d.; books and tracts, £47 3s. 1d.; from Kaeo for missionary ship, £6; from Auckland for missionary ship, £1; from Auckland for missions, 8s.; from Napier, first-day offerings, £18 2s. 7d.; Donation tract society, 9s. Total, £256 16s. 7d.

M. H. TUXFORD, Sec.

SCANDINAVIAN TRACT AND MISSIONARY SOCIETY PROCEEDINGS.

THE sixth annual session of the Scandinavian Tract and Missionary Society was held in connection with the Conference held in Stockholm, June 22-27.

FIRST MEETING, MAY 23, AT 4:30 P. M.—The meeting opened with singing. Prayer was offered by brother Farnström. After the report of the last annual meeting had been read, the chairman made a few remarks bearing on the missionary work. He said: “Those who work in the cause are missionaries. Christ was the greatest missionary. We should learn of him, and be his witnesses, not only in word, but by distributing the books and tracts that contain the truth. These tracts and books contain so much of the precious truth, and they never get angry or excited if they meet with opposition and are despised, but always speak in the same kindly tones. We, on the other hand, are inclined to get impatient, and often we do not know how we should answer or what we should say. We should therefore do all in our power to scatter these quiet messengers of truth.”

“Jesus is our example. He has sent us into the world, even as the Father sent him into the world. He came to save that which was lost. If we are in Jesus and Jesus in us, he will use us as instruments to bring the message of salvation to those who are in darkness. He did not come to condemn the world, nor should we; but with our hearts filled with the love of God and imbued with the Spirit of Christ, we should try to lead them to Christ. He is the Way and the Life. The Lord has intrusted us with a great work, and he desires our success. He longs to use us in his service, and stands ready to help us. O how thankful we should be that we may have a part with Jesus in the salvation of our fellow-men.”

“The Tract and Missionary Society and the Sabbath-school are the church of God at work. All can help, even those who are of no reputation in the eyes of the world can be mighty in Him. Among the disciples of Jesus were poor fishermen, but see what power followed them in their work!”

He spoke, too, of the necessity of reporting, and showed that this was in accordance with the word of God. The first chapter in the Bible is a report of God's work during the creation week, and the disciples reported what God had accomplished through them. He understood that it encouraged our brethren when he told them what God had done for his people in other places. A good, encouraging report from some brother or sister or some society, often awakens an interest in others, and inspires them with renewed zeal and courage.

The chairman was authorized to nominate the usual committees, which were announced as follows: On Nominations, E. J. Åhrén, K. Sandberg, K. Brorsen; on Resolutions, M. M. Olsen, sister Waggoner, K. Farnström; Auditors, F. Wallenkamph and K. Brorsen.

The meeting adjourned.

SECOND MEETING, JUNE 26, AT 5 P. M.—The Committee on Nominations handed in the following report:

For President, L. Johnson; Secretary, M. M. Olsen; Director for Norway, K. Brorsen; for Sweden, K. Farnström; for Denmark, N. Clausen. In a later meeting of the officers, the following persons were appointed as district secretaries: Sweden, Mina Hedlund, Döbelngatan 23, Stockholm; Norway, Louise Christensen, Akersgaden 74, Christiania; Denmark, Hansigna Strunge, Ryesgade 61, 3. Sal, Kjöbenhavn.

REPORT OF LABOR FOR THE YEAR.

Membership.....	370
No. of reports returned.....	330
“ new members.....	87
“ letters written.....	962
“ “ received.....	348
“ missionary visits.....	1,855
“ Bible readings held.....	679
“ subscriptions for periodicals received.....	270
“ pp. books and tracts sold, loaned, and given away.....	187,165
“ periodicals sold or loaned.....	8,888
Paid by local societies to district secretaries.....	Kr. 1,099 33

VALUE OF STOCK ON HAND.

Sweden.....	Kr. 122 64
Norway.....	78 25
Denmark.....	111 46
Total.....	Kr. 312 35

THE DEBT OF THE LOCAL SOCIETIES TO THE DISTRICT.

Sweden.....	Kr. 279 45
Norway.....	695 07
Denmark.....	291 88
Total.....	Kr. 266 40

Meeting adjourned *sine die*. L. JOHNSON, Pres.
M. M. OLSEN, Sec.

SCANDINAVIAN SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE sixth annual session of the Scandinavian Sabbath-school Association was held in connection with the Conference in Stockholm, Sweden, June 22-27.

FIRST MEETING, JUNE 23, AT 12:20 P. M.—The meeting was called to order by the President, Elder L. Johnson. Prayer by brother F. Wallenkamph. The report of the last annual session was read.

The President made some remarks in regard to this great branch of the work. He expressed his thankfulness for the blessing that had attended the Association during the past year. He had himself visited a large number of schools, and was glad to see the interest manifested in the work. The lessons that have been studied of late have proved to be a great blessing, and he believed they would still be better in the future. He hoped that the privilege given for a counseling in regard to how we should work for the Sabbath-school, would prove to be a great help, and he was glad that the General Conference had sent us sister Waggoner and others from America to give us such help. In the Sabbath-school work all can have a part; as teachers in the school it is necessary that we all receive light and help from Christ before we can properly instruct and lead others.

The chairman also remarked that the Sabbath-school might mean the salvation of souls, and our highest ambition should be to lead souls to Christ. Others expressed their thankfulness for having a part to act in this branch of God's work.

The chairman was authorized to appoint the usual committees, which were announced as follows: On Resolutions, M. M. Olsen, sister Waggoner, and K. Farnström; on Nominations, E. J. Åhrén, K. Sandberg, and K. Brorsen; Auditors, F. Wallenkamph, and K. Brorsen.

Meeting adjourned.

SECOND MEETING, MONDAY, JUNE 27, AT 9:30 A. M.—Secretary's report was read and approved. The Committee on Resolutions having no report, the time was given to sister Waggoner to talk to the Association. She encouraged all to take hold of the work with their whole heart, and remarked that what we needed this year more than resolutions was earnest work, and she believed it was God's will that we should do more this year than ever before. It is not alone where there are large schools that much can be done; but where there are isolated families or single individuals, this work can be carried on. Those who are alone may be encouraged by the thought that God is with them, and that God has placed them where they are to shine. If we are not able to follow out all of the rules, or have as much machinery as in larger schools, our efforts can be just as acceptable before God and just as profitable to ourselves. Children can often be encouraged to work for the school by getting other children to come. All should realize that this work is not confined to the time we have on Sabbath, but that every day we should seek to lead souls to Christ. Lessons that we teach the children should be made simple and plain. This can be done by illustration. Use objects for illustration with which the children are acquainted. Jesus has given us an example in this. He called our attention to the grass, the trees, the clouds, etc. Many think that they have no skill in making pictures for the children; if so, then these can cut out pictures of flowers, trees, or birds, and fasten them to the board; but we should be careful not to let these be seen by the children until the moment they are to be used to make plain or bring out a certain point in the lesson.

It is often necessary to repeat a thought, using different words, until the child is able to grasp it. Be sure to use simple language.

The chairman encouraged all to be punctual, and even if we had not rules or machinery on which to depend, we should be on time and have order in all things; several expressed the desire that all the Sabbath-schools could have the same lesson, but this seems rather difficult, as all do not get the paper at the same time.

The Committee on Nominations presented the following report: For President, L. Johnson; Secretary, M. M. Olsen; Director for Norway, K. Brorsen; for Sweden, K. Farnström. These were unanimously elected.

At a meeting of the Board held later, the following-named persons were chosen for secretaries for the three districts; Sweden, Mina Hedlund, Döbelngatan 23, Stockholm; Norway, Louise Christensen, Akersgaden 74, Christiania; Denmark, Hansigna Strunge, Ryesgade 61, 3. Sal, Kjöbenhavn.

YEARLY REPORT.

	Norway.	Sweden.	Denmark.	Summary.
No. of schools.....	8	11	9	28
“ members.....	210	505	266	981
“ adults.....	120	264	169	553
“ children.....	90	241	97	428
Average attendance.....	186	199	156	541
No. of classes.....	26	30	28	84

Balance on hand May 1, 1891, Kr. 175 98

Rec'd from all three districts, Norway,

Denmark, Sweden, by tithes and donations, 180 51

Total,

Kr. 356 49

Paid out for papers, books, tithe, etc., Kr. 149 22

Balance on hand May 1, 1892, 207 27

Total,

Kr. 356 49

L. JOHNSON, Pres.

M. M. OLSEN, Sec.

Special Notices.

ARLINGTON CHURCH DEDICATION.

THE new church building at Arlington, Nebr., now completed, will be dedicated to the purpose for which it was erected, Sunday, Aug. 21, at 2:30 P. M. We would be glad to have the brethren and sisters of Fremont, Blair City, and country churches, and all others who can do so, meet with us at this time.

W. B. WHITE.

REDUCED RATES TO THE KANSAS CAMP-MEETING.

SINCE our former notice appeared in the REVIEW, we have obtained the usual reduction of fare over the M. K. & T. R. R., from Chetopa to Council Grove, where that road crosses the Mo. Pac., and where passengers will change cars for Herrington. This will be quite convenient for those living in the southeast, and we hope many will avail themselves of this means of attending the meeting.

C. A. HALL.

THE ILLINOIS SABBATH-SCHOOL ASSOCIATION.

THE annual session of the Illinois Sabbath-school Association will be held in connection with the regular annual camp-meeting at Ottawa, Ill., Aug. 24-30. We hope for a good attendance, and also for instruction in Sabbath-school work there, and also at Olney. We hope the officers and teachers of our schools will make an extra effort to attend, and come prepared to help in the Sabbath-school work. As officers, teachers, and scholars, we need a new baptism of the Holy Spirit, to fit us for what God has for us to do at this important time. Be sure to bring your *Instructors*, *Little Friend*, and lesson books, as we will use the regular lessons at camp-meeting.

E. A. MERRELL, Vice-pres.

TENNESSEE, CAMP-MEETING.

THE L. & N., also the N. C. & St. L. R. Rs., have granted favors over their lines of road.

On purchasing tickets, ask for receipt. On back of this receipt will be a certificate, which when filled out and signed by the Conference secretary, will entitle the holder to return ticket at *one-third* rates. Let companies receive individual receipts. By heeding this advice, trouble may be avoided.

The camp ground is located at corner of Russell and Tenth Sts. To get there, take any car running to the transfer station. Here transfer, taking either Woodland or Fatherland car. Ride to Tenth St., and you are but one short block from entrance. One fare, five cents, pays for entire ride. Leave your baggage at the depot, but bring your checks to the camp ground. Arrangements will be made for transferring baggage.

Friends in the Cumberland Mission are cordially invited to attend this meeting.

Let all come early. Bring Jesus with you.

CHAS. L. BOYD.

ATLANTIC CAMP-MEETING.

We are now prepared to say that the next camp-meeting in the Atlantic Conference will be held near Wilmington, Del., and next week we will give the exact location chosen. We are sure of a beautiful grove and many advantages. Let all now plan to attend. Full particulars will soon be given.

Let each church elect delegates at once, and send their credentials to S. B. Horton, 912 French St., Wilmington, Del. Also order tents early. Prices are the same as last year,—9 x 12 ft., \$2.25; 10 x 14 ft., \$2.50; 14 x 15 ft., \$3.

All laborers in the employ of the Conference for any portion of the year should make out complete reports up to Sept. 1, and hand them in the first day of the meeting.

We have no time to lose. Think quickly, decide wisely, and act promptly. Notice carefully all that will be said in our papers about the meeting.

ATLANTIC CONF. COM.

FALL CAMP-MEETINGS IN WISCONSIN.

It has been decided to hold three camp-meetings in our Conference this fall. One will be held at Menomonie, Sept. 13-19, one at Richland Center, Sept. 20-26, and the last one either at Portage or Watertown, Sept. 27 to Oct. 3.

Those living in the northwestern part of the State should be planning to attend the meeting at Menomonie, Sept. 13-19. Those who attended the one held there last year will remember what an excellent meeting we had, and not only come themselves, but induce many others to come and share the blessing of God with them.

Those living in the southwestern part of the State should by all means attend the meeting at Richland Center. Two years ago we held a meeting at Montfort to accommodate that part of the State, but the attendance was very small. We trust that this year the brethren and sisters will improve upon this privilege, and not lose a rich blessing as so many did two years ago, in not attending the Montfort camp-meeting. The location of both these meetings is favorable for a large attendance from the sections in which they are held. We are sure that those who remain away, and who could attend by putting forth proper effort, will suffer serious loss, and of course the same is true in regard to attending the State meeting, of which we shall speak more definitely in the next number of the REVIEW. All our Conference laborers will be expected to attend the State meeting, and should plan their work accordingly. We also request all our laborers to plan to be present at the beginning of the meeting, and to remain till Thursday P. M., for counsel and the laying of plans for the work.

M. H. BROWN.

The Sabbath-School.

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

LESSONS FROM THE NEW TESTAMENT.

LESSON VIII.—THE APOSTLES PERSECUTED.

ACTS 5:17-41.

(Commit Verses 29-32.)

(Sabbath, Aug. 30.)

TEXT.—"We ought to obey God rather than men." Acts 5:29.

1. When the high priest and his associates saw the wonderful progress of the gospel, how did they feel and do? Acts 5:17, 18.

NOTE.—The first time the apostles were seized, the rulers were "grieved." This time they were "filled with indignation." The apostles had been guilty of contempt of court. They had deliberately disobeyed the orders of the council. The council no doubt thought that they were dealing very mildly with the disciples. They had not done anything to them the first time, but had threatened them, giving them fair warning for the future. In the apostles' persistent preaching they could see nothing but obstinacy, especially as the apostles had plainly said that they would not obey.

2. How did the Lord show that he did not want them in prison? Verses 19, 20.

NOTE.—The Lord is the best deliverer and defender. When he has work elsewhere for his servants, he will not allow them to lie in prison. The council wanted the apostles in prison; the Lord wanted them to preach in the temple; so they left the prison as easily as they would have left their own houses. When Paul was in prison at Philippi, the Lord opened it by an earthquake, and let him out. But he left him in prison at Caesarea two whole years, because he wanted him to preach the gospel to Nero at Rome, and the only way that Paul could reach him was as a prisoner.

3. What took place in the morning when the council assembled? Verses 21-23.

4. When the council learned where the apostles were, what did they do? Verses 25-27.

5. What question did they ask them? Verse 28.

6. What reply did the apostles make? Verse 29.

7. What had they already told the council? Acts 4:19, 20.

8. Whom did they at once begin to preach? Acts 5:30.

9. What did they say that God had done for Jesus? Verse 31.

10. What does God through Christ give to men?—Id.

11. Was it only to the Jews that God gave repentance? Acts 11:18.

12. In whom are all the blessings of God contained? Eph. 1:3.

13. To how many is Christ given? John 6:51; Heb. 2:9.

14. Then to how many have God's blessings been given?

15. For what purpose does God give his blessing to men? Acts 3:26.

16. Then how is it that all men are not saved? John 5:40; 1:11, 12.

17. Who did the apostles say were witnesses to the truth they spoke? Acts 5:32.

18. What must a witness always tell?

NOTE.—"And we are his witnesses of these things; and so is also the Holy Ghost." A witness must tell only what he knows. No one can know Christ except by his Spirit; therefore no one can be a witness for Christ who has not made his acquaintance through the Spirit.

19. Then what must also always bear witness whenever men really witness to the truth? 1 Pet. 1:11; John 15:26.

20. What effect did the apostles' preaching have on the council? Acts 5:33.

21. By whom was their murderous purpose checked? Verse 34?

22. By what argument did he restrain the wrath of the council? Verses 35-39.

NOTE.—From this lesson it appears that it is sometimes allowable for a lawyer to plead in behalf of one who is accused on account of the gospel. But God must choose the man. When God moves a lawyer to interest himself in a case, his plea will amount to something. It is very likely that if the apostles had been going to secure the services of a lawyer, they would not have chosen Gamaliel. And if they had, his words would not have had half the weight that they did, coming voluntarily and without the knowledge of the apostles. The fact that so learned and conservative a man as Gamaliel would of his own accord intimate the possibility that to persecute those men might be to fight against God, would set some to thinking over the matter.

23. Although the men of the council agreed to Gamaliel's advice, what did their anger lead them to do? Verse 40.

24. How did the apostles receive this? Verse 41.

ADDITIONAL NOTES.

1. THE ENVIOUS PRIESTS.—The spectacle of sick people and those who were "vexed with unclean spirits" flocking to Jerusalem, not to consult the high priest, but to see Peter, John, and the other apostles of the despised Nazarene, expecting to be healed by them, was more than the high priest and those who were with him could bear. Perhaps they had doubted the wisdom of their action in crucifying Christ, and so for awhile they did not proceed to very severe measures against the apostles, only putting them in "hold;" but as this did not have the effect they thought it would, they now proceed to more severe measures, making no difference between them and those who had committed the most atrocious crimes.

2. "THE COMMON PRISON."—Although they were put in the "common prison," they were very uncommon prisoners; for the prison walls failed to hold them. The angel of the Lord released them, not that they might hide away from their enemies, but that they might "speak in the temple to the people all the words of this life." We may learn by this that God wants us to turn all providential deliverances to his glory.

3. WORDS OF LIFE.—Jesus was the "prince of life," and he said: "The words that I speak unto you, they are spirit, and they are life." Paul, speaking of this word, declared that at the first it "began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:3. As there was power in Christ's words to create the worlds, so there is power in his words to give life to those who believe them. The angel of deliverance reminds them of the great commission of their Lord to "preach the gospel to every creature," and bids them "go, stand, and speak in the temple to the people all the words of this life."

4. COURAGE AND FEAR.—One thing in this trial is especially noticeable; the accusers were filled with fear, and the accused were filled with courage. But a short time before, the priests and people had been willing to take Christ's blood upon themselves; now they fear the apostles will bring his blood upon them. The disciples were multiplying so fast that the priests evidently feared there might be a reversal of their judgment in the case of Christ, in which case they feared for their own lives.

5. THE SUPREME ALLEGIANCE.—Once more the apostles' defense was the simple gospel. They presented again the truth concerning Jesus,—who he was, what the Jewish nation had done to him, his resurrection, and his exalted place at the right hand of God; the commission they had received to preach the gospel, which was the sole crime with which they were charged, and their

determination to obey God rather than man,—a heroic position which has been maintained by God's true people before many courts and in many damp and loathsome prisons, and will be to the end of time. The true conception of allegiance is then (1) duty toward God; (2) duty toward our fellow-men. A proper understanding and regard for these relations would have prevented the religious persecutions of the past; and the lack of the knowledge of this most simple Scriptural truth will be the cause of the persecutions of the people of God in the closing years of time.

6. "WORTHY TO SUFFER SHAME."—There has been so little persecution for so long a time that the courage and faith necessary for such a time has been almost lost from what is called Christianity. The majority of professors of Christ to-day can hardly bear a sneer, a look, or a word of reproach. To be a Christian when all men speak well of you, is very different from being one when all men speak ill of you. There is much that is called Christianity which no more resembles the Christianity of the apostles than darkness resembles light. To be true Christians, it is not always necessary for us to go to prison or to the stake, but we should have the faith and courage to go if it is God's will, even rejoicing that we are "worthy to suffer shame for his name."

News of the Week.

FOR WEEK ENDING AUGUST 6.

DOMESTIC.

—Non-union men are fast filling the places in the Carnegie mill at Homestead.

—Governor Burke has issued a proclamation, declaring absolute quarantine against Manitoba, on account of small-pox in that province.

—Archæologists report the discovery of a great serpent mound in the valley of the Little Miami River. The total length is 1,900 feet.

—President Harrison issued a proclamation, Saturday, commanding all persons in Wyoming to keep the peace, and cease opposition to the law.

—Texas fever is raging in Oklahoma, wiping out whole herds of cattle. It is feared that it will spread over the entire grazing section of the Southwest.

—Much indignation is felt at the cruel punishment inflicted upon Private Iams, at Homestead, by order of Colonel Streater. The soldier will sue for damage.

—It is estimated that the troubles at Homestead and other Carnegie plants, now a month old, have cost \$1,000,000, besides the loss of life and wounds of victims.

—Reports received from the principal grain-growing western States show that the crops in all kinds of grain have been favored with growing and ripening weather.

—Dr. Hirsch and Professor Virchow, the eminent medical authorities, think America will not be attacked by cholera in epidemic form, unless it should come by way of Canada.

—The House of Representatives passed the bill appropriating \$2,500,000 to the World's Fair, Aug. 5. This bill was what is known as the Dubarrow bill, and is only half the sum called for in the Senate bill. The Senate concurred, and the President promptly signed the bill.

—A new cruiser for the United States navy was launched at Cramp's Works, Philadelphia, June 26. She is called a "commerce destroyer," because in the event of war with foreign nations, she can run down and capture or sink the fastest of any merchant marine afloat. She was christened the "Columbia."

FOREIGN.

—Two thirds of the infants born in Paris are not baptized.

—There were in the British elections twelve Jewish candidates—four Conservatives, four Liberal-Unionists, and four Liberals.

—Gladstone's majority in the House of Commons has been reduced to forty by a recount of the votes in Greenock, Scotland.

—The pope replies with an inflexible negative to all who try to detach him from his democratic and republican policy toward France.

—Twelve thousand rebels are encamped in sight of Tangier, and the situation in Morocco is attributed to Russian and English intrigue.

—Gloomy forecasts have been received regarding the new Russian harvest, which, it is asserted, will be very little in excess of that of last year.

—Judging from the talk of prominent medical men and officials of Berlin, cholera is expected to attack that city and all Europe sooner or later.

—Labor members of Parliament agree to combine with the McCarthyites in aid of home rule, providing the latter will support an eight-hour bill.

—Moors on the coast of Morocco fired intentionally on a Spanish gunboat at a distance, after the flag was run up, but fled when the vessel neared shore.

—The alleged fragment of the arm of St. Ann, lately exhibited in New York, has been received at St. Ann de Beaupre, Quebec, with high ecclesiastical ceremonies.

—Liberals do not think home rule should monopolize Parliament to the exclusion of franchise and other urgent reforms, and Gladstone's seat as premier will not be a bed of roses.

—Returns of the triennial elections held in the provinces of France, Sunday, for members of the Councils General, have been received from 1,132 districts. They show a Republican gain of 110 seats.

—A monument of John Huss is to be erected in Prague. So far, 70,000 florins have been raised by public subscription, but both the government and the Catholic hierarchy are averse to the scheme.

—The Salvation Army funds are in a bad way in London. Of the £30,000 asked and expected by General Booth for his great schemes, only £4,000 have come in. An appeal is issued by influential friends.

—Crop reports from all parts of the province of Ontario are very encouraging. Fall and spring wheat, barley, oats, rye, and peas will be an average, while the root and hay crops will be the heaviest in years.

—Cholera has broken out in Toungoo, Burmah. Many shops have been closed on account of the death of the owners, and business is almost at a standstill. Inhabitants are quitting the town. The outbreak was due to the filth.

—There is considerable excitement in Canada in regard to the bill lately passed by the United States Congress, giving the President power to impose a tonnage duty upon Canadian vessels passing through the "Soo" St. Marie channel.

—Latest reports from the Great Sangir Islands in the China Sea, show that the great volcanic eruption of Gunong Aroo, June 7, was the most destructive of modern times. Ten thousand people are believed to have been buried in the ashes and lava.

—"La Lauraine," a French steamer, covered the distance between Havre and New York in six days, seventeen hours, and thirty minutes, breaking all previous records by six hours. Her daily runs were: 528, 490, 475, 491, 501, 485, and 210 miles.

—The British have installed a new king in eastern Crabo, on the Gold Coast of Africa, abolished human sacrifices and other fetish rites, and expelled all the priests and priestesses. The new order of things has caused great rejoicing among the natives.

—The latest advices from Uganda state that the British East Africa Company has become firmly established there. It is further stated that King Mwanga has escaped from the French Catholics, who recently had him in custody, and has rejoined the Protestants. The French bishop in Uganda urged the Catholics to continue the war against the Protestants.

—Serious rioting and bloodshed is reported from Tashkend, a city of Asiatic Russia. The natives believed the Russian doctors who were treating cholera patients, were poisoning them, and rose in rebellion, which was finally put down by the Russian troops after desperate fighting. Sixty of the natives, called Sarts, were killed, and hundreds wounded. The troops also suffered severely.

—It has been reported that the sultan of Morocco announced to the court at Fez that he intended to ask the czar to accredit a Russian minister to Morocco, that by the close alliance between France and Russia he might be independent of other European powers. Reports constantly come of the advancing insurgents whom the sultan and his soldiers are extremely unwilling to meet.

—The four hundredth anniversary of the sail of Columbus from Palos, Spain, was celebrated in that city, with great eclat, Aug. 3. A vessel like the one in which Columbus sailed, sailed down the harbor between lines of Spanish vessels and those of other countries who fired salutes as she passed through. The flags of all the American States were displayed, and all the buildings, both private and public, were gaily decorated.

RELIGIOUS.

—There are already 1,500 communicants in the mission churches established along the Congo by English and American missionaries.

—By the order of the pope, mass is to be celebrated in honor of Columbus, in all the churches of Italy, Spain, and the two Americas, on Oct. 12, or the following Sunday.

—Thousands of Koreans, it is reported, have become believers in Christ without ever having seen or heard a missionary. This is the fruit of the circulation of copies of the New Testament by a Scottish missionary in Manchuria.

—A company of thirty from Kartoum landed in New York City, July 30. Their gorgeous and flowing oriental garments make them the observed of all observers.

They are going to Chicago, where they will commence missionary work in the interest of Mohammedanism.

—A missionary wagon is the latest invention of the city missionaries who are working among the slums of Chicago. The wagon contains an organ and a cornet for music. There is a preacher's desk at the rear of the wagon. They go through the worst streets, sing gospel hymns with the musical accompaniment, preach short sermons, distribute reading-matter, and invite the people to the mission rooms. Much good is being accomplished in this way.

—It has been announced that the Minister of the Interior in Russia and a commission appointed by the Holy Synod, are together elaborating a plan for the complete annihilation of the Stundists in that empire. As soon as the plan is complete, it will receive the sanction of the Minister of Justice, who will appoint the necessary pains and penalties. A writer in an official Russian paper points out that the Stundists in the southern and western provinces are steadily advancing in numbers and influence, and claims that their national customs, their national drink, their method of agriculture, even their Russian language, are undergoing a change as they leave the church of their fathers for the new heresy. A schism so fraught with danger to the Russian Church and State, he considers it is necessary to stamp out by every means possible. Hence we may look for a revival of bitter persecutions for these much-enduring people.

Appointments.

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

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

DISTRICT NUMBER ONE.			
West Virginia, Berea,	Aug.	16-23	
*Virginia, Luray,	"	23-30	
New York, North Creek,	"	4-14	
Maine, Auburn,	"	25 to Sept. 5	
Vermont, Cambridge Junction,	Sept.	6-13	
Atlantic,	"	1-11	
New England,	Oct.	4-11	
DISTRICT NUMBER TWO.			
Tennessee River Conference,	Aug. 30 to Sept. 5		
Nashville, Tenn.,			
DISTRICT NUMBER THREE.			
*Indiana, Indianapolis,	Aug.	9-15	
Ohio, Cleveland,	"	12-22	
*Michigan (northern meeting), Traverse City,	Aug. 22-28		
*Illinois, Ottawa,	"	24-30	
*Illinois (southern meeting), Olney, Sept.	13-19		
*Michigan (State meeting), Lansing,	22 to Oct. 3		
DISTRICT NUMBER FOUR.			
*Nebraska, Seward,	Aug.	30 to Sept. 6	
Nebraska (southwestern), Curtis,	"	9-15	
Wisconsin, Menomonie,	Sept.	13-19	
" Richland Center,	"	20-26	
"	"	27 to Oct. 3	
DISTRICT NUMBER FIVE.			
*Texas, Dallas,	Aug.	2-9	
Arkansas, Springdale,	"	4-15	
Missouri, Sedalia,	"	17-30	
Colorado, Boulder,	"	31 to Sept. 12	
Kansas, Herrington,	Sept.	15-26	
Oklahoma and Indian Territory,	Oct.	4-11	

Appointments marked by a star will be preceded by a work-ers' meeting. GEN. CONF. COM.

THE next annual session of the Kansas State Conference will be held on the camp ground at Herrington, Sept. 19-26. Each church is entitled to one delegate, and one additional delegate for every fifteen members. We hope our churches will attend to the election of delegates, so there may be a full representation at this meeting. C. A. HALL, Pres.

THE next annual session of the Kansas Tract Society will be held on the camp ground at Herrington, Sept. 20-26. C. A. HALL, Pres.

BUSINESS NOTICES.

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

FOR SALE OR EXCHANGE.—Six acres within the corporation of Caledonia village. A comfortable house, small barn, well and cistern, twenty bearing fruit-trees, two acres in small fruit. Correspondence solicited. A. Maples, Caledonia, Kent Co., Mich.

ADDRESS WANTED.

WILL any one knowing of the whereabouts of sister Mary Chenome please write at once to R. B. Craig, 175 Central Avenue, Indianapolis, Ind.

DISCONTINUE PAPERS.

R. T. WOODWARD, 66 Emerald St., Boston, Mass., has all the papers he wants for the present.

RELIGIOUS LIBERTY LITERATURE.

1. Religious Persecution in Tennessee. 80 c. per 100.
2. Religious Legislation. 50c. per 100.
3. Civil Government and Religion. 25c. each.
4. National Sunday Law. 25c. each.
5. Views of National Reform. 15c. each.
6. The Constitution, Shall it be Preserved? 20c. per 100.
7. Who Do Men Say that I Am? 20c. per 100.
8. Politics in Religion. 15c. per 100.
9. My Reasons for Signing the Petition. 15c. per 100.
10. Legislating on Religion. 15c. per 100.
11. Was Israel a Republic? 15c. per 100.
12. God in the Constitution. 15c. per 100.

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Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 13, 1892.

EAST.		† Day Express.	* N. Shore Limited.	* N. Y. Express.	* N. Fall & Buffalo Special.	† Night Express.	† Detroit Accom'n.	* Atlantic Express.
STATIONS.								
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 5.02	pm 9.20			pm 10.10
Michigan City.....	11.05	2.05	4.55	6.45	11.13			am 12.25
Niles.....	pm 12.35	2.67	5.45	7.35	am 12.25			1.45
Kalamazoo.....	2.05	4.00	7.04	9.00	1.57	am 7.10		3.37
Battle Creek.....	2.45	4.30	7.37	9.29	2.35	7.55		4.25
Jackson.....	4.30	5.38	8.52	10.42	4.05	9.45		6.25
Ann Arbor.....	6.25	6.27	9.45	11.27	5.38	10.47		7.47
Detroit.....	6.45	7.25	10.45	am 12.30	7.10	11.55		8.20
Buffalo.....		am 3.00	am 6.25	7.35		pm 7.55		pm 6.00
Rochester.....			5.50	9.55				
Syracuse.....			8.00	pm 12.15				
New York.....		pm 3.45	8.50					
Boston.....		6.05	11.05	pm 6.15				
WEST.		† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Chicago Accom'n.	* Pacific Express.	* Chic. Special.
STATIONS.								
Boston.....			am 8.30	pm 2.00	pm 3.00			
New York.....			10.30	4.30	6.00			
Syracuse.....			pm 7.31	11.35	am 2.10			
Rochester.....			9.35	1.25	4.20			
Buffalo.....			11.00	2.20	5.30	am 8.45		pm 7.45
Detroit.....	am 8.20		9.40	9.55	1.20	pm 4.45		9.00
Ann Arbor.....	8.37		8.59	9.55	2.19	5.50		10.27
Jackson.....	11.30		9.40	10.58	3.17	7.15	am 12.01	4.00
Battle Creek.....	pm 1.05		10.45	pm 12.02	4.30	8.47	1.20	4.59
Kalamazoo.....	2.05		11.30	12.19	5.05	9.45	2.18	5.35
Niles.....	4.00		pm 12.35	1.48	6.17		4.15	7.09
Michigan City.....	5.20		1.55	2.45	7.20		5.35	8.19
Chicago.....	7.35		3.35	4.30	9.00		7.55	9.55

*Daily. †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.05 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday. Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.		STATIONS.		GOING EAST.	
am	pm	am	pm	am	pm
7.15	3.00	11.00	7.00	8.00	9.25
9.45	5.00	6.30	8.00	9.55	7.40
12.10	6.20	6.25	1.00	8.40	5.50
1.35	7.45	8.00	2.35	7.30	4.10
3.30	9.00	12.00		8.05	9.50
5.30	10.40			9.00	7.00
7.30	12.00			10.00	8.00
9.30	1.00			11.00	9.00
11.30	2.00			12.00	10.00
Day Exp.	B. C. Lmtl. Exp.	Mail Exp.	Mail Exp.	Lmtl. Exp.	Day Exp.
am	pm	am	pm	am	pm
6.50	3.40	12.25	8.40	6.25	12.10
8.05	5.10	1.27	10.07	7.40	11.20
8.35	6.47	1.55	10.47	8.35	10.47
9.45	7.55	2.25	11.20	9.35	9.55
10.55	9.05	2.55	11.50	10.45	9.05
12.05	10.15	3.25	12.20	11.55	8.15
1.15	11.25	3.55	12.50	1.05	7.25
2.25	12.35	4.25	1.20	2.15	6.35
3.35	1.45	4.55	1.50	3.25	5.45
4.45	2.55	5.25	2.20	4.35	4.55
5.55	4.05	5.55	2.50	5.45	3.65
7.05	5.15	6.25	3.20	6.55	2.75
8.15	6.25	6.55	3.50	8.05	1.85
9.25	7.35	7.25	4.20	9.15	9.00
10.35	8.45	7.55	4.50	10.25	8.10
11.45	9.55	8.25	5.20	11.35	7.20
12.55	11.05	8.55	5.50	12.45	6.30
1.05	12.15	9.25	6.20	1.55	5.40
2.15	1.25	9.55	6.50	3.05	4.50
3.25	2.35	10.25	7.20	4.15	3.60
4.35	3.45	10.55	7.50	5.25	2.70
5.45	4.55	11.25	8.20	6.35	1.80
6.55	5.65	11.55	8.50	7.45	9.00
8.05	6.75	12.25	9.20	8.55	8.10
9.15	7.85	12.55	9.50	10.05	7.20
10.25	8.95		10.20	11.15	6.30
11.35	10.05		10.50	12.25	5.40
12.45	11.15		11.20	1.35	4.50
1.55	12.25		11.50	2.45	3.60
3.05	1.35		12.20	3.55	2.70
4.15	2.45		12.50	5.05	1.80
5.25	3.55		1.00	6.15	9.00
6.35	4.65		1.30	7.25	8.10
7.45	5.75		2.00	8.35	7.20
8.55	6.85		2.30	9.45	6.30
10.05	7.95		3.00	10.55	5.40
11.15	9.05		3.30	12.05	4.50
12.25	10.15		4.00	1.15	3.60
1.35	11.25		4.30	2.25	2.70
2.45	12.35		5.00	3.35	1.80
3.55	1.45		5.30	4.45	9.00
5.05	2.55		6.00	5.55	8.10
6.15	3.65		6.30	6.65	7.20
7.25	4.75		7.00	7.75	6.30
8.35	5.85		7.30	8.85	5.40
9.45	6.95		8.00	9.95	4.50
10.55	8.05		8.30	11.05	3.60
12.05	9.15		9.00	12.15	2.70
1.15	10.25		9.30	1.25	1.80
2.25	11.35		10.00	2.35	9.00
3.35	12.45		10.30	3.45	8.10
4.45	1.55		11.00	4.55	7.20
5.55	2.65		11.30	5.65	6.30
7.05	3.75		12.00	6.75	5.40
8.15	4.85		12.30	7.85	4.50
9.25	5.95		1.00	8.95	3.60
10.35	7.05		1.30	10.05	2.70
11.45	8.15		2.00	11.15	1.80
12.55	9.25		2.30	12.25	9.00
1.05	10.35		3.00	1.35	8.10
2.15	11.45		3.30	2.45	7.20
3.25	12.55		4.00	3.55	6.30
4.35	1.05		4.30	4.65	5.40
5.45	2.15		5.00	5.75	4.50
6.55	3.25		5.30	6.85	3.60
8.05	4.35		6.00	7.95	2.70
9.15	5.45		6.30	9.05	1.80
10.25	6.55		7.00	10.15	9.00
11.35	7.65		7.30	11.25	8.10
12.45	8.75		8.00	12.35	7

The Review and Herald.

BATTLE CREEK, MICH., AUG. 9, 1892.

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[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *italics*.

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CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

We learn that brethren E. E. Franke and C. L. Taylor are having an exciting time in their tent work, at Ford's Store, Md. Methodist ministers have come in from all parts of the county, and stirred up a mob, who, wearing masks, and armed with clubs and other weapons, have undertaken to tear down the tent, and drive them from the place, and would have done so, had not the tent been watched nights by its friends to the number of thirty or forty, armed for all emergencies. We hope to hear full particulars for the REVIEW soon.

NOTICE!

WE have received several letters of inquiry in regard to a circular which is being sent out by a person in Marshalltown, Iowa, asking for the name and address of one person in every Seventh-day Adventist family in the town and vicinity of the person addressed. The inquirers ask what this is, and whether it is proper to respond to it. We answer, No. Pay no attention to any such request. If it was any legitimate business connected with the Tract and Missionary, Religious Liberty, or Sabbath-school work, it would be so stated, and the call would come from some officer of those organizations. As nothing of this kind is mentioned, and the person has no official connection with these societies and does not even take the REVIEW, we say again, Pay no attention to the matter.

A POINT CONFIRMED.

IN the REVIEW of July 5, we took occasion to notice the confusion existing in the minds of many National Reformers, in regard to the commandments on the two tables of the decalogue, quoting from the *Christian Nation* their declaration that the government could enforce the Sabbath commandment with as much propriety as it could the sixth, seventh, and eighth. The point we made was that the commandments of the first table pertain to our duties to God, and governments have no right to meddle with them by human enactments; but the duties enjoined on the second table pertain to the duties which man owes to his fellow-man, and governments may legislate on these to secure to every one his rights as a citizen of the State. The *Nation* replies, pronouncing this all very silly,

and then like a man utterly blindfolded, attempts to defend its position by an illustration showing the correctness of our view instead of its own. It asks if it would not be an interference with our rights if a band should come near our place of worship on the Sabbath, and by their noise prevent the services. Very true; but when they were restrained, on what ground would it be? On the ground that they were breaking the Sabbath?—Not at all, but on the ground that they were interfering with our rights, which the government is to protect. For men have the right to worship God according to the dictates of their own conscience, not interfering with the rights of others, and good government should secure to all this right, whether on Sunday or any other day. But the *Nation* would have the government enact and enforce a Sunday law which would not confine itself to disturbances of religious worship, but would arrest a man who conscientiously observes another day as the Sabbath, for working on Sunday behind closed doors, out of sight and hearing of any one, because his neighbors regard Sunday as the Sabbath, which he does not. The spirit of the Sunday crusade has just been illustrated in Tennessee, where the court, to get testimony against the seventh-day keepers, was obliged to subpoena their *own brethren* as witnesses. And against such unutterably disgraceful proceedings, the *Nation* has not a word of protest or disapprobation.

THE BILL PASSED.

AFTER more than a week's wrangling, the House of Representatives has passed a World's Fair appropriation. We say "a World's Fair appropriation," because the House has not passed the Senate bill, but a bill which originated in the House, known as the "Duborow bill," and which cuts the Senate appropriation of \$5,000,000 in two in the middle. The House gave this bill a majority of 48. It quickly passed the Senate, and the President affixed his signature to the bill Aug. 5, at 8:45 P. M. The quill with which the President signed this bill was only used for that purpose, and was immediately placed in a silk-lined case, and sent to Colonel Shepard, president of the American Sabbath Union, who, it appears, had received the promise of it two months ago. Commenting upon this incident, the *Chicago Herald* (Aug. 6) says:—

"Colonel Shepard did not want the quill because it had opened the doors of the treasury for two and a half million in aid of the World's Fair, but because it had fixed in the law of the realm a provision that the gates of the Fair should be closed Sunday."

Thus our senators are following the way marked out in prophecy,—the way that will inevitably lead to the persecution of the people of God, and finally to national ruin.

M. E. K.

GOOD NEWS FROM TENNESSEE.

A LETTER just at hand from brother J. H. Dortch states that they have had four more additions to their church, making eight in all that have taken their stand for the truth and united with the church there, since the brethren were put in jail. Let the good work go on.

A. O. T.

RATES TO OUR NORTHERN MICHIGAN CAMP-MEETING.

THE Railway Association of Michigan has kindly granted us one fare for round-trip tickets to our Traverse City camp-meeting. Tickets will be sold from Aug. 22-28, remaining good to return till Aug. 30. All buy return tickets. These are the best rates we ever had, and all our people should try to attend. Elder O. A. Olsen, President of the General Conference, will be there over Sabbath and Sunday of the workers' meeting, and will stay during the first part of the camp-meeting proper. The meeting will close Sunday night, Aug. 28. Let all stay to the last meeting.

I. H. EVANS.

THE BRETHREN OUT OF JAIL.

WE are glad to announce that all of our brethren who have been imprisoned in Tennessee for conscience' sake, are out, and with their families again. One of them, whose time in jail was only forty-five

days, got out in time to escape a decree from the County Board, that they should all go out on the streets to work. The three brethren who were in for a longer time, had the experience of working on the streets with common criminals. Our Lord was crucified between two thieves, and although the brethren were only required to work with men of a like character, it was nevertheless an honor to do it in his name. The brethren said it was hard on them, after being so long kept in the shaded jail, to go out to labor under the intense heat of a southern sun; but they praised the Lord that he enabled them to do it patiently.

Since their crops were necessarily much damaged by their being taken to jail when they were, the Board of the Religious Liberty Association thought it would be an excellent thing to employ them in scattering our literature. They have agreed to take up the work, and we hope soon to have them in the field.

The Religious Liberty Association will be glad to have its friends continue their financial support, in order that we may have the necessary funds to carry on this good work.

A. O. T.

"AMERICAN STATE PAPERS."

LAST week we called attention to the importance of circulating our religious liberty literature. We trust that our brethren throughout the field will take a lively interest in this work. It must be apparent to all that there can be nothing more important for this time. We want to circulate our position on this Sunday-legislation question just as widely as possible. And as the people learn that our knowledge of the prophecy is really what has urged us out in this line, and as they see that our positions on Sunday laws, and the persecutions that are to follow, are absolutely correct, many will accept the truth, and be saved when the Lord comes. Hence the great importance of sowing the seed now, that the great harvest may be reaped by and by.

Those of us who engage in this work should be well informed on the subject ourselves. And if we will take the pains to read our literature, we can have a deep understanding of this very important theme. Especially would we urge our ministers, directors, and other laborers in the field to read this literature, and then impress upon all with whom they come in contact the importance of reading and studying it. Then as they enter the field to engage in this important work, they will feel that they are not afraid to meet people and talk with them on this subject, and they will also feel the importance of the work more, as they understand it better.

"American State Papers" is one of the best books to give a correct idea of the principles of religious freedom that were in the minds of the founders of our government, that we have ever published. Every one of our ministers and workers should read it, and circulate it as widely as possible. It is a book that is especially suitable to place in the hands of editors, lawyers, and men of that class. But while it is good for them, it is none the less valuable for all classes. Perhaps we could not place before our brethren the importance of this book in a better way than by quoting the following letter from Elder Geo. A. Irwin, President of the Ohio Conference:—

"I am very glad to learn that you are making an effort to bring 'American State Papers' more prominently before our people. I purchased one of the first copies issued, and read it carefully, and am free to say that, in my judgment, it is the best work extant, to inform one in regard to the principles of religious liberty as embodied in the Constitution, and sustained by eminent statesmen and jurists, with few exceptions, until the recent past.

"The book is a perfect magazine from which to draw arguments against the passage of Sunday laws, or resolutions by legislative bodies, favoring any particular day as a day of religious worship.

"The Appendix, giving the 'declaration of rights' of the several States, and a 'history of Sunday legislation from the famous edict of Constantine to the present time,' is worth several times the price of the book.

"I shall do what I can to aid in giving the book a general circulation in Ohio, knowing that in so doing I am benefiting both the individual and the cause."

We trust that our people everywhere will take a lively interest in the circulation of this book. Send all your orders to your State Tract Society, or to the REVIEW AND HERALD, Battle Creek, Mich.

A. O. T.