

The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD IS THE WORLD **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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THE CHAFF AND THE WHEAT.

BY MRS. EMILY HAFFORD.
(Healdsburg, Cal.)

As the thief in the night cometh lightly and still,
 While the household are sleeping, unconscious of ill,
 So the word of the Lord is increasing in power,
 And his people know not 'tis the last final hour.

As one after another the autumn leaves fall,
 Or the birds flit away before chill winter's call,
 So the judgment is passing on each human soul,
 And our names are called off on the heavenly roll.

One after another the autumn leaves fall,
 And they perish in darkness, unheeded by all,
 So the doers of evil are passed in review,
 And they know not their doom till the judgment is through.

As the birds flit away in the breath of the breeze,
 And we know not they're gone till their presence is lost,

So those who obey shall abide in his care
 Till they've passed through earth's storm to a country more fair.

For the Lord cometh down in the power of his might,
 And the people of earth are as dust in his sight,
 He will sift out the worthless as chaff from the wheat,
 And reserve for himself all the pure and the meek.

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.

NEED OF DEPENDENCE ON GOD.

(Concluded.)

BY MRS. E. G. WHITE.

How We Should Pray.

CHRIST says, "Ask, and ye shall receive." In these words, Christ gives us direction as to how we should pray. We are to come to our heavenly Father with the simplicity of a child, asking him for the gift of the Holy Spirit. Jesus says again, "When ye pray, believe that ye receive the things ye ask for, and ye shall have them." You are to come to the Father repenting and confessing your sins, emptying the soul of every sin and defilement, and it is your privilege to prove the promises of the Lord. You cannot indulge your own temper, and have your own way, and still remain the children of God. We shall have to struggle with our hereditary tendencies, that we may not yield to temptation, and become angry under provocation. I have to battle every day with things that trouble, perplex, and annoy me, and which, if I would permit, would destroy my peace. But I dare not yield to temptation; I have riveted my soul to the eternal Rock, and Christ must be my helper at every point, so that Satan may not keep me

in a state of perplexity and trouble. Jesus has said, "My peace I give unto you." As surely as we seek for the peace of Christ by faith, we shall obtain it. Jesus says, "Ask, and ye shall receive."

You are to come to Jesus, telling him just what you want, just what you desire; you are to present before him your need of his presence and grace, coming to him as a child comes to its parent. Jesus says, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

We are to believe the word of God; for the test of character is found in the fact that you are building yourselves up in the most holy faith. You are proved of God through the word of God. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power upon which you may rely, and he has said, "Ask, and ye shall receive." Look to Calvary. Has not Jesus said that he is our advocate? Has he not said that if we ask anything in his name, we shall receive? You are not to depend on your own goodness or good works; you are to come depending upon the Sun of righteousness, believing that Christ has taken away your sins and imputed to you his righteousness, that he is your all in all, your surety, your advocate, your righteousness.

Jesus fought our battles during his life upon this atom of a world, and all the heavenly intelligences are enlisted on our side in every battle in this warfare. We have no power to war with principalities, and powers, and spiritual wickedness in high places, except as we draw strength from Christ. Jesus calls upon you to behold the confederacy of evil, to behold the conflicts which you must meet. He bids us count the cost of standing under the blood-stained banner; for he does not flatter us that we shall have no difficulties in this life. But although we have a confederacy of evil to meet, Jesus assures us that the whole army of heaven is enlisted to fight our battles for us, to work out for us a glorious victory, and Jesus is the Captain of our salvation.

Why should we not praise God? Can you tell me why your tongues are usually so silent on this theme? Has not heavenly power been promised you? Has not nourishment from the living Vine nourished you? Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Jesus has made abundant provision so that every soul connected with him may work as he worked, partaking of his Spirit, his virtue, and grace. Self is to die, and Christ is to live in us. Jesus says, "As the Father hath loved me, so have I loved you: continue ye in my love." If you do this, you will have to fight the good fight of faith every moment

How often the following experience has been the experience of the people of God: One says, "I was full of happiness last night, but this morning it is all gloom. I have lost the blessing of God. The Lord does not bless me at all." I have had this experience, and at one time I resolved that I would never bear testimony again, unless I had the conscious uplifting of the Spirit of God. But one trial of such a resolution proved to me that it was manifest distrust of the word of God. The Lord brought me back to the point from which I started, and I resolved not to seek to bring the Lord to my terms. I felt humbled as never before, and I was willing to trust my heavenly Father to lead me as he would. I would say, "Lord, I have asked for thy Holy Spirit to lead me, I take up my pen and write, and I believe I shall have thy light and thy grace in doing this work." While on earth, we can have help from heaven. I know this; for I have tested God a thousand times. I will walk out by faith, I will not dishonor my Saviour by unbelief.

Let us continue to fight the good fight of faith, ceasing to doubt, and not striving to make terms with God. After I surrendered myself to God, I found out why I had seemed to lose the blessing of God. It was because earth and earthly things filled me with anxiety, and I worried about a thousand things that I had no right to be anxious about. When we come into meeting, we meet with persons who have consecrated themselves to the Lord, and heavenly angels accompany them; for every one of us has, not our dead friends, but the angels whom God created in heaven to be with us; they are sent forth to minister to those who shall be heirs of salvation. While in the company of those who bring heavenly influences with them, we feel the spirit of inspiration and praise to God come forth from our lips. We lie down to rest at night, but in the morning the same old worldly train of thought to which we have been accustomed, comes back to our minds, and instead of resting everything in the hands of God, we become troubled about many things, the peace and joy that we had the night before are gone, and we feel desolate and unblest. Then what shall we do? Let us go to God, and say, "I commit all my troubles and perplexities to thee, and I know that I shall have thy help in all my tribulation, because thou hast promised it unto me. Thou hast said, 'Lo, I am with you alway, even unto the end of the world.' 'I am at your right hand to help you.'" Believe these words, trust in the promise of Jesus, and do your duty as it comes to you. If we manifested as much distrust of our friends as we do of God, they would feel that we had greatly wronged them; but we do not treat our friends in the way we treat our God.

When Christ was upon earth, the people did not believe in him; they rejected the Lord of glory, condemned and crucified him. But the heavenly Vine had its roots on the other side of the wall; death could not hold him. He arose from the grave, and sitteth on the right hand of the Father, the majesty on high, where he can direct the heavenly intelligences, bidding them come to the help of every repenting soul. With the confession of the repenting, believing sinner, he mingles his own righteousness, that the prayer of fallen man may go up as fragrant incense be-

fore the Father, and the grace of God is imparted to the believing soul. We should think of what we are to Jesus, and of what he is to us, that we may carry on a successful warfare against the flesh, and against the natural tendencies of the mind. We are exhorted to gird up the loins of the mind, and to do this we must settle the mind upon Jesus. We need this education; for we talk of common things, we utter commonplace sayings, and seek inspiration from ourselves, thinking that it is of value; but it is Christless.

If we talk upon heavenly things, our conversation will prove a savor of life unto life; but lightness and trifling will prove death to spirituality. Let us sow the seed unto eternal life. Let us scatter, as did Christ, the seeds of truth. Work as Christ worked. He says, "And I, if I be lifted up from the earth, will draw all men unto me." You are to draw men to Christ, not by gloom and despondency, covering the altar of God with tears, but by wearing the brightness of the Sun of righteousness. You are to show that you are serving a loving Master, not a tyrant. Jesus says, "I am the good shepherd; the good shepherd giveth his life for the sheep." "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." It is your Master who saith, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Jesus does not say, "Perhaps I will give you rest." Then why do you act that perhaps? Why not say, "Lord, here I come, sinful and polluted. Thou hast promised to give me rest"? "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Satan will tell you that you are a sinner, that there is no need of your praying and repenting after committing such a sin as you have committed; but you can tell Satan that it is because you are a sinner that you need a Saviour. You may go to the Lord, and say, "Forgive my sin. I put my hand to thy hand for help, and I must have thy forgiveness or perish. Let the Sun of righteousness shine into the chambers of my mind and heart, that I may teach transgressors thy ways, and that sinners may be converted unto thee."

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him, "I know I am a sinner; if I were not, I could not go to the Saviour, for he says, 'I am not come to call the righteous, but sinners to repentance.' And because I am a sinner, I am entitled to come to Christ." In this way you will have power to overcome the wicked one. Keep looking up, for your faith has bound you to the throne of God. Do not look down, as though you were bound to earth. Do not keep pulling up your faith to see if it has any root. Faith grows imperceptibly, and when the enemy rallies his forces to bring you into a critical place, the angels of God will be roundabout you, and you will have help from on high; for your prayer will be answered in the conflict. If you have genuine faith, you will praise God, from whom all blessings flow; and as you praise him, you will realize more of his blessing.

"What doth much increase the store,
When I thank him, he gives me more."

As God gives us light, we should make use of it; God will not give us a second ray, while the first is not appreciated. We must praise the Lord for the light already graciously given, and reflect it upon those around us. Then more light will shine upon us, and as we praise, we shall know that "the path of the just is as a shining light, that shineth more and more unto the perfect day." Do not say, I will praise the Lord when the Holy Spirit is poured out upon us. How will you know when the Holy Spirit is poured out, unless you walk in the light day by

day? You are to go about your duties, advancing step by step, according to the counsel of the Lord, and you will find that you will have light and peace and joy, and will make melody in your heart unto the Lord. Thus the people of God will mingle their praises with those of the hosts of heaven, and sing songs of thanksgiving with the angels of God.

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.

ANOTHER CRUSADE TO THE HOLY LAND.

BY ELDER D. T. BOURDEAU.
(Battle Creek, Mich.)

"When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3.

As we draw near the end, it becomes us to consider and reconsider those portions of Holy Writ which relate to events that are to take place just before the end, that we may view them in their true light, and be prepared to meet them when they transpire. One of these events is another crusade to the holy land, which present indications show to be near, which the beloved apostle speaks of as the gathering of the nations to Armageddon (Rev. 16:13-16), and of which the Lord thus speaks through the prophet Joel: "Assemble yourselves, and come, all ye heathen [nations, Hebrew and Revised Version, etc.], and gather yourselves together roundabout: thither cause thy mighty ones to come down, O Lord. Let the heathen [the nations] be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen [nations] roundabout. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision [margin, concision or thrashing]: for the day of the Lord is near in the valley of decision." Joel 3:11-14.

That this movement is not approved of God, appears from the fact "that the Lord says of those who engage in it 'that their wickedness is great.' If they stood in the light, and their work was approved of the Lord, the holy seer would never have penned these words. And these words are in perfect consonance with the following testimony of John concerning this movement: "And I saw three *unclean spirits* like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For *they are the spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16:13-15. Surely it will be unsafe to take part in such an expedition; in an expedition set on foot by "spirits of devils." The Lord will fight in that day (Rev. 19:11-21, etc.), and is it reasonable to suppose that he will be on the side of those who are influenced and led by demons, by fallen angels?

This movement will be in close connection with the expulsion of the Turks from Europe, and so-called Christian nations will be the leading actors in it. Already have Russia, Germany, and England interests and religious institutions in Palestine, and when they see the Turks fortifying themselves in Palestine with the design of removing their seat of empire to that country, they will rush toward the holy land as they did in the Dark Ages. And the Jews, who are now favored by Christian nations, and with regard to whom such high hopes are entertained by many who hold to the doctrine of a temporal millennium, and of a return of the children of Israel to the land of Palestine to take the lead in a glorious (but imaginary) coming reign of Christ on earth during the thousand

years, will work into line and will contribute in giving life to the so-called holy crusade. We understand that the prophet Zechariah refers to this, when he says: "And Judah also shall fight at Jerusalem; and the wealth of all the heathen roundabout shall be gathered together, gold, and silver, and apparel, in great abundance." Zech. 14:14.

This prediction was made after the first captivity; consequently it did not meet its accomplishment at the first destruction of Jerusalem. Nor was it fulfilled at the second destruction of Jerusalem. Its fulfillment involves the gathering together of "the wealth of all the heathen [or nations, Hebrew, the Revised Version, all French translations, etc.] roundabout" (Jerusalem understood), embracing "gold, and silver, and apparel, in great abundance." It is the nations themselves that gather this wealth at Jerusalem. It is not Judah alone that does this. Nothing of this kind occurred at the second destruction of Jerusalem. All the nations roundabout Jerusalem did not then gather wealth in great abundance at Jerusalem. Even the Romans did not do this. Their great object was to subdue the rebellious Jews. But this prediction will be fulfilled to the letter at the time of the final gathering of the nations in Palestine—just before the second coming of Christ. For instance, the so-called Christian nations will not go there simply to expel the Turks from Palestine; at that time they will have schemes in contemplation involving the outlay of large sums of money, and the idea of tarrying in Palestine! Therefore they will take with them "wealth," "gold, and silver, and apparel, in great abundance." Infatuated by the doctrine of a temporal millennium and the return of the Jews, they will aim to make Jerusalem the center of a glorious kingdom, at which enthusiastic Christians will expect to meet Christ as their king, and at which the Jews will be in anxious expectation of meeting the Messiah of which their seers have spoken. The crusaders of the Dark Ages also expected that Christ would come and establish his kingdom at old Jerusalem. They were disappointed; so will modern crusaders be disappointed. For one object of Christ's second coming will be to destroy those who then go to Palestine with the false idea that glorious times are immediately coming. Such are represented as making war against Christ. Rev. 19:19. They will not have the audacity of doing this in the literal sense of that expression. They will do this in proclaiming that glorious times are coming, but instead, sudden destruction awaits them, while they ought to be found preparing to escape it, and to leave this sin-cursed earth, no more to return till the Redeemer shall have fitted it for those who are worthy, and who have felt and confessed that they were pilgrims and strangers on earth.

A fearful plague will be inflicted on those who take part in this unholy crusade. Their flesh and eyes will consume while they stand upon their feet. So of all the beasts that shall be with them. Zech. 14:15, 12. Such a plague was not inflicted on the Romans at the time of the second destruction of Jerusalem. Evidently the first of the seven last plagues is here intended. (See Rev. 16:2; etc.) The Jews will fight at Jerusalem at the time of this crusade. Indeed, they will then "fight against Jerusalem," or against the Turks in Jerusalem. The marginal reading has, "against Jerusalem," and the Revised Version bears: "And Judah shall also fight against Jerusalem." We regard this as a correct rendering. Here the Hebrew word for Jerusalem has a prefix (*ʔ in*) which often means "against." It is before the words "Jerusalem" and "Canaanites" in the following texts, and is properly rendered "against" in our Bibles: "Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire. And afterward, the children of Judah went down to fight against the Canaanites, etc." Judges 1:8, 9.

“And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites.” Verse 3. Though the prefix *א* primarily means “in,” it cannot have this sense attached to it in these texts and in many others. It would be very inconsistent to represent the children of Judah as fighting *in* the Canaanites and in the people dwelling in Jerusalem.

In Zech. 14:14, the word “Judah” means the Jews. The term “Jew” comes from Judah. The tribe of Judah was so prominent in Israel that it gave its name to all the Jewish people. In prophecy it sometimes means the Jews according to the flesh, and sometimes it means the Jews in the spiritual sense of that expression, the true Israel of God. Zech. 10:1-3, 6; 12:2-7; Rom. 2:28, 29; Rev. 3:9. In some instances it denotes the popular, worldly church in the last days (Isa. 2:1-6); and again it is sometimes put for the place inhabited by God’s people. Zech. 14:21, etc.

The Jews have not fought against Jerusalem since Zech. 14:14 was written; but they will do this in the near future with a host of so-called Christians, who will take part in the final crusade to the holy land. But they will not succeed; for Christ will never meet a plan that is subversive of his plan. He will never establish his literal, glorious kingdom on the earth at the opening of the day of God, when he has decided that that kingdom shall be established at the close of that day; when the earth shall have been purified in the final conflagration at the close of the millennium, and make a glorious heritage for the righteous to occupy eternally. Rev. 20:7-9; 21:1; 2 Pet. 3:7-13. It is easier for heaven and earth to pass than it is for one of the Lord’s prophetic utterances to fail. Matt. 24:35.

If it be objected that if all this must occur before the end, the second coming of Christ will not take place very soon, we reply: It will not take long for all these events to transpire when the last gospel messages shall have been proclaimed in all the world, when the Spirit of God shall have left the masses forever, and the last form of antichrist shall appear, and when the false views of the millennium, the return of the Jews, and the second coming of Christ, shall have the sanction of mighty miracles.

(To be continued.)

KIND WORDS.

BY MARY STRATTON.
(Burnham, Me.)

Who can appreciate the value of kind words? Those who are in deep affliction know best the worth of kindness administered with real sympathy for suffering. The heart must be hard indeed that can resist a spirit like this. Reproof may be met with stubbornness, advice with disgust, and warning with indifference; but all these feelings vanish before love that is without dissimulation. Hope arises undismayed, and takes a new hold on life. Despair gives place to courage, when we find there are human hearts that beat in unison with ours, and we think that after all, life is worth living.

We read in God’s word that if any man offend not in word, the same is a perfect man, for the good reason that the lips express what the heart approves. The clods of the valley cover those whom we have either cheered and encouraged to attempt new victories, or those who have become discouraged and disheartened.

Hard, cruel words are like poisoned arrows; they leave the never-to-be-forgotten sting behind, and sometime later are sure to recoil upon ourselves. Which, then, shall we cultivate, a retaliative, revengeful spirit, or the wisdom that is from above, that is “first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits?” The former dries up all the fountains of the heart, and leaves it sere and desolate. The latter brings great peace. The

Lord help us to manifest the spirit that characterized the life of our Lord and Master.

GOD IS LOVE.

BY FANNIE BOLTON.
(Melbourne, Aus.)

WE love not one unless we see him lovely,
Unless we see that he is worthy love.
O revelation of the high and holy,
Come, and unveil to us the God above:

For this command is given, him to worship
In spirit and in truth, with no feigned loving.
The test is fine that tries our hearts, his spirit
Like fire goes through our souls with infinite proving.

As one who loves detects the spirit’s coldness
In one beloved, and grieves in utter pain,
So God, in subtlest chemistry of feeling,
Knows when he woos the heart of man in vain.

O Spirit, come, reveal our heavenly Father
In his unfathomed nature, deep, unknown.
O let us see the matchless, glorious mercy
That longs to make the unloving heart his own.

We read him in the skies of golden splendor,
We read him in the dew that soft distills,
We read him in the stars’ eternal splendor,
We read him in the everlasting hills.

O Word that holds the universe in order,
O Love that bends above the frailest thing,
What art thou? Give us hearts to comprehend thee,
That we may know and love thee, glorious King.

O, God is love, entreating with compassion
That cannot bear the sighing of the lone.
He is the heavenly One who longs to gather
Beneath his sheltering wings his very own.

“Come,” he is calling, “Come,” with tenderest pleading.

He draws us with his great heart’s infinite love.
It pours an ocean, till the very heavens
Cannot contain the glories of the Dove.

He broods above us with desire unailing
To lift us up from the low carnal thing,
And crown us with divineness. O, high angels
And hearts of men, come, and adore, and sing.

BABYLON AND THE PLAGUE OF BLOOD.

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

SEVENTH-DAY ADVENTISTS have for many years understood that the prophecy found in Rev. 14:8 applies to the modern orthodox churches. They have also held that upon them as well as upon the Roman Catholic Church, the seven last plagues will eventually be poured out. In the 16th chapter of Revelation the reader will find a detailed account of those plagues. In verses 4-7 inclusive, the following language occurs:—

“And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink: for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.”

The condition of things portrayed in the foregoing language is so terrible in its character that some have doubted whether it will be literally fulfilled. So long as it is true that the Lord visited a similar judgment upon the Egyptians, there can be no good reason why the language in question may not have a literal fulfillment. Admitting for the sake of the argument that the description is figurative, the result would not be changed materially, since God would not be guilty of overdrawing the matter merely for the sake of the effect. When one recollects that the papacy has been guilty of putting to death 50,000,000 saints of God, or a number equal to about five sixths of the present population of the United States, he will feel the justice of the judgment which assigns them blood to drink. The only objection that could be offered to such a visitation is the fact that the Romanists of our time no longer employ the rack, the thumb-screw, the dungeon, and the fagot in the propagation of their faith. In replying to this objection, all that would be required is, that one should be

able to demonstrate that while from motives of expediency that church may have abandoned for the time being its former practices, it nevertheless is actuated by the same spirit as formerly.

This can be done in two ways,—first, it justifies its former course of action; secondly, the Scriptures in all of their references to the Church of Rome represent it as the same cruel and blood-thirsty power clear down to the second coming of Christ, when it is to be destroyed. 2 Thess. 2:1-8. When the case of modern orthodoxy is considered, the circumstances are found to be somewhat different. They cannot be directly charged with having actually participated in the brutal massacre of the true children of God during the Dark Ages, since they had their origin in the great Reformation that culminated in the sixteenth century. If, however, they shall be found pursuing a line of conduct, which, when judged by the standard of heaven, shall be found to be tantamount to an approval either in fact or in principle of the apostate power which wrought that terrible work, then they will be held to be a party to the crime after the fact. In proof of this it will only be required that the following language of Christ should be cited:—

“Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.” Matt. 23:29-36.

Let the reader mark well the language quoted above. Assuredly the building of the tombs of the prophets and the garnishing of the sepulchers of the righteous would have been a commendable thing, had the motives of those who did it been correct. Where, then, were they at fault whom the Lord addressed? Manifestly because, as he charges, they did what they did hypocritically. That is, while professing the greatest reverence for the martyrs of the past, they at heart were actuated by the same spirit that had moved their fathers to put those martyrs to death. That this was true, they were to show, by putting to death the prophets, scribes, and wise men that Christ would send unto them. The murder of Stephen, James the Just, and many others who sought to show to them the way of life, furnished the fullest proof of the justness of our Lord’s estimate of their real character. But that was not all. In doing what they did, they were to fill up the measure of their fathers, and bring upon themselves all the righteous blood that had been shed from the days of Abel to those of Zacharias the son of Barachias; or in other words, by resorting to violence in the propagation of their religious tenets, they were to make themselves responsible for all the evil that this principle had brought upon the world before their day.

The justice of this judgment is obvious. One cannot give a higher indorsement to the act of another than by pursuing the same line of conduct that he has pursued, and the indorsement of the act of another makes the individual in question morally accountable for the act itself.

But how is it with the orthodox churches of to-day? Have they in any way committed themselves to a line of conduct identical with that adopted by the papacy in the Middle Ages, when millions of the saints of God were put to death by that power? Every candid person acquainted with the facts, must admit that they have. It is charged against the great apostate church of Revelation 17, that she had committed fornication with the kings of the earth. Rev. 17:2. This she did by catering to the secular power, so far as to induce it to become a pliant tool in her hands, executing her will by destroying all who would not carry out her behests.

Now apply this principle to the orthodox churches of our day in the matter of the Sabbath. The seventh day of the week is the only one that God ever hallowed or commanded men to observe as the Sabbath. The Church of Rome has attempted to change the Sabbath to the first day of the week. Modern orthodoxy, practically speaking, has adopted the change. Nor is this all. Unable to hold her own in the contest which has arisen between her and Sabbatharians over this subject, she is now throwing the matter into the courts, in order to get the better of her antagonists. Where Sunday laws are found on the statute books of the States, she is working with terrible energy to secure their enforcement, and where exemptions are recorded in those books, favoring Sabbath-keepers, she is resorting to all the arts and artifices practiced by the lowest demagogues to secure their repeal.

Recently four conscientious Sabbath-keepers were confined in jail at Paris, Henry Co., Tenn. It was not even charged that in working upon Sunday, as they did, they disturbed any one engaged in the act of worship. One of them, an aged man, had previously lain for three months in the same jail, for the same offense. In Pennsylvania, Georgia, and Arkansas like imprisonments have occurred recently. In the latter State, an aged father and his son, both poor in this world's goods, but rich in faith, after having served out their time in jail for working on Sunday, returned to their home to see their only horse sold under the mallet of the sheriff for a mere pittance, to pay the costs of the suit. His only cow would have gone in the same way had not the charity of his brethren brought him relief.

In Tennessee Mr. R. M. King recently died of heart failure, while out on bail, his case still pending in the court. He, like the rest, had been in jail for a time. No doubt his confinement and the harrassing perplexities of his situation, aggravated his difficulty, and precipitated the catastrophe. Other instances of a similar nature might be cited, but it is not necessary to do so here. For the loss of life, the injustice done, and the suffering endured in these cases, the great God will hold modern orthodoxy responsible. These things are but the beginning of sorrows. As the taste of blood simply whets the appetite of the fierce tiger, so those who have once entered upon a path of persecution are sure to pursue it to the bitter end.

One of the saddest features of the matter is the fact that those engaged in this terrible work are utterly without excuse. They are acquainted with the history of the past. Their fathers in the faith knew what it was to suffer the baptism of blood. Millions of them were put to death by the papacy. When they came out of the great conflict, they became the advocates ostensibly of liberty of conscience. Unhappily, they did not always act consistently with that principle. In the Old World, even Protestants belied their professions, and stained their hands with the blood of dissenters. In this country, Baptists and Quakers were banished and hanged. While confessing these facts, no one of late years has been found brazen enough to attempt to justify them. Confessedly, they have been the great blot on our history. Alas, that those whose faces have so often been mantled with the blush of shame when reminded of the sins of our fathers, should so soon adopt a principle of action identical with that which resulted originally in this country, in those disgraceful deeds which every right-minded man sincerely deploras.

Are the lessons of the past of no value to mankind? Are the scenes of the Dark Ages to be re-enacted before our eyes, and that, too, by men who have so often lifted their hands in holy horror at the thought that such things could ever be perpetrated in the name of Christianity? Had not the prophet said that such would be the case, the thing would be almost incredible. Forty years ago Seventh-day Adventists proclaimed their conviction based upon the word of God, that they would ultimately be subjected to just such a

persecution as they are now experiencing. Many of the persons who are now fulfilling that prophecy, laughed to scorn those who uttered it in the outset. It was absurd, they said, to suppose such a thing could take place in a nation like this, where liberty of conscience is guaranteed to every citizen. From the human standpoint, they reasoned soundly then.

The national Constitution and the State constitutions justified their logic. It was indeed absurd that the solemn guaranties of those instruments should ever be set at naught. It was doubly absurd that the very men who had so often pledged their fealty to the broadest liberty in matters of religion, should ever engage actively in persecuting their fellow-Christians for opinion's sake. The more absurd these things, however, the less excuse there is for their course of action.

In view of the situation, who will deny that they, like the men in Christ's time, have brought upon themselves responsibility for all the blood shed from the foundation of the world in the name of religion, by putting in practice the same methods employed by the persecutors of the past. They have not as yet filled up the full measure of their iniquity. The first step has been taken in the direction of religious persecution, and the distance which separates those taking it from the bloody deeds enacted by those of the past in the name of Christianity, will be rapidly passed over. The same principle which justifies imprisonment on account of one's faith, will justify the taking of life in like circumstances when necessity may seem to require it in order to the attainment of the end in view. When that result is decreed, as it certainly will be, the plague of the third vial will be the merited doom of the churches of this time which, despite the teachings of Christ and the experiences of past ages, resort to violence in the propagation of their religious dogmas.

They will hear with terrible distinctness, and be compelled to admit the correctness of the fearful utterances of the angel of the waters, when he shall say, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Rev. 16:5-6.

BE STRONG IN THE LORD.

BY D. T. SHIREMAN.
(Asheville, N. C.)

IN Paul's second letter to Timothy he tells him to "be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Chapter 2:1, 2. From this scripture we conclude that it is our privilege as well as our duty to be strong in Christ. Then we should not be like the birdling, always with mouth open, ready to receive, but not willing to give, but we should commit to our fellow-men, who in turn shall teach others also. How can we be clear in the investigation in heaven, when our cases will be brought up for the final decision, if we belong to that class which has always been ready to receive but never to give?

Let us wake up, and let us wake up now. The Lord spake to Joshua, "Only be thou strong and very courageous." Josh. 1:7, and again in verse 9, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." God has infinite strength and infinite wisdom. Now men and women, young and old, are perishing for want of the truth some of you have been feeding on for years. You have listened to many able sermons, read many strong appeals for help every week, read the periodicals filled full of precious truth that made you long for a home in the city of God. But did you realize that all this was selfish in you? How much

better to look around you, see the millions going down to ruin, perishing without the knowledge of these things. Why not let the love of Christ in, and let your soul go out for them; and not think so much about ourselves? When we begin to see what ought to be done, and begin to labor for others, the holy Spirit will fill our hearts to overflowing; and as we begin to take an interest in our fellow-men, heaven will grow brighter above us, and angels of God will come near.

The Master's work will soon be done, and he will come to take us home. Be strong in the Lord and in the power of his might. It is with joy that we note what many are now doing in the way of writing letters, and sending papers that in the past were left lying around their homes till they became soiled, and who now subscribe for more papers to send to others. This is as it ought to be. Do you say you have only one talent? Well, use that one. You cannot afford to bury it in the earth, and that is just what we do if we do not use it in the Master's cause.

"O Christian, awake! 'Tis the Master's command;
With helmet and shield, and a sword in thy hand,
To meet the bold tempter, go, fearlessly go,
And stand like the brave, with thy face to the foe.

"Press on, never doubting, thy Captain is near,
With grace to supply, and with comfort to cheer;
His love like a stream in the desert will flow,
Then stand like the brave, with thy face to the foe."

"FERVENT IN SPIRIT."

BY C. H. WETHERBE.
(Holland Patent, N. Y.)

THIS is an expression which Paul uses. The word "fervent" is full of live meaning. Primarily it means, "to be boiling hot, to boil to glow." It is directly the reverse of apathy and cool moderation. The apostle's phrase is a strong protest against lukewarmness. He himself was a splendid and inspiring example of fervency of spirit. Had he not been such, the gospel would not have gained such a strong, firm foothold in those regions where he labored. He was a flaming torch amid heathen darkness and Jewish formalism. His zeal was all-consuming as he went here and there proclaiming the gospel of the Crucified. It was this that made him the grand hero of that age, the conqueror of all obstacles, the victor of all battles.

He was naturally of a fervent spirit, but to this was added the fire of the holy Spirit, which gave higher and nobler competency to his passion for work and worship, his devotion and daring. And to him also was given in large measure the wisdom of God, and this was a controlling element in the expression of his consummate fervency. And this is what all fervent Christians need. Fervency of spirit, without the balance of broad and divinely-given wisdom, is oftentimes a source of much mischief. Hot spirits have frequently done the cause of Christ immense harm, simply because they lacked a proper measure of true wisdom. Such people are always dangerous. Paul was a sanctified enthusiast. He was sanctified by both the Spirit and wisdom of God. Before he received these great essentials, he was a hot-headed persecutor of Christians. He was a wild destructionist; but with a new heart, filled with the Holy Spirit and the wisdom of God, he became a mighty and safe constructionist, a builder of men and women into the high grandeur of noblest Christian characters. We need, and the world needs, more fervent Christians, who are governed by the Spirit and wisdom of God.

—There is always a place for conciliatory people. Many a serious difficulty has been averted by tact in blending diverse views. Mme. Necker, in speaking of such people, said they are like "layers of cotton wool in a box packed with porcelain. We do not pay much attention to them, but if they were taken away, everything would be broken and ruined."

The Mission Field.

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

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

CHINA'S MILLIONS.

O CHURCH of the living God,
Awake from thy sinful sleep!
Dost thou not hear yon awful cry
Still sounding o'er the deep?
Is it nought that one out of every three
Of all the human race,
Should in China die, having never heard
The gospel of God's grace?
Canst thou shut thine ear to the awful sound,
The voice of thy brother's blood?
A million a month in China
Are dying without God!

O, speak not of the noble few
Who the gospel sickle wield,
And reap some sheaves with weary hand
On the edge of the harvest-field;
For beyond their utmost efforts
Four hundred million lie,
And a thousand preachers were all too few
To reach them ere they die.
But hear, O hear ye for yourselves
The voice of your brother's blood;
A million a month in China
Are dying without God!

Go, for the Saviour sends thee,
To call from the distant East
The idolaters for whom he died,
To his heavenly marriage feast.
The gospel that thou bearest
The power of God shall prove,
To triumph o'er the souls of men
By the omnipotence of love.
And remember, while thou lingerest,
The voice of thy brother's blood;
A million a month in China
Are dying without God!

—H. Grattan Guinness.

EXPERIENCES IN THE ORIENT.

DURING the past year the question of securing publications in the Armenian Turkish and Greek Turkish has received considerable attention. Matter printed abroad and shipped into Turkey must pass through the hands of the censor, where all Armenian publications especially are closely scrutinized. This is because the Armenians, galling under the Turkish yoke, are constantly agitating and scheming to secure their national independence. As but little can be done on their native soil on account of strict Turkish police surveillance, it is their policy to emigrate, chiefly to France and the United States, there to collect means and forces for an opportune moment. The greatest number have collected in America, where they publish a paper in the interests of their nation, and have political clubs to drill their men for war.

The Turks, sensible of what is in the air, endeavor to defeat this movement by prohibiting the Armenians from emigrating. The latter, however, succeed in a measure in stealing away by gaining the friendship or sympathy of sea-captains, or by giving bribes to the Turkish officers, or by setting sail for Constantinople or some other Turkish port, and landing at Marseilles or New York. Under these circumstances, the revolutionary publications of Armenians abroad, sent home to stir up their countrymen, are subjected to a most rigid censorship; and in consequence, it is difficult to send Armenian publications of any kind into Turkey from abroad.

For this reason, it is almost absolutely necessary to print such publications in Turkey. But, before this can be done, permission for each publication must be obtained from the government. First, the manuscript must be prepared for the printer, and then sent to the board of examiners for approval. If they object, it cannot be printed. This board is composed of men who represent the different interests and elements of the empire. Christian literature is usually referred to the Christian member to be examined and reported on to the board. This member is

a Catholic; hence we could almost be sure in advance how he would report on our publications.

Having made terms with a large publisher, whom I visited in person while in Constantinople, on my return from Russia, we gave him the manuscripts for several tracts, which we were quite sure contained nothing objectionable to the Turkish government. As the printer usually applies for the permission, we left our publisher to do this for us. Having made many applications, he was quite well acquainted with members of the board, and knew what ropes to pull. But we had not long to wait after the application was made before the refusal came.

Other tracts were taken, and repeated efforts made to secure the permission, but all alike failed. The Catholic member had evidently got onto the scent of the origin of the tracts, and firmly refused all, in spite of the best efforts of the printer, who was anxious to get the work of printing. In the meantime, brother Baharian returned to Constantinople, and did much in person to secure the right to print. Finally, the printer assured us that it would be impossible to get permission, except by using that never-failing argument with the Turk—bribes. If we would expend about five dollars in this manner for each tract, he was sure that we could succeed. But this we steadfastly refused, believing that the Lord was not dependent on such means to carry forward his work. It would be better to have no publications than to secure them by such means; for God is not dependent on the corrupt means of man to advance the message, and will in no degree have his work in league with the powers of darkness.

We were sure that if the Lord wanted publications in this language, there would be some way of having them without bribes. Believing thus, we left the matter in his hands, encouraging brother Baharian to work with the Bible only, which is more than the apostles had of such helps, and by them this whole land was reached with the truth in a short time. We have access to the same power, and if it be the Lord's way, the work can again be accomplished in the same manner.

But we were not left long to wait before seeing what turn events would take. A recent letter from brother Baharian states that as he called on the printer, the latter congratulated him, and then showed him the permissions for a number of our tracts. They had been gained on this wise: A dull time came, when the printer was very much in need of work for his hands; rather than let them be idle, he gave the compositors several of our tracts, taking upon himself the responsibility and risk of getting the permission to print them. The dull time continued, till 200 pages were in type; and of course, this would all be lost if he could not print, which very naturally brought quite a heavy pressure on the man to secure the permissions. He visited members of the board in person, wrote petitions to the board,—and what more we know not,—but he bestirred himself greatly until, against the protest of the Catholic member, he secured the permission and printed the tracts.

We rejoice at this signal evidence of God's power to bring about things pertaining to his cause against all difficulties, when we trust all to him. The work at Constantinople continues encouragingly. Although meeting fierce opposition from the missionaries and former colleagues, those who began to obey continue firm in the truth. Brother Baharian has decided to remain there for some time, instead of returning to his home in Cilicia, as first planned. He has rented a small dwelling for the accommodation of himself and brother Anthony, and in which to hold the Sabbath meetings and Bible readings.

The missionaries are most active in their opposition to our work; and although we have no means of replying to all efforts against the truth, we know that God has, and therefore we

do not worry, but rejoice, knowing that they can do nothing against the truth, but for the truth. We can say that from the very first, the work in Turkey was the Lord's work, and it is our desire that to the end it may be nothing but his work.

Basel, Switzerland. H. P. HOLSER.

THE BIBLE IN ITALY.

[If there are any who suppose that the attitude of Rome toward the word of God is changed—and there seem to be many of this class—they should know that the Church of Rome still places the Bible on the index of prohibited books in all southern Europe. We may be thankful that it is not in the power of Rome to shut the Bibles out of these countries, however much she may desire to do so. The time has certainly come for the third angel's message to go into these Catholic fields, as it has not gone as yet. Our workers in Europe feel this burden weighing upon them more and more. Efforts must be made to bring the light of the gospel before the many honest-hearted Catholics who, we know from the assurances of God's word, are waiting even in this stronghold of Satan, to hear the joyful sound. The circulation of the Bible, notwithstanding the efforts of the clergy to keep the people from reading it, is having its effect. At the last annual meeting of the British and Foreign Bible Society, Dr. Prochet, a Protestant worker in Italy, said:—]

To illustrate what I said just now of the Church of Rome preventing the Bible from being read, I may tell you that last year, quite in the south of Italy, at Catanzaro, there was an *auto da fé* in the street, not a burning of men and women,—thank God, the laws of Italy do not permit that,—but on it were Bibles, New Testaments, and portions which you had sent there which the colporters had sold, and which the priest was burning to the glory of God, according to his ignorance. The colporter was a man of more than common courage and intelligence, and he went to the priest and said: "Sir, you have been committing a double sin; you have been taking these books from the poor people who had bought them, and you have robbed them; and, secondly, you have been committing a sin by burning the word of God." The priest was not a stupid man, and he said: "You are a pretty fellow to come to teach me my duty. I am the pastor of this flock. Your books are poison books, and it is my duty, as the shepherd of my flock, to prevent them from having them." Then there ensued a discussion—of course with no result. The colporter, struck with an idea, said to the priest, "Here is a book. I am going to give it to you upon your promise to read it before you burn it." So he promised. The book given was the "Compendium of Controversy." It simply passes, *en revue*, the various doctrines of the Church of Rome, without a word of comment, but with verses of the Bible underneath them. The priest was struck with that, and he wrote to Florence to get a Bible—the same that he had to pay for. He was convinced; and the Spirit of the Lord working on him, he wanted more instruction, like the eunuch, and he wrote to the depot-keeper at Florence, asking the name of a minister. The instruction was given, and he threw off his priestly garb, came to him, and said: "Here I am, sir," telling his story. He had still five sous left—the padres are not blessed with a large fortune. The minister said, to put him to the test, "I cannot maintain you; what can you do to work?" The poor fellow, like many others, knew no work but to say his mass. Then the other said: "Here are New Testaments and portions; go out and sell them to make your living." The priest accepted this, and he is now in Naples, selling the very books which he had burned.

Special Attention.

STILL AT THE FRONT.

WITHOUT doubt those who made such a demonstration in the halls of Congress when the Sunday Civil Service bill was passed, which contained the proviso for the Sunday-closing of the World's Fair, and by which act Congress committed itself to that which is in direct opposition to the fundamental principles upon which this government was founded,—without doubt, we say, these individuals thought the matter was "settled." "Why, yes," said one of their leaders, "the question is now settled, and settled for all time." And on this and the Brewer decision, he made a very earnest appeal to all lovers of the "perpetuity of the American Sabbath" to come to the rescue, and see that all Sabbath laws were strictly enforced.

However, the matter is not so easily disposed of as they think. The American people are beginning to get awake to the fact that we are treading on the most dangerous ground this nation ever set her foot upon, and are raising a protest; and it is being felt, much to the discomfort of these would-be religio-political guardians of Sunday sacredness. The Rev. J. H. Knowles, who conducts the Pearl of Days in the *Mail and Express* of New York, and who at the convention held here last winter had to tell the people that on the train going to Chicago, as well as in the busy mart of Wall street, when they came together to discuss the closing of the Exposition on Sunday, they actually opened the work of the committee with prayer, is very much wrought up over the fact that the opposition is circulating a petition for the opening of the gates on Sunday, and this is what he has to say:—

"The president of the World's Columbian Exposition is the first to sign a petition to Congress to remove the Sunday-closing condition upon which the \$2,500,000 was donated to the Fair by the late Congress. That petition carefully read, shows not only a breach of faith unworthy of a public official, but also a total disregard of the will of the Supreme Ruler of nations and the laws he has been pleased to promulgate for our guidance.

"Here is the peril of the hour. This is the danger which is far more to be dreaded by the American people than the threatened pestilence now waiting at the entrance of our harbor. Sin is a reproach to any people. He who calls upon us to "remember" his holy day, will scourge the nation that defies his mandates. We may choose to listen to the voice of men rather than to God, but it will be to our everlasting shame, and ultimately to national overthrow. *Mark it well.*"

Then after stating that the whole animus of the opposition was to tear down Sunday, and to fight the "influence of Christianity," he gives the following advice as to what is necessary to do in this "peril of the hour":—

"They have seen what Christian sentiment can accomplish, and they stand in wholesome fear of it. Now, let every true believer in God stand firm, and resist to the end by every possible means, this attempt to defy the sentiment of a Christian nation, and the law of the divine Ruler."

Yes, it was very evident that many of the senators and representatives in the halls of Congress (to their great shame, however) stood "in wholesome fear" of "Christian sentiment." "It is not wise statesmanship," said Mr. Hawley, "to array ourselves against the demands of the church element." And Senator Palmer, after speaking against the proposed clause with clearness and vigor, *voted for it*; and in explanation of his course, replied that "the public sentiment of his constituency would sustain him." They were all afraid of the church boycott that was hurled against them, and rather than lose their "official position," yielded to the demands of what their better judgment and natural good sense told them was downright wickedness.

But all this shows which way the wind is blowing. The power of the church is confessedly felt, and now that the churches that know this have already gained an "inch," the next step will be to take an "ell." The movement is gaining ground with wonderful rapidity; and to show what a spectacle church people make, and to what lengths they will go, to protect at all hazards the "American Sabbath," we need only point to the late action of the churches that

compromised with the Marlowe theater in Chicago, the report of which has appeared in these columns. It should arouse every lover of liberty, and especially every one who in the light of prophecy knows the outcome, to a diligence that was never before manifested. There is no better opportunity to get the truth on these points, as well as the result of the practical workings of this movement for Sunday-closing laws before the people, than by distributing the *Sentinel Extra*, and every Seventh-day Adventist should take a special interest in seeing that this particular number finds its way into the hands of all his neighbors and friends. W. E. CORNELL.

SPIRITS' REGARD FOR SUNDAY.

"THROUGH the agency of Spiritualism miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and express regard for Sunday, their work will be accepted as a manifestation of divine power."—*Great Controversy*, p. 406.

Dr. Slade of New York City, has been creating curiosity and quite a sensation in La Crosse, Wis., recently, by spirit manifestations and slate writing. He was interviewed by a reporter of the daily press, who told what he did and saw. After being seated at a table, the Doctor said:—

"You may now write any question you wish upon the slate [which was lying on the table], and I will endeavor to receive an answer to it." "The reporter took the slate as directed, and wrote upon it, 'Is this the true Sunday?' turning the writing downward and handing it to the doctor. The latter placed a small piece of pencil on the clean side of the slate, held it partly underneath the table, and when he brought it forth a half-minute later, it bore the answer, 'This is the true Sunday to some, but not to all.'"

The Doctor then said he proposed to pass the slate through the air to the reporter on the opposite side of the table. This was repeatedly done, the slate once falling to the floor beneath the table, and rising again to the reporter's hand. "During the performance," said the reporter, "one of the Doctor's hands was held by me, and the other was always in sight. The table at which we sat was fully four feet across, and it was an utter impossibility for the Doctor to transfer the slate to me." How it was done the reporter does not know.

Surely the truth is a safeguard to those who believe it. To the student of God's word these things are not mysteries. They are explained by such texts as 2 Thess. 2:8-10 and Rev. 16:14. Their testimony that Sunday "is the true Sunday to some, but not to all," has reference, of course, to the Sabbath. Sunday is not the true Sabbath, and one's regarding it as such does not make it so. If this had been a spirit from God, and had not intended to deceive in this matter, it would have improved the opportunity to bear a testimony for God's down-trodden Sabbath, instead of showing such regard for Sunday. As we see coming to pass what God has told us would, let us be awake, that we be not deceived. E. W. WEBSTER.

La Crosse, Wis.

LUTHER'S VIEW ON COMPELLING CONSCIENCE.

THE laws of secular governments do not extend farther than the concerns of our external selves and our possessions, or whatever is external and material on the earth. But over the believing soul God cannot and will not consent that any one shall assume control, besides himself. Wherever, therefore, any secular power presumes to make laws for the soul, it thereby meddles in matters belonging to the jurisdiction of God alone, and such interference can only prove injurious, if not ruinous, to souls. This we will make so plain that any one can grasp it.

Whenever human laws are imposed upon souls, to compel these to believe in accordance with the dictates of those imposing them, it can surely not be the word nor the will of God; no, God's word is not in such enforcements. But if God's word is not in it, it is, to say the least, uncertain whether God wants it so or not; indeed, one

may be sure that anything of that kind will not please him. For it is his will that our faith shall be purely and solely based upon his divine word. Hence it follows, that when secular powers undertake to legislate for the souls of men, they will simply press them away from God and into ruin by any such actual requirements which aim to compel them to believe that which can never be pleasing to God, just as though it was right and acceptable in his sight. For whoever countenances and believes that to be right and good which is unjust, or at least uncertain of his divine approval, denies the truth; and as God is the truth, he denies God himself.

No one shall or can rightfully assume control over a soul in any way whatever, unless he is able to show and lead her the right way to heaven. But this, no human being of himself is able to do; in fact, no one can do it but God only. Anyway, no man has power over the soul; for no man can either kill it, or make it alive if dead; he can neither take it to heaven nor consign it to hell. Now I want to know, how much wits there can be about that man who presumes to give commands in any domain where he has not the least authority? Who would not consider him insane, that could undertake, with the least expectation of its coming to pass accordingly, to command the moon to shine whenever he wished?

Besides that, it may be seen from this: Every power rightfully can, ought, and may exercise authority only, where she is able to see, estimate, judge, change, recognize, and improve. For what kind of court could that be, which would blindly judge in matters that cannot be perceived or ascertained by the senses? A judge must be very minutely conscious of the details in the case, if his judgment is to be sound, unbiased, and thorough; in short, one that will bring everything in the case to light. But the thoughts of the soul can be read by none but God; before him alone they are open; hence it is impossible and vain to compel any one to believe this or that by force of human laws.

With all that, these blinded people do not see how utterly vain and impossible the thing is which they propose to do. For, however harshly they may legislate, however threateningly they may rage, they cannot bring people any farther than that they mechanically make them go through certain motions externally; for they cannot compel the heart, even though they rent themselves over it. It is a true saying that thought is free!

Do I hear you object to this, because Peter and Paul enjoined upon us to "be subject unto the higher powers?" I answer: Your point is not well taken! The Scriptures speak in their own behalf. Paul (in Rom. 13:1) has reference to the legitimate power of authority or right. But you have already seen that no one but God can have authority over the soul. Hence Paul cannot mean for us to be subject to any power in matters wherein such power has no authority or right to act, from which it becomes plain that Paul is here speaking of temporal and external matters, which are to be regulated or set in order. This his words show most plainly and unmistakably. Peter aims at the same thing when he says: "Submit yourselves to every ordinance of man." 1 Pet. 2:13. It is evident that no human ordinance can legislate to heaven, or dominate over the soul, for all human enactments are *per se* confined to this earth, limited to the exterior walk of men and their associations with one another; they concern matters in which men can see, recognize, judge, punish, or spare.

All this our Saviour has with most excellent discrimination pithily comprehended in the words: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. But, if imperial power extended into the realms and power of God, and were not separate and distinct therefrom, would Christ have made any such distinction as he here makes? Now, as already shown, the soul does not stand under the power of emperors, or human

potentates of any kind; they can neither train nor lead it, can neither kill it nor make it alive, cannot bind or loose it, neither keep it nor set it free, which they surely must be able to do, if they have any legitimate God-given authority over it at all.

Again: Peter says: "We ought to obey God rather than men" (Acts 5:29), by which he most plainly sets bounds to all earthly power or authority. For if we had to do all that the secular powers demand of us, such words would be vain.

But perhaps you object on the ground that the secular power does not compel us to any particular belief, but prevents simply by external measures that any should be misled into false doctrines or practices. I reply: Work of that kind belongs to the church solely, and is intrusted to the same and its undershepherds by the Great Shepherd on high, but not to the rulers of the land. Indeed, the word of God itself must here enter the arena. If that cannot set them right and keep them from error in doctrine or practice, then surely can the secular arm of authority do it much less, even though the world should be filled with blood in the attempt. For in worldly matters it is just as little allowed as in things spiritual, to use violence, even though by that means wrong might be overcome, and right established. But how much more is it inadmissible in the far more exalted matters of spiritual concern, to use violence, without even having justice, not to say God's word in favor of such proceedings! God's word itself must enlighten the mind and the heart, and where this is allowed free course, errors will soon vanish, and light and truth reign supreme, both in doctrine and practice.—*Translated for the REVIEW from the German, by A. Kunz.*

HAYSTACKS OF WORDS.

[THE following sketches are worthy of study by all writers as a lesson in the evil of verbosity. Seeing that both are imaginary sketches of the same experience, let the reader notice how all the main facts are stated in the few words of the first sketch, which are spread over so much ground in the second. Then let all who have occasion to write reports, or upon any subject, consider which they would prefer to read, and act accordingly.—ED.]

Writers who are familiar with the use and value of words can say a great deal in small space, and contributors who are considerate of the connective pocket-book, will not ask five columns for what could be said in fifty words. Contrast the following specimens of brevity and verbosity:—

NO. 1. CHURCH NEWS.

BY REV. R. EARNEST.

During my first six months as pastor of Bedford circuit, Mo., a feeble society of twenty persons has been increased to a flourishing band of sixty, and at the head of the circuit the shakly old church has been replaced by a commodious modern structure.

NO. 2. A GRAND AND GLORIOUS WORK.

BY REV. SELF F. VERBOSITY.

MR. EDITOR.—At the Missouri Conference, which met at Smithtown in September of last year, the bishop, in his godly judgment, saw fit to assign your humble servant to the pastoral charge of Bedford circuit, Brown Co., Mo. Being an humble itinerant preacher, we took the appointment from the hands of the venerable prelate, and boarded the train for our new field of labor. Not having any change to spend at lunch-counters along the route, when the train pulled into the little station and stopped, your unworthy servant got off with his satchel, feeling hungry and worn in body, but strong in his determination to move forward. Having arrived at the house of brother Jones, the preacher's friend and a faithful soldier of the cross, we washed our face and sat down to a feast of fat things, from which we arose feeling that hunger

and thirst had fled away. After a good night of sleep, we awoke at breakfast time the next morning, and arose from our couch. Thus began our first day in our new field of labor. We went right to work with a will, and soon discovered that our predecessor had torn things to pieces and left everything in a very bad condition indeed. Before he left for conference, he told the people he thought that as they had his services all the year, they ought to pay his way to conference anyhow, and then he would give them credit for the salary which they owed him (he did not take well with the people, and had only received fifty dollars during the whole year). But by thus abusing the people, he wounded their feelings, and they were all torn up, and didn't care whether the bishop sent them another preacher or not. But we told them that they must bear all of these things in patience, and go up through great trials and tribulations, and not be too hard on my predecessor; for he came along before days of enlightenment, and didn't have the advantages that we younger men have. So putting a brave face forward, we shut our eyes to all of those great hindrances, and began our work.

Six months have gone by since last September, in which we came here as the humble pastor of this torn and bleeding flock. We rejoice to take our pen in hand and sit down to tell you what we have done. We, etc., we, etc., we, etc.—*J. M. Henderson, in Christian Recorder.*

SOCIETY AND ANARCHY.

It is a suggestive thought that in this free republic, under this government of the people, in this age of progress and enlightenment, nothing stands between society and actual anarchy except the fear of the military power.

Yet such is the fact, and everybody should look at it squarely. In three of the oldest and greatest States of the Union the whole military force is required to preserve civilized society from disintegration, at the hands of organized savage bands, which need only the stimulation of success in their barbarous enterprise to draw to their assistance a vast horde of other savages, who would unite with them to tear down the pillars of the social structure.

It has been our pride and our boast in the past that law and order and liberty had here a sufficient defense in the law-abiding and liberty-loving spirit of the self-governed and governing people. European visitors to the United States are impressed most of all by the absence of the military uniforms so frequently encountered by them at home. After our great Civil war, the volunteer armies of both sides rapidly returned to peaceful pursuits. They were not soldiers by profession, but only soldiers for an emergency. Their natural taste and sphere were peaceful, and, therefore, the disbandment of the vast armies took place without difficulty. In a few months the sight of a military uniform became as rare as it had been before the beginning of hostilities. The Federal army shrank to petty proportions, and it was employed almost wholly in defending the western frontier against red savages. The putting aside of the military spirit was so complete after the special occasion for its display had ceased, that even the military organizations of the States languished at that period. The people were tired of guns and gunpowder, military uniforms and martial music, and hence the maintenance of effective militia by the States has been a task requiring much effort since 1865.

Our great communities are distinguished from the European also by the comparative numerical weakness of their police forces. Order has been maintained with less show of authority and with less display of physical power. More confidence has been manifested in the self-control and law-abiding spirit of the people. Riotous ebullitions have occurred, of course, when the small part of a community not under the restraint of reason,

have given vent to their savage instincts; but such unorganized and feverish outbursts have been easily repressed. They were not dangerous symptoms. They indicated no chronic and deep-seated social disease. They were simply the temporary aberrations of a few in communities generally sane. They followed no method, and had no settled purpose.

The riotous insurrections of these days are radically different. They are not sudden and unpremeditated explosions, but organized movements, with leaders whose sole function and business is to conduct them. They are carefully planned for the purpose of bringing into alliance with them all related and affiliated bodies in the wide system of organized labor; and they are undertaken not merely to get the immediate advantage of increased wages, but also to force all labor into the system. They are a part of a scheme to drive every workman into combination with all other workmen for purposes of offense and defense. Their aim is to strengthen and extend the organization which makes them powerful, so that it shall be resistless, whether by capital or by labor.

In other words, they are fighting for the control and domination of a reorganized social system. The great mass of their followers are honest and well-meaning men, but the policy of the leaders is rule or ruin; and for the furtherance of it they can always rely on lawless spirits in their own ranks, and on all the lawless elements of society outside of them. If, for instance, the rapine of the switchmen insurgents at Buffalo had not been stopped by military force, every ruffian in the town would have joined with them in the work of destruction; and thence the insurrection would have spread over the State, the labor unions affording it the nucleus of organization.

The ability of society to defend itself against such destructive forces by the exertion of military power is its only present security. That lesson has been taught in New York, Pennsylvania, and Tennessee. The day has come, alas! when even in this republic the guns of soldiers are necessary for the preservation of the social structure.

That is the fact to which the situation in three of the oldest and greatest States of the Union bears witness to-day. Society is forced to take up arms for its defense against anarchy.—*N. Y. Sun.*

UPHEAVAL.

Solid Rock Cracked and Crushed—Was It an Earthquake?

FRIDAY, Mat. Weot discovered that a place about sixty feet square of the river-bed (Sandusky, Ohio, River) which is solid rock, near his house, had been raised by an unknown power, about one foot. About in the center of the raised rock a crack extends clear across from north to south, and a stick was put into the crack, which went down three feet. The rock in the center of the raised part, for the space of about twenty feet square, is all broken in pieces about the size of that used in lime burning. Considerable of the rock has been taken out by Mr. Weot.

What caused it? That is a question, and no one has yet been able to answer it, although many theories are advanced. One is that it was caused by a slight earthquake, and another that it was by blasting done in that vicinity. If it had been an earthquake, no matter how slight, it would have been felt in that vicinity, and it was not caused by the blasting, as no blasting has been done recently, near enough that place to have caused the eruption or upheaval.—*Tiffin (Ohio) Weekly Tribune.*

—The President, whose salary has been the subject of many comparisons, receives it in monthly installments. On the 26th day of every month the Treasurer of the United States sends to the White House a check for \$4,166.66.

The Review and Herald.

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

BATTLE CREEK, MICH., Oct. 11, 1892.

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ALMOST PERSUADED.

THE vacillating, policy-serving, king Agrippa, said to Paul, "Almost thou persuadest me to be a Christian." This was a virtual acknowledgment that he was convinced of the truthfulness of what Paul had preached. What, then, kept him from becoming a Christian?—His worldly surroundings, wealth, influence, and power. To become a Christian would interfere with his prospects in these directions, and he loved these more than he loved Christ, whom Paul presented to him.

How many there are in the world to-day, how many even of those who have become acquainted with what we denominate the present truth, who are fitly represented by this case of Agrippa. They are almost persuaded to accept the truth. They openly and frankly acknowledge it to be truth, and yet they do not obey it. If all who are convinced of the correctness of the views of Seventh-day Adventists, would take their stand upon them, how would the ranks of believers be multiplied.

The position of such persons is most anomalous—a position in which one acknowledges the truth, freely admits that these views are correct; that the Bible teaches the seventh day as the Sabbath; that the command is still in force; and that the Lord still requires his people to observe it; and yet deliberately goes on paying no attention to it, but devoting it to secular uses, and trampling it under foot as before. The mental or moral condition of such people, it seems impossible to fathom. Confess the truth, and yet not obey it! What can be said to awaken the moral sensibilities of such, to lead them to put in practice the truth, the mere profession of which will do them no good; the light not followed only adding to their condemnation?

And why do they not put the truth, which they acknowledge, into practice? Something keeps them from it; for a conviction, however weak, would be carried out, unless there were some other considerations exerting, for the time being, more influence; and this can be nothing less than some worldly motive, standing in society, pecuniary advantage, a good name among men, or some other prospect of this kind. In other words, something else is more attractive to them than Christ; and to those things they give the preference instead of to that which Christ requires of them.

But what is Christ's own rule in this matter? "He that taketh not his cross and followeth me, is not worthy of me." And further, "Whosoever therefore shall be ashamed of me and my words, . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Canon Liddon forcibly says: "How will it fare with us, if his face, beautiful in its ideal humanity, beautiful in its human glory, be turned away from us, as from those whom he was ashamed to own, because in the days of time we were ashamed of him?"

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.]

248.—WHERE ARE THE SAINTS DURING THE PLAGUES?

Please show from the Question Chair that the saints will be on the earth during the pouring out of the seven last plagues.
K. R.

Answer.—It is shown that the saints will be here upon the earth during the pouring out of the seven last plagues, by the chronological relation which the plagues bear to the second coming of Christ. The saints certainly are not removed from the earth till the Lord himself is revealed from heaven, and his people are caught up to meet him in the air, as

is plainly stated in 1 Thess. 4:16, 17; and there is no private coming by which he takes his people away before this time. Now, it is to be noted that it is previous to the actual appearing of Christ that the mountains are cast down, and the islands are moved out of their places. Rev. 6:14-17. But this great convulsion of nature does not take place till the very close of the plagues. Not till the last of the seven plagues is being poured out, does it come to pass that the mountains are not found, and the islands flee away. Rev. 16:17-21. Therefore, the plagues fall before the Lord appears to take his people to himself, and they are consequently here during the time in which the said plagues are being poured out.

When Christ ceases his ministration as priest, probation ends. This is before his appearing in the clouds of heaven. There is then no mediator between God and men. Then the seven last plagues, which are judgments without mixture of mercy, can begin to fall (Rev. 14:10), as they cannot while there is a mediator between God and men. And it appears from the foregoing scriptures that these plagues are all poured out before divine vengeance culminates upon the wicked in the personal appearing of the Son of man in the clouds of heaven. The time when the plagues are falling upon the wicked, is the time when the promise of Ps. 91:10 will be fulfilled to the people of God: No plague shall "come nigh thy dwelling."

Another consideration shows very clearly that the plagues are poured out before the coming of Christ, and that is, that when he comes, all the wicked are destroyed. Rev. 19:21. There will therefore be no occasion for any plagues after that event, as there will be no human beings upon whom they can be visited till the end of the thousand years; and the plagues certainly do not apply there.

249.—SATAN'S POWER.

Can Satan read our thoughts, so as to understand our plans and purposes, before we in some way make them known?
J. M.

Ans.—We can call to mind no testimony to show that Satan has power to know our thoughts against our own will. He can, of course, skillfully read human nature, and knows the weak points in every one's character, and how to ply his arts and temptations with the best prospect of success; and when he is trying to insinuate his thoughts into our minds for purposes of doubt, temptation, and deception, he can undoubtedly very skillfully discover whether his efforts are taking effect. And we may in various ways so plainly indicate the condition and workings of our minds that he can read them. But further than this, there is no evidence that he can know our thoughts.

250.—ISA. 3:16-25; LUKE 22:32.

Please explain these verses and oblige. Would the second quotation prove that Peter was not converted till after the crucifixion?
G. L.

Ans.—There were doubtless times of judgment and chastisement in the experience of the children of Israel, when the statements referred to in Isaiah were applicable, but they will probably be fulfilled in a preeminent sense in the time of trouble, to come just before the end. In reference to Peter, he was of course converted before those words were spoken to him by Christ, in the sense of having become a follower of Christ, and having taken the first steps in the Christian life. But the experiences connected with the betrayal, trial, crucifixion, and resurrection of Christ, opened a new chapter in his nature, and gave him a new conversion, so that he was able after that to strengthen his brethren, as he had not been able to do before.

POLITICS.

We do not suppose that Seventh-day Adventists are as a body particularly interested in politics. Faith in the soon coming of Christ and activity in political strifes do not go naturally together. Yet the majority will doubtless remember, during the great political contest now before us, that they are citizens of the United States and of their respective States, and as such are entitled to have some voice in the administration of State and national government.

It is not the purpose of the REVIEW to attempt

in any way to influence the political opinions of any of its readers. We do not believe that the cause which it represents has anything to gain through the avenue of politics. The readiness with which the representatives of the Republican party in the United State Senate, and of the Democratic party in the House of Representatives, voted in favor of closing the World's Fair on Sunday, shows how futile it would be to look to either of the two great political parties for aid in the struggle for religious freedom. The two minor parties are either actively or passively in favor of the same unwarrantable legislation. The contest will be won by one of the two leading parties, and the Roman Catholics have secured such an influence among the leaders of both these that whichever way it goes, the result will be favorable to them.

Neither could we advocate any such thing as a church boycott of any candidate or party on account of the principles held by them; since that would be to advocate the use of political power for religious purposes,—the very thing which we are denying the right of other religious bodies to do.

We do not think, however, that any one should feel bound to disfranchise himself because of the fact that politics are corrupt. Christians are bound to do what good they can at all times, and it may be that the ballot-box will afford him the means for doing so. Where in local elections the forces of corruption and crime can be rebuked in this way, let the rebuke be administered. The country never needed to have its positions of public trust filled with men of moral principle and sound judgment more than at the present time. So if casting your vote will, in whatever place you are, contribute toward this end, let the vote be cast. This much can be advocated simply on the ground of good citizenship; and we hope every Seventh-day Adventist will feel that he ought to act the part of a good citizen in connection with coming elections, where he has the opportunity to do so, as a duty he owes to the country under whose hitherto benign government he has enjoyed the inestimable blessings of civil and religious freedom.

L. A. S.

A BLIND WATCHMAN.

A BROTHER has sent us a copy of *Zion's Watch Tower*, published in Allegheny, Pa., the editor of which makes an attack on the position of Seventh-day Adventists with regard to Sabbath observance, as bearing upon the question of persecution. He declares that their agitation on this point is altogether needless; because, as he says, one day may just as well be observed as another, and the action of Congress with regard to the World's Fair does not mean anything anyway, so far as religious legislation is concerned. His position is characteristic of those who in the name of religion oppose the progress of the message that is to warn the world against the worship of "the beast and his image."

After stating that "we delight in the Lord's work any and every day," and referring to the language of St. Paul to prove that under the new covenant every day is alike, he adds that "as it is, we rejoice that one day of the week is so generally observed," and "we are especially pleased that the day set apart by the government under which we live is the first day of the week [yes, no doubt!], because of the same blessed memories and associations which gave it a special sacredness to the church in the days of the apostles." In other words, we regard all days as just alike as respects their observance, still we are glad that the day set apart to be observed is Sunday, because of the "blessed memories," etc., which made it especially sacred. Still, the *seventh-day observer* ought not to feel that one day is any more sacred than another!

The Sunday-closing action of Congress, he further says, was at most "a refusal of the government to spend the money collected from the people to forward certain opportunities for pleasure, of which the majority of tax-payers did not approve." This assertion is simply untrue. The "majority of tax-payers" did not figure in it at all. The "majority of tax-payers" do not want the Fair closed on Sunday. But the churches, led on by a few religious zealots, do want it closed, and they want it closed by Congress. They have been making their voice heard, and the action of Congress is a

direct concession to the churches. By that act Congress surrendered to the church, and now stands ready to do the church's bidding. The principle was laid down and acted upon that it was not wise statesmanship to go contrary to the religious sentiment of the country, and the utterances of leading church-men since that time show that they regard the action of Congress as a virtual promise to the church that their bidding would now be respected at Washington. Whatever the church can agree on so as unitedly to demand from Congress, that she can get. We see in this something vastly more than a mere "refusal of the government to spend the money collected from the people to forward certain opportunities for pleasure, of which the majority of tax-payers [!] did not approve."

The *Watch Tower* thinks that if a person has the liberty to worship as he pleases on the seventh day, he cannot claim that his conscience is interfered with by a law compelling him to observe the first day. This is an argument we have often seen advanced by advocates of the first-day Sabbath. Do such people think that seventh-day observers lose their consciences on the first day of the week, so that they have none to be interfered with? Does an observer of the seventh day have a conscience only on that day? or does he have his conscience through the entire week, Sunday included? We claim that our conscientious convictions continue through the entire seven days, and can be just as much interfered with on one day as on another. We believe on Sunday, just as much as on any other day, that the first day of the week ought not to be observed as the Sabbath. We do not confine our worship of God to one day of the week; and to be left free to worship him as our conscience dictates, we must be left free on all seven days of the week. And we demand the same freedom for every other person. Sunday-law sophists take notice.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

Other Signs Mentioned by Our Lord.

Thus far in this series we have traced the signs and events as Jesus gave them, mainly in chronological order, from the time he spoke this prophecy till he brings to view his glorious coming in power and majesty to save his people.

But there are many other things in it which should not fail to be noticed, which are of great importance, and that must receive consideration if we would have the full benefit of this great prophecy. Among these to which he refers, we should especially notice the religious condition of the masses just before his coming, the prevalence of miracle-working false prophets and Christs, the rejection of the doctrine of his personal advent near, by the mass of his professed followers, the prevalence of false views of his coming, the work of true believers proclaiming it, their experiences and trials, the warnings and cautions Christ gives them, and other signs and wonders mentioned by our Lord, showing when the last generation is reached.

It might seem to the reader that these should have been mentioned before the personal advent of the Saviour was considered in a previous article. But our Lord himself in the discourse given in Matthew 24, follows through the regular order, giving the signs of his coming at length, and the events in connection with it, also a clear statement of his personal appearing in the clouds of heaven, and then adds special instruction to the last generation, with parables illustrating important points, closing with the final destruction of sin and sinners, and the restitution of all things at the end of the one thousand years, during which his people reign with him in heaven above, after which our earth becomes the abode of Christ and his people to all eternity. In following the order designated, it is believed that the subject can, on the whole, be made clearer to bring in these particulars between the giving of the signs and his second appearing in the clouds of heaven.

According to the evidences from our Saviour's prophecy hitherto presented in this series, we are now living long since the great signs which Jesus said

should herald his coming, have been given. The great tribulation is past. The great earthquake of 1755 came as foretold, slaying its myriads. The sun has been darkened. The moon appeared as blood. The stars of heaven fell indeed as a fig-tree casts its green figs when shaken of a mighty wind. No plainer fulfillment of this prophecy so far could be given; we must be near the shaking of the powers of heaven and the glorious appearing of our Lord.

Does our Saviour in his discourse teach that any would believe his words, act out their faith, and expect him and watch for his coming when these signs had been given? Does he teach that all would so believe him as to be prepared when he should come? or does he teach there would be two classes, one surely expecting him, and many others rejecting the light concerning his appearing? What have been the facts during the time intervening between the giving of these signs and the present?

Since sin entered our world, there have always been two classes whenever God has given great light, or any great crisis in his work was imminent. It was so at the flood. It was so when Israel was called out of Egypt. It was so at Christ's first advent. It will be so at the second advent. When God gives light, it is for a purpose, and he who knows the end from the beginning, and to whom the future is as clear as the past, never brings great light and truth to the people without having some receive it. His word does not return to him void, but it always accomplishes its purpose.

Was it to be so when his second coming should be proclaimed? "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. "So likewise ye, when ye shall see all these things, know that it [margin, Revised Version, he] is near, even at the door." Matt. 24:33. His disciples then living at the time when these signs are fulfilled, are commanded to believe his words. And why should not all who profess to be his followers believe this part of his teaching the same as other portions?

Luke, in giving the words of our Lord, thus records them, after speaking of the signs in the sun, moon, and the stars: "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh;" that is, when the sun was darkened. Even then the people of God were to be greatly cheered that the long night of sin was soon to close. But he adds: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Note the positiveness of this language. "These things" are all the signs he has just been mentioning, the darkening of the sun, moon, and falling of the stars especially. They were to be certain his coming was very near. Are we to suppose when that time was reached, no one would pay any attention to their remarkable fulfillment? Will none be found to heed Christ's words? He commands them further: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." He commands them: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:28, 31, 36, 34.

These words clearly imply that there will be those looking for his coming when he appears, those who heed the signs he gives, and watch for that great day. We cannot possibly watch for that of which we have no expectation. Our Lord further says: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39.

The flood is used in many instances in the Bible as an illustration of the last great day. If anything is made clear by it as an illustration, it is the fact that there will then be two classes, those expecting, and those not expecting that event; while the masses will not believe it, as they did not believe it then. But some will believe. It will

be as in Noah's time. While multitudes did not believe, and were swept away, Noah and his family believed, and were safely housed in the ark. He was a preacher of righteousness, he warned the world, and acted out his faith, and was saved by so doing. Then certainly Christ plainly declares a body of believers will proclaim a warning of his coming, believe it is near, and sound forth the message all through the earth. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. . . . But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder [margin, off], and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:45-51.

Here the two classes of servants are plainly portrayed. One gives meat in due season, *i. e.*, food which is needed for that particular juncture, that which is really required by the circumstances which exist. What kind of spiritual food do the believers need when that great day is near and hasteth greatly? Is it not that which will make them aware of the time in which they live, the nearness of their Lord's return, the necessary preparation for it, the dangers around them, and also the danger of being overcharged with the cares of life, following the example of the careless, unbelieving antediluvians, whose minds were wholly engrossed with worldly things, and thus putting off in the distance the coming of that great day? That this is so, the course of the "evil servant" makes plain. The course of the "faithful and wise servant," and that of the "evil servant," are in direct contrast. The latter says in his heart, "My lord delayeth his coming"—does not come so soon as many had expected. He therefore manifests a harsh spirit, and becomes worldly, choosing for companions those who are drunken with the cares and pleasures of this life. This evil course is in consequence of being possessed by the sentiment, "My lord delayeth his coming." In short, while he puts off the coming of the lord, "the faithful and wise servant," who is approved by the lord, fully believes it is near, and diligently teaches this great truth to those who will hear him, believing and acting upon his faith. In the last days, then, this will be the attitude that will be acceptable to God.

And how could it be otherwise? Can we suppose for a moment that that greatest, most solemn, most momentous of all days, when the destiny of all men will be decided both for time and eternity; when Christ will come in his own glory and that of the Father, attended by every heavenly messenger who has ministered before the throne of God; when the 6,000 years of probation will close forever; when the wicked will be destroyed; when the righteous receive immortality and eternal life forevermore,—can we suppose that nobody in particular will be interested in it?

Can the true people of God, who love the Lord Jesus as the chiefest among ten thousand and the one altogether lovely, their dearest friend, their Saviour and only hope for salvation from death, be indifferent as to his coming and the bestowal of eternal life? To suppose such to be the case would be the height of folly. That a cold, formal, world-loving church might feel like putting far from their minds all thought of the day when this present world should be forever destroyed, might be possible; but those who love their Lord with all the heart, will never cherish such a sentiment.

Our Saviour then plainly teaches that when these signs are given, he will have a people on the earth who will believe his words and fully expect him soon to appear in the clouds of heaven, while multitudes will give no credence to this great truth, but imitate the world destroyed by the flood, and perish like them.

Our Saviour's words, therefore, demonstrate the development of a body of believers in his soon coming, when these important "signs" are fulfilled. The object of giving these "signs" was to bring into existence such a class. The whole purpose of our Saviour's discourse was the development of

such a movement to warn the world of its coming doom, that all might be saved from ruin who would receive the warning. His purpose in giving it was of immense importance, and we cannot overlook it or treat it with indifference except at our peril. In all the great crises of the past, warnings have been given by a merciful God, and those who have heeded such warnings have been greatly blessed and benefited by so doing. So we may expect that in this most important event the world has ever seen or ever will see, especial blessings will accrue to those who accept the truths our Saviour so solemnly declares. We will next briefly notice how remarkably these intimations of our Saviour have been historically fulfilled, and how the solemn message of warning has been doing its important work in the earth from the time of the great star shower of 1833, till the present, and what we may expect in the immediate future. G. I. B.

(To be continued.)

IS ORGANIZATION OF GOD?

It was Pope who said: "Order is heaven's first law," but it was God who smote Uzzah because David did not seek him "after the due order." 1 Chron. 15:13. When God brought Israel into the wilderness of Sinai, the first fourteen months were spent in organizing and disciplining the 600,000 who came out of Egypt, that they might move through the wilderness in perfect order. Eleven days more only brought them to Kadesh-barnea (Deut. 1:2) when, had they but trusted God at the time the ten spies brought back a discouraging report, they would have gone over and taken the land which God had promised to Abraham, Isaac, and Jacob. Numbers 14; Deut. 1:2.

But there are some things connected with this arrangement in the wilderness and organization for the marching of the children of Israel, that should never be forgotten. First, the order established by God was the most perfect that could be imagined, and embraced all Israel in one general organization, while their individuality was preserved. It located each tribe around the sanctuary; it selected families to perform certain offices, and the slightest deviation from the order here established was in many instances punishable with death. Num. 4:17-20; 1 Sam. 6:12-20. Second, this order not only made selection of individuals and located them and appointed them their work, but all Israel were to acknowledge it. Num. 8:18-20; 18:6. Third, it was so minute that it extended to the form of worship, even to the sounding of the trumpet (Num. 10:1-10), and everything connected with the journeyings of Israel in the wilderness. This was not simply for their benefit in the wilderness, for it was but eleven days after they had been thus disciplined until they reached the borders of the promised land; consequently this discipline was for their benefit after they reached the land of Canaan. Fourth, this order in worship was further developed and applied to the service of God in the days of David. (See 1 Chron. 6:31-33; 23:24-32; 2 Chron. 8:14.)

"God is a God of order. Everything connected with heaven is in perfect order; subjection and perfect discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in his work now no less than in the days of Israel. All who are working for him are to labor intelligently, not in a careless, hap-hazard manner. He would have his work done with faith and exactness, that he may place the seal of his approval upon it."—*Patriarchs and Prophets.*

If the original plan of God had been carried out by his people, God himself would have been the instructor to the heads of families, and the parents would have taught their children and their grandchildren (Deut. 4:5-10); and thus from the earliest dawn of life, a mold would have been given to the character in harmony with the statutes, judgments, and commandments of God by family instruction. And had this been the case, there would have been no more necessity for the prophets' schools established by Samuel, than for the establishment of the itinerant ministry to teach from "the book of the law of the Lord" "throughout all the cities of Judah," accompanied by the princes who also taught (2 Chron. 17:7-9), which possibly bore some similarity to the institutes of the nineteenth century.

No one who has ever carefully studied this order connected with God's people anciently as soon as

they were brought into the wilderness, can fail to be impressed with the fact that the nearer relation we sustain to God, the more perfect will be the order of our worship and a recognition of God's agencies in the faithful performance of that which he has committed to his people to do. It will also be noticed that it was only their having to do with sin and Satan—the only disorganized elements in the universe of God—that brought forth new developments of organization designed more closely to relate mankind to the order of heaven. It is said by Josephus that Abraham visited the Babylonians, and argued the existence of a supreme God by the perfect order and harmony that exists among the planets; and those who have watched the fowls of the heaven, even the wild geese, as they journey southward in the autumn of the year, cannot fail to recognize that their Creator planted in them an instinct of order. Even the roughest stone, as well as the most precious mineral, has its arrangement and order, and thus bears the stamp of its Creator.

There was no one thing that could impress the minds of ancient Israel more than that God was a God of order; and the true believer who worshiped God in spirit and in truth, could see in every ceremony performed in the Jewish ritual something more far reaching than the outward ceremony of order; but in learning these lessons of the spirituality of the law, it would have been the height of folly to discard the form which impressed the lesson so forcibly.

In the life and teachings of our Lord Jesus Christ we have every principle of righteousness; also the same lessons of order taught by the law are taught by Christ; for he was the concentration of all perfection, both of the law and of the prophets. Every act of his life contained as great a meaning as was contained in every ceremony in the law of Moses. Even "the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself," contains a lesson which he who has great love for Christ cannot fail to appreciate; for in the minutest acts of his life there are practical lessons of salvation that may be woven into the lives of his people. And he who fails to see this, fails to appreciate an infinite Saviour, in whom dwelleth "all the fullness of the Godhead bodily."

The great apostle to the Gentiles writes to the Corinthians, "God is not the author of confusion, but of peace, as in all churches of the saints." And he concludes the chapter by saying, "Let all things be done decently and in order." 1 Cor. 14:33, 40. To the Colossians he writes, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:5, 6. The receiving of Christ by faith established in them principles of order, which the apostle joyed in beholding.

No greater mistake can be made than to think that because we are led by the Spirit of the Lord, we should discard order and system in his worship and his work. But it may be said, "We want no form but that which is brought out and developed by Christ and the disciples." No person well informed and of a sound Christian experience would ever conclude thus; for it would be as absurd a conclusion as to say that because Christ by his mighty power fed the five thousand men, besides women and children, in the wilderness with "five barley loaves and two small fishes," therefore, we should never again earn bread by the sweat of our brow; or because he healed the sick by his mighty power, we should never apply rational remedies for the preservation and recovery of health; or because the time is short, and we are to visit the islands of the sea, conclude that we do not need a vessel, because Peter walked on the water, and had we faith, we can do the same; or we should not patronize a railway train because Philip was caught away by the Spirit of God.

The principle of every righteous act and the perfection of the same was in Jesus Christ; but to draw out these principles and apply them, was the work to be done by his church, under the guidance of his holy Spirit; but all of this development would be in harmony with the principles taught in Christ's life. There were no publishing associations in the days of the apostles, such as we now have; there

were no canvassers' institutes held; we read of no health institutions. They did not need them where Christ's personal presence was; but the circumstances under which the people of God have been and are placed in the nineteenth century, require them, and they have been brought into existence by the instruction of the Spirit of God, as much as was the healing of the sick when the Saviour was on the earth.

The holy Spirit was promised as an instructor to God's people. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." John 14:26. "The office work of the Spirit of God is to qualify men to become teachers. The holy Spirit might be given to all men to teach them, but the Lord does not work in that way. 'Ye are my witnesses,' saith the Lord. The Lord works through human agencies. God sends men and women to instruct and educate others, and to preach to the world the tidings of the gospel. Not until the work of our great High Priest is done in the heavenly sanctuary, will our work be done. The work of teaching will go on, the care of the sick will rest upon us, and institutions will be needed for the extension of the knowledge of the glorious gospel of God and our Lord Jesus Christ, until a people shall be found without spot or wrinkle or any such thing, standing blameless before heaven, and prepared for the great day of the Lord."—*Late Testimony.*

S. N. H.

(Concluded next week.)

FROM AUSTRALIA.

It is a pleasure familiar to all public speakers, to speak to interested audiences, and a writer feels something of the same inspiration in penning words for the perusal of those who he knows are deeply interested in his topic. I experience this feeling each time I essay to communicate with our dear REVIEW, though often oppressed with a sense of the meager details I have to furnish, for notwithstanding we are always making some progress in some direction, four weeks is a very short period in these brief days of midwinter.

I suppose this will seem strange to our people at home at this season of the year; for we have been reading in the telegrams of the almost insufferable heat experienced in the United States, and how ninety people died in New York of sunstroke last Friday, while the mercury marked 107° in the shade. We have had a mild winter, though the weather was quite rough during July. The thermometer has scarcely varied five degrees either way from 53° above zero for a month.

The last boat brought us brother and sister Rosseau. After remaining in Sydney five or six days, they came on to Melbourne in company with brother and sister Starr, who thus finished a six months' tour in Tasmania, New Zealand, and Sydney. They spent about a fortnight in Paramatta, near Sydney, assisting brethren Steed and Hare to close up their tent work. The results were a church of twenty-one members, with several others to be added very soon. The people who have embraced the truth are spoken of as being a very worthy class, who will honor the cause and be an assistance to the same. Efforts are being made to build a meeting-house, with fair prospects of success.

Brother Rosseau and wife seem favorably impressed with the country and prospects, and have settled down to the work before them with a good purpose to carry it forward. The hotel, or Coffee Palace, which we had in view for some time as a place for our school, was at last withdrawn by the owners. But other quite suitable buildings very centrally located, were secured at a much more favorable rental. These consist of a double house, containing twenty-three rooms, several of them of large size. The place is in the midst of park lands, very open, yet near the center of the city, and presents an excellent opportunity for prosecuting work of the various lines of missionary labor, should there be time for such.

Brethren White, Starr, and Daniells are assisting in the work of furnishing and fitting up the house, and it is expected that the term will open Aug. 24. Just what the attendance will be is not known, but we expect it will be small, possibly about twenty-

five. But we all feel confident that with God's blessing, the enterprise is sure to succeed, and to be the means of accomplishing much good. In our next it will be possible to speak more definitely of the prospects for the present term.

Sister Tay returns with this mail to Oakland. Three more of our young people go this month to join the Sanitarium school. By these frequent interchanges the different parts of the earth seem brought very much nearer together. And as we approach each other in acquaintance, we also draw near in sympathy and fraternal feeling. This is one great work which the gospel of truth performs for mankind—it unites the broken fragments of the human family in heart, in hopes, in aim; it prepares them by a common experience and by mutual sympathies for each other's society in heaven.

The many anxious friends of sister White will deeply regret to learn that so far she has received but little, if any, relief from her weakness and pain. But notwithstanding her suffering in body, her mind is clear, her faith and courage are bright, and her countenance was never more cheerful. She believes in God, and that behind all these circumstances he conceals for the present a wise design which will in his own good time appear to his glory. She believes with us that her coming here was right, and that the Lord will yet work for her and for us. In the meantime her hands are busy writing hundreds of pages of truth, which find their way over the earth.

The Australian Tract Society now located at Sydney, is entering upon its work with new life. Brother A. Reekie, formerly of the *Echo* office, is secretary and treasurer. The address is 76 Pyrmont Bridge Rd., Glebe, Sydney. The semi-annual report of the *Echo* Publishing Company shows a loss of about one hundred and thirty pounds in its business for the past six months, which may be accounted for from the fact that the work has been much interrupted by building and other changes, and also partly from the severe financial depression existing in the country. But our work is more efficiently organized, and we are fitted up for a wider class of work than before, so that with the blessing of God, we may reasonably expect to be able to achieve that degree of success which will enable the institution to accomplish its appointed work.

G. C. T.

THE CAMP-MEETING AT LANSING, MICH.

It was our privilege to attend the camp-meeting at Lansing, Mich., the last two days of the meeting, Sabbath and first-day, Oct. 1 and 2. As we were there but a short time, we are unable to give a full record of what took place during the meeting; and from what we saw while we were there, and from what we learned of others who were there through the entire meeting, we are sure that words are inadequate to describe the meeting, or to relate the blessings that God graciously bestowed upon both ministers and people, and the joy that many experienced in the knowledge of their acceptance with God.

The meeting was the largest ever held by Seventh-day Adventists. It is probably safe to say that no such gathering of Sabbath-keepers has taken place for centuries. A careful and painstaking census of the camp, taken Oct. 2, showed that there were over two thousand four hundred actual campers upon the ground above the age of twelve years. As some lodged in houses near the ground, and since there was a constant coming and going during this two-weeks' meeting, there were probably fully 3,000 of our people who attended this meeting. Some idea of the magnitude of the camp may be had when we say that there were 379 tents on the ground, in the center of which was the great pavilion, with a seating capacity of over two thousand.

The weather all through the meeting was remarkably fine, and although threatening rain at the close, the elements were stayed, and the tents were all taken down and secured in good condition. Thus the outward conditions were favorable for a successful meeting. But all these favorable circumstances—the great camp, and the large number of our people present—would not have made the meeting a success without the presence and blessing of God. To his praise and glory we can say that this was true in an eminent degree. The spiritual

interest manifested was as much greater than that seen in former years, as the meeting was greater than former meetings. This deeper experience in spiritual things was not because of the large meeting, but came as the result of an individual seeking after God, and in accepting by faith of his promises.

The preaching by Elders O. A. Olsen, A. T. Jones, W. W. Prescott, J. O. Corliss, and others was not done to please the ear or to exalt self, but to hold up Jesus Christ before the people, and to declare his gospel which is the "power of God unto salvation to every one that believeth."

The events transpiring in our own country which so distinctly mark the rapid fulfillment of the prophecy of Revelation 13, to which events we as a people have long looked forward, were presented in no uncertain manner, and our duty in view of the solemnity of this time was faithfully presented. These truths presented in love, and with the "demonstration of the spirit and with power" met with an eager response from those who listened. While this was the case all through the meeting, especially on the Sabbath, there was great searching of heart. From half-past ten in the morning, the meeting continued five hours, without intermission. The first part of the time was occupied by a discourse by Elder Olsen; then an invitation was given for those to come forward who wished to seek the Lord anew. Hundreds responded to the invitation. Ministers and people came forward together; confessions were made, and tears of humble penitence and of holy joy were mingled together.

Sunday the street-cars brought hundreds of the citizens of Lansing to the camp. The subject especially dwelt upon in the afternoon and evening was the fulfillment in this country of the specifications of the prophecy of the two-horned beast of Revelation 13, the certainty of the persecution of those who "keep the commandments of God and the faith of Jesus," as shown by what has already taken place, and also by the temper and spirit of those who are uniting Church and State in this country, and the glory of the final deliverance of God's people when upon the sea of glass they "have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

In the afternoon of this day 144 persons were baptized in the Grand River, which flowed near by the camp, the administrators of the ordinance being Elders Corliss, Burrill, and Ostrander. Three others were baptized Monday morning, making 147 in all.

Just before the close of the Sabbath, Oct. 1, four brethren, H. C. Basney, S. M. Butler, F. I. Richardson, and W. H. Falconer, were ordained to the work of the gospel ministry, Elder Olsen offering the prayer, and Elder Jones giving the charge. It was a solemn occasion, and as we saw it, we wondered how any one could look upon such a sight unmoved, or could doubt the truth of Christianity.

The farewell praise-meeting held Sunday evening after the close of the preaching service, was unlike anything we ever saw before. The great pavilion was filled with brethren and sisters, and nearly every one was full of praise to God. The ministers scattered through the congregation, and for about an hour and a half the speaking was continuous, many being upon their feet speaking at the same time, the only interruption being a verse of sacred song, which would for a moment blend all voices and hearts together. It was good to be there, and Elder Loughborough said that he had seen nothing like it since 1844.

The brethren and sisters testified by their works that the truth had taken a deep hold of them. Means flowed freely into the Lord's treasury. To honor the Lord with our substance, and the first fruits of all our increase, is the inevitable result of giving ourselves first to the Lord. As we saw the spirit of consecration, praise, and liberality so plainly manifest, we realized the truthfulness of the words of a recent testimony, that "while a new life is being diffused, and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light, and life, and power are descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins."

This work has but just begun. If those who at this meeting, and at other times, have dedicated

themselves and all they have and are to God, will submit all to him in faith and love, they will experience more of God's rich blessing, and he will fit them for translation when the conflict is over, and the victory is gained. "Truly God is good to Israel, even to such as are of a clean heart."

M. E. K.

THE SUNDAY LAW IN DETROIT.

ALL over the country the Sunday question is coming to the front. For the last week or two it has been prominent in the city of Detroit. The board of public works had been doing some repairing on the city pavements, and the contractors for the job, probably influenced by the thought of a possible visitation of cholera, had been pushing the work forward, with a view to placing the city as soon as possible in a better sanitary condition. It so happened that the workmen, going about their duties one American Sabbath morning, found themselves in front of a church where their operations were a conspicuous sight to the members going to and from the Sunday services. The pastor, seeing in this a flagrant offense and a menace to the public welfare, compared with which a visitation of cholera would not be worthy of mention, entered complaint, and started a crusade against Sunday paving. Petitions from church-members began to come in to Mayor Pingree, requesting that the Sunday work be stopped. The mayor replied that he considered the emergency which had arisen from the possibility of a visitation of cholera to be one which justified pushing the work forward as rapidly as possible. But he admitted that should the petitions get numerous enough, he would take some action in the direction of what they asked.

The petitions speedily became sufficiently numerous, and Mayor Pingree sent a communication to President McVicar of the board of public works, informing him of the many protests that had been filed with him "against permitting work to be done on the street on Sunday," and suggesting that the board would do well to have such work discontinued. The board in reply affirmed that they had been piously reared, and threw the blame for the Sunday labor onto the contractors. The outcome was of course that Sunday work was stopped.

Beginning with a complaint against disturbing church services, the affair speedily broadened out into a crusade against all Sunday work on the streets; and meanwhile, the Rev. J. B. Johnson improved the occasion to preach a sermon against the seventh-day Sabbath and observers of that day.

The Sunday-closing spirit is in the air, and no one can tell where nor how trivial a circumstance the issue may be raised. And every such instance draws the line of coming oppression tighter about those who oppose Sunday and Sunday laws.

L. A. S.

CIVIL BAPTISM AGAIN.

THE REVIEW some time ago called attention to, and made some comments upon, the recent creation in France of the novel institution of "civil baptism." It seemed that France was endeavoring not to be outdone in the line of religious anomalies by the American institution of the "civil Sabbath." Nor was this a mere momentary freak on the part of its hair-brained originators, destined only to startle for a moment the religious world. A great socialistic wave is sweeping over France and Germany, and the revolution which is threatened is one which partakes of a religious as well as political nature, for joined to this movement, something as was the week of ten days to the socialistic upheaval of a century ago, is this idea of civil baptism. As a basis for these comments, we quote from the *Detroit Tribune* of Oct. 3, from a column headed "Europe in Peril." The *Tribune* says:—

"The threatened revolution is of a religious as well as a social and political nature. The suburb of St. Dennis, just outside of Paris, is controlled by disciples of the new dispensation. They have gratified one of their socialistic instincts by establishing the institution of civil baptism, though no law justifies their whim. The other day the town councilors assembled at the city hall, and as they expressed it, 'snatched nine babes from the influence of the church.' First the audience sang the 'Marseillaise,' and then infant after infant was baptized in the name of 'humanity.' The sponsors engaged in case of the death of the parents, to rear the children and teach them all the principles of liberty, equality, and fraternity. The town councilors urged all present to go forth and preach the advantages of civil baptism."

What next? The clamorers for legal support of the "American Sabbath," under the plea of its having a "civil nature," will perhaps be surprised to learn the extent to which their discovery is capable of application. With one or two more such anomalous tenets added to the already discovered, there will be a pretty good foundation upon which to build a "civil church"!

L. A. S.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
—Ps. 126: 6.

"ARISE, SHINE; FOR THY LIGHT IS COME."
ISA. 60: 1.

BY MRS. C. W. THAYER.
(Buckland, Mass.)

ARE we shining to-day? Are we shining?
Are we getting our hearts opened wide,
That the Spirit that shone in the Master
May fill them, and with us abide?
That we too may share of his fullness,
And the station we hold may be known
To be one that belongs to the Master,
By the light that around it is thrown?

We see how the moon in her splendor
Reflects but the light of the day,
Yet how mighty the power she is wielding,
As she silently travels her way;
And we should be also reflectors,
That the "light of the world" may be shown
To be pointing, while lighting earth's darkness,
The way to the heavenly home.

Are we treading the path straight and narrow?
Are we putting our idols away?
Are we giving up *all* for the Saviour?
Learning lessons from him for each day?
Are we willing that self should be nothing,
That Christ may be all and in all?
Do we list for the voice of the Shepherd?
Are we ready to go at his call?

Are we shining to-day? Are we shining?
The darkness is growing more drear;
Our lamps should be trimmed and be burning,
That the right way to life may appear;
And only in shining for others
Will our way be growing more bright;
And for this—to make us light-bearers—
For this does he give us the light.

There's a voice from our blessed Commander,
'Tis sounding to-day down the line,
And to each one of us he is saying,
"Arise ye, arise, and so shine."
Will we list to the call he is sending?
Will we open our hearts to the light?
Will we take up the cry, "He is coming."
Sound it forth to the world with our might?

IRELAND AND ENGLAND.

HULL.—Upon our arrival in Great Britain, we spent a short time in visiting the brethren in Ireland. At a general meeting held in Banbridge, seven were baptized. The Lord came near to us in these meetings, and the brethren were filled with courage in God. The way seems to be opened for a good work to be done in Ireland. God has blessed the labors of the canvassers, and many books have been sold. Nearly all the territory has been canvassed for "Bible Readings." Brother Hope and myself expect to enter Belfast about the middle of October, and begin a series of meetings.

I have now been in Hull for a few weeks, laboring in connection with brother Hope. Quite a company has been raised up by his labors. Last Sabbath seventeen were united with Christ in baptism. Others will soon follow. There are about thirty here keeping the Sabbath. After the baptism, the ordinances were celebrated, and the Lord came very near to us. It was indeed a good day for the work in Hull. There are quite a number of interested persons who attend the meetings, and we hope they will soon see their way clear to walk in the light. I now expect to spend a few days with the company at Ulceby. We feel grateful to God for his blessings thus far in our work, and we go forward, trusting in him for success.

Sept. 13.

O. O. FARNSWORTH.

ONTARIO.

We put up our tent in the country, six miles from Rusecomb Station, and began meeting June 24. The interest to hear has been very remarkable. It is safe to say that fully four thousand different persons have attended our services at different times. Thirty or more have begun keeping the Sabbath, and a score more are convicted of the truth. Thirteen have been baptized. We have a good Sabbath-school organized. The book sales have been over forty dollars. The ministers are speaking against this new sect, as it is called. We have paid no attention to them, but as we had the ears of the people, we have labored earnestly to fill them with the third angel's message. Although we have held nine services each week for nearly three months, they still are attentive. It appears

to us that the Lord has specially prepared this field to hear the last message. We have had many invitations to go to other places to preach the message. In some cases, parties have offered to board us.

Our tent is located in a beautiful chestnut grove, several miles from a village of much size. The people have been attracted here, and Sundays it has seemed like a camp-meeting. Our donations have paid all our tent expenses. The Ruscomb brethren have attended every Sabbath, and thus have been thoroughly settled in all branches of the work for our times. A church building will be the next thing in order with us. This is a good field for labor, yet the people are very cautious, and do not reach conclusions as rapidly as they do in some other fields. We earnestly desire the prayers of our people, that we may have understanding for these times.

Sept. 15.

EUGENE LELAND,
A. O. BURRILL.

P. S.—Since the above was written, at the Michigan camp-meeting at Lansing the Michigan brethren and sisters expressed their love for these Ontario brethren by contributing \$237.31 toward their proposed house of worship.

Oct. 3.

E. L.
A. O. B.

OHIO.

CONNEAUT.—It may be of interest to the readers of the REVIEW to know how the Lord is blessing the effort here.

We began meetings on the eve of Aug. 30, and have held meetings every night and Sunday afternoon since. Our interest has been good from the beginning, our congregations averaging about one hundred during the week, and three hundred Sunday evenings. The Lord has wonderfully blessed in preparing the hearts of the people, and in presenting the words of truth.

There were ten who kept last Sabbath, and as many more who are halting between two opinions. We will try to keep where the Lord can consistently bless our efforts, as we realize it is he who gives the increase, and to him belongs all the praise.

Sept. 26.

E. T. RUSSELL,
C. P. HASKELL.

ARKANSAS.

ELLSWORTH.—After our good camp-meeting, we went to Ellsworth, Logan Co., to visit the brethren at that place. Although persecution has been strong, we found them of good courage. The Lord has given his people there grace to hold out faithfully. The enemies of the truth have done all in their power to crush out the light. A strong effort was made to find bills against our brethren for working on Sunday. While it was not successful, it shows the disposition of the opposers, and what will be done when the power is gained. As we tried to hold up the Saviour, the Lord added his blessing, and we enjoyed a rich feast from his bountiful hand.

Brother Dixon was with us two days, and his discourses on the work of the message were very encouraging. Brother L. C. Sommerville was also with us for nearly a week, instructing four of the brethren who intend to enter the canvassing work. Before closing the meeting, six precious souls were baptized, one brother being eighty-three years old, and for seventy years greatly addicted to the use of tobacco. The Lord gave him victory over the habit, and he is now rejoicing in the power of the gospel. We left them with hearts full of love to God. By keeping a close connection with the Saviour, this church can be a great power to advance the present truth.

J. A. SOMMERVILLE,
W. F. MARTIN.

VERMONT.

AMONG THE CHURCHES.—Being recommended by the General Conference Committee to labor in the Vermont Conference, I left my home in Indianapolis, Ind., Sept. 4, and arrived at Cambridge Junction Sept. 6, where the Vermont camp-meeting was just opening. I assisted to some extent in the services of this good meeting, and formed pleasant acquaintances with the laborers and many of the brethren and sisters of Vermont. After the meeting was closed, and the grounds and Conference property mostly cared for, I went home with Elder H. W. Pierce to Bordoville, arriving there Friday, Sept. 16. I held four meetings with the church at that place.

This is one of the oldest churches in the Conference, and one that has furnished quite a number of laborers for the cause. At this point, I understand, the Elders Bourdeau embraced the present truth, when they were young men. The membership of the church has been quite large in the past, but deaths and removals have reduced their numbers, till at present there are but fifty. Two of the youth who made a start at the camp-meeting were bap-

tized by Elder Pierce, and became members of the church. Our meetings at Bordoville were quite good. We left there Sunday, Sept. 18, and Elder Pierce took me to Berkshire Center, where we held meeting last night in a union church. We have one member here, and a few friends who desire meetings. When we close our meetings at this place, we expect to go to East Richford and hold a series of meetings with that church, and from thence to South Troy to hold meetings.

Mail directed to me at Essex Junction, Vt., will be forwarded to me.

WM. COVERT.

INDIANA.

AUBURN.—We have been in this place holding tent-meeting for nearly a month. Our congregations have been fairly good when the weather was favorable. At times the tent would be full, and then the cold and rain would make the attendance smaller. Last week all were interested more or less in the county fair, besides shows and street parades. So we have had many hindrances. Nevertheless we have held meetings each evening except one since we began, and the Lord has blessed in the work.

We never realized his presence more effectually than since coming to this place; for here we have experienced the converting power of the Master in our own hearts. Several have decided to obey. Quite a number of others are interested, for whom we have hopes. An interest is springing up in Garrett, and a call for labor there has been made from some who have attended the tent-meeting from that place. On coming to this place, we were pleased to find four who had embraced the truth at our tent-meeting at Protland last spring. We have a Sabbath-school of eighteen or twenty members. We are of good courage, and hope our brethren everywhere will remember us in their prayers.

VICTOR THOMPSON,
O. S. HADLEY.

INDIANAPOLIS.—The blessing of God is upon the work here, and four adults have united with this church since our camp-meeting. The young people of the church have been organized into the "Young People's Society of the Seventh-day Adventist Church of Indianapolis." The object of this society is that *all* the young people of this church may engage actively in work for Christ. The society holds its meetings in any part of the city where the interest may demand. Strangers, and especially young people, are cordially invited to attend these meetings. The program each week is a Bible reading by one of the society, followed by a prayer and social meeting. Thus far these meetings have been a success, and God seems to favor the enterprise. Opposition to our work here has recently broken out in a public protest laid with the officers of the Young Men's Christian Association against certain Seventh-day Adventist books now in the Y. M. C. A. library. Among these books are "History of the Sabbath," by J. N. Andrews, "Life of Joseph Bates," "Spirit of Prophecy," and "Thoughts on Daniel and the Revelation." The officers of the Y. M. C. A. have summoned me to examine said books, and if they correctly represent Seventh-day Adventist teachings, they shall remain in the library. Thus opposition to the truth seems to advertise it.

Sept. 26.

A. W. BARTLETT.

MASSACHUSETTS.

WORCESTER.—The work in this place is moving on, with many evidences that the Lord is at the helm.

My work among the French Catholics consists now chiefly in lending them graded series of tracts especially adapted for them, and in visiting them as often as practicable, in order to make sure of their reading. In many families, where the tracts had been received with suspicion, a friendly call has been the means of dispelling the prejudice. In very few cases they have been torn or burned. In a family where, on account of exact obedience to the rules of the church, my tracts had gone to the flames, I was invited to sing: "Jesus, lover of my soul," which hymn does not quite agree with Mariolatry! I also have a chance to lend good French books to reading persons, their opportunities for getting such literature being few. I wish I had a small circulating library selected for that purpose. Many read the tracts eagerly. "I like to examine," said one man, "I want to see both sides." Some Protestants could not say that.

I am having friendly and interesting intercourse with an ex-professor of rhetoric in a French Catholic seminary, who was thirty years an infidel, and now is rejoicing in the gospel of God's love, also with an American professor of rhetoric, now an infidel, but who formerly lectured in favor of Christianity. I sold him a Bible a few days ago. He reads the *Sentinel* through eagerly. He was on a

committee of arbiters in a discussion on the Sabbath question with a Mr. Lucas (Campbellite) several years ago in Iowa.

On Sabbath mornings, I have several times visited the Jewish synagogues, and have thus become agreeably acquainted with several sons of Jacob. In return, they have visited our Sabbath-school. We have had as many as twelve and fourteen at one time, all men. A copy of the Hebrew Scriptures was placed in the hands of one of them, and I invited him to read such passages as I should indicate. They were greatly pleased to see a complete copy of their sacred Scriptures, and all listened attentively to the gospel read in the tongue of Moses and Isaiah. I see no reason why our city mission workers could not carry on a most interesting work for the salvation of the unfortunate Israelites. The fact that we retain the grand old "Shabbath," gives us an easy access to them. I have just received from Mr. Hermann Warszawiak, in New York, a lot of Hebrew New Testaments for distribution among the Jews. Mr. W. has been carrying on a wonderful work during the past year. A converted Jew since 1889, possessing a complete rabbinical education, he addresses each Sabbath a congregation of 600 to 800 Jews, and presents to them the Messiah Jesus, with remarkable eloquence. The interest is so great that he has to hold meetings every night.

The progress of the small company of Seventh-day Adventist believers here, is encouraging. Several dear souls who had ceased to attend the Sabbath meetings, are now taking a lively interest in the work. In the last six months three persons in this place have entered into the work. Two of them had been thrown into the castle Giant Despair, one having even given up present truth. Both are now rejoicing in the fullness of peace and trust. The third one, a Methodist young lady, was preparing herself for missionary work in China. She is now in full sympathy with present truth.

For the past month I have been holding a few evening meetings for English hearers, with the kindly assistance of brother F. C. Bee.

JOHN VUILLEUMIER.

NORTH PACIFIC CONFERENCE.

COOS COUNTY, OREGON.—This county lies in the southwestern part of Oregon, and is separated from the rest of our Conference by the Coast Range Mountains. The only way of entrance is by stage, sixty-five miles over a mountainous road which is impassable much of the winter and spring. In this county there are about seventy Sabbath-keepers, who are very much scattered. Owing to the distance from the railroad and the condition of the roads, but few from this locality attend our camp-meetings. It was therefore thought best to hold a general meeting for those in this county.

Accordingly, at the close of our good camp-meeting at Seattle, Elder S. N. Haskell and the writer went there and held a meeting at Coquille City, Sept. 1-4. The meetings were held in the Academy hall. This institution is owned by a company of our brethren, and all the teachers are of our faith.

There were about sixty of our brethren in attendance at the meeting, some coming eighty-five miles over the mountains to attend. There were four services held daily. In the preaching it was the purpose to imbue the people with a sense of the solemnity of these times, and lead them to exercise the faith that will bring to them an experimental knowledge of the power of the gospel of Christ. There was a good spirit in the meetings, and some seemed to catch the strains of a "divine music," and their countenances were radiant with gladness. Why should not all know the great salvation?

Many of the brethren were encouraged, backsliders were reclaimed, and some took a decided stand to live the truth. Six were received into the churches.

The contributions made at this meeting for various objects were as follows: Sabbath-school offerings, \$8.50; first-day offerings, \$10.45; pledges to the tent fund, \$90.

Our brethren were glad to hear the earnest words of Elder Haskell, and I much appreciated the privilege of laboring two weeks with this faithful servant of God.

W. W. SHARP.

THE VIRGINIA CAMP-MEETING.

THIS camp-meeting was held at Luray, Aug. 23-30. We had the largest number in attendance that has ever assembled in this Conference, and we had a season of refreshing from the presence of the Lord, and were permitted to sit together in heavenly places in Christ our Saviour. The voice of praise went up to our heavenly Father for his goodness to us, and expressions of courage in the Lord seemed to be the order of the entire camp, as the Spirit of the Lord came very near.

All returned to their homes and fields of labor,

feeling greatly encouraged, and more determined to work for the Master than ever before. The Lord certainly has greatly blessed this Conference during the past few months. We confidently expect to see greater advancements during the coming year, because of the better fitting up which we have received for the work. We are glad to say that the Lord is greatly blessing us now, in following up the interest at Luray, which was created before and during the camp-meeting. Last Sunday night twelve had taken a decided stand for the truth, all heads of families and of a good class of people. We know that more will soon follow. The Sabbath-school has a membership of twenty. We have sold fifty-one dollars' worth of books, and received in donations \$18.30. Brethren Stillwell and Painter will carry forward the work here. We expect soon to organize a good church at Luray. We feel of good courage in the Lord. To him be all praise! We are very thankful to the Lord, and also to the General Conference, for the efficient help which we received through the Lord's servants, brethren Lane and Van Horn. Pray for us.

F. M. ROBERTS.

TENNESSEE RIVER CAMP-MEETING.

THIS meeting was held at Nashville, Aug. 30 to Sept. 5. There was quite a general attendance of the brethren and sisters from the Tennessee portion of the Conference, and a few from Kentucky. The most of the preaching was done by Elders A. T. Jones and R. M. Kilgore.

The message which they bore was the plain unadorned gospel, which is the power of God unto salvation to every one that believeth. The Spirit witnessed to the word, and the church was blessed, and many began a happier life of trust and faith than they have known in the past. Five were baptized in the Cumberland River by Elder Garret, the last day of the meeting. The weather was nearly perfect. A little rain laid the dust, the sun gave heat enough for comfort, and a full moon from a clear sky lighted the camp by night.

The attendance from without was fair, and we trust that some of the good seed sown fell upon good ground, which will bring forth fruit for the soon-coming harvest.

The business of the Conference and other societies passed off harmoniously. Love and union prevail, and we start out on another year's duties and labors with brightened hopes and increased courage.

Three of the four brethren who were recently confined in the Henry county jail, because of being members of a Seventh-day Adventist Church, enjoyed the privilege of attending this meeting. Their faith and trust in God is firm. Some of this number have gone out to circulate Religious Liberty literature. May their labors be blessed in bringing many to the liberty of the sons of God. Truly we are debtors to God for the light which he has committed to us, and we must communicate it both to the wise and the unwise.

Sept. 22.

CHAS. L. BOYD.

COLORADO CAMP-MEETING.

THIS meeting convened according to appointment, at Boulder, Aug. 31. The grounds were well chosen, being located at the foot of Twelfth and Thirteenth streets, and so near the main part of the city as to be easy of access to the larger portion of the population.

Boulder is a beautiful little city of from three to five thousand inhabitants, situated at the foot of the Great Rockies, and seems to be a choice place for such gatherings. The people seemed unusually kind, and manifested much interest in the meeting. The outside attendance was larger than at any other camp-meeting in the district. Some three or four accepted the truth, and many became deeply interested. It was decided to continue meetings in the church in both the English and Scandinavian languages.

The attendance of our people was considerably larger than was expected. Though the membership in the Conference is but about four hundred and fifteen, there were over three hundred and fifty camped on the ground, and all seemed to have come hungering for the bread of life. There were eighty-five tents up, and all were filled.

Much disappointment was felt on account of Elder Underwood's failure to attend the meeting, which was caused by his severe illness. Some felt that the meeting would be almost a failure, but God blessed the word spoken, and it was soon felt that a greater than human help was present. As a plain testimony was borne, the Spirit of God moved upon hearts to let the word enter, and a deep heart searching began.

The same was apparent here that was observed to greater or less extent in every camp-meeting that we have attended in the district,—not a few were claiming justification by faith, righteousness,

and holiness through Christ, right over the head of unconfessed and unforsaken sins. Some had been made holy, their garments being white as snow; yet they confessed that they had paid no tithe for a year, done but little missionary work, and much hardness existed in their hearts toward brethren. But such are not the fruits of genuine faith and true justification. Paul, who could say, "There is therefore now no condemnation to them which are in Christ Jesus," says also, "I labored more abundantly than they all." 1 Cor. 15:10.

As these plain, practical truths were impressed by the Spirit of God, earnest confessions were made. Twenty-eight souls were converted and baptized during the meeting.

Elder E. W. Farnsworth was present the last four days of the meeting, and his assistance was much appreciated, especially by those who were carrying the burden of the meeting.

The business of the Conference passed off quite harmoniously. Elder J. R. Palmer was re-elected President of the Conference and tract society. Elder Geo. O. States was elected State agent. A good degree of interest was raised in the canvassing work, which we trust will be so fostered by the Conference officers that the record of the canvassing work in Colorado the coming year will be such as it never made before.

The closing meeting Monday morning was characterized by much praise, and a general expression that this was not only the largest, but the best, camp-meeting that they had ever enjoyed in Colorado. All returned home with a firmer hold upon Christ, the source of all strength.

Personally, I praise God for the blessings of this meeting. I met quite a number at this meeting with whom I had met and associated years ago in the Iowa Conference. It was good to find them still firm in the faith, and realizing that the struggle is so soon to close, and the eternal reward be received. May God grant us all a meeting in that heavenly country.

C. McREYNOLDS.

Sept. 25.

VERMONT CAMP-MEETING.

THIS meeting was held at Cambridge Junction, Vt., Sept. 6-13. The camp was beautifully located on a slightly elevated piece of ground, affording a good view of the village and valley, together with the mountains which appeared not far distant on all sides, and gave the place a very picturesque appearance.

The camp was neatly arranged, and gave evidence of careful thought in planning, and taste and order in the execution of the plan. This is as it should be, for we are admonished that *all things* should be done decently and in order.

When Elder Olsen, Professor Caviness, W. A. Spicer, and the writer reached the ground, the first day of the meeting, everything was ready to enter upon the work.

This was regarded as not only the best, but one of the largest meetings ever held in the State. There were about three hundred in regular attendance, besides a good attendance from the vicinity all through the meeting. All the meetings were of a deep spiritual character, and the word spoken was well received. After a discourse Sabbath morning by Elder Olsen, fully one third of the congregation came forward to seek the Lord. The Lord came very near, and it was a day of triumph to many who had been struggling in darkness. Thirteen were baptized.

All the business meetings passed off harmoniously, and an excellent interest was manifested in all branches of the work. The canvassing work has been unusually prosperous this year in Vermont, and it has been now fully demonstrated that Vermont is a good field in which to sell books. A good interest was taken in school work, and the Conference took pledges to cover almost the full amount of their portion for the benefit of the South Lancaster Academy.

After a short talk Sunday morning on foreign mission work, by brother Spicer, the collection of first-day offerings was taken, which amounted to \$125. The subject of health and temperance received its due share of attention, and the talks on this subject were much appreciated.

Instruction was also given in practical missionary work, and many expressed a determination to put forth more earnest efforts to get our pioneer papers, the *Signs* and *Sentinel*, before a larger number of readers the coming year.

The officers of the tract society this year remain nearly the same as last. Elder Purdon was again elected President of the Conference, with Elder Covert, who has been recommended to labor in the Conference the coming year, and Elder Bicknell, as the other members of the Executive Committee.

All go out into the field with firm convictions that the Lord will give greater prosperity to his work in their hands the coming year. May God speed on his message everywhere, and hasten the day of his coming.

R. C. PORTER.

News of the Week.

FOR WEEK ENDING OCT. 8.

DOMESTIC.

Major-general John Pope died at Sandusky, Ohio, Sept. 28.

Dr. Jonathan Allen, President of the Seventh-day Baptist College at Alfred Center, N. Y., died Sept. 21.

General Weaver, the People's party candidate for President, was rotten-egged in the State of Georgia, during a recent visit to that State.

Sept. 26 the aldermen of Chicago by a vote of forty-seven to eighteen, gave permission to the Gaelic Athletic Association to play foot-ball on Sunday.

A false alarm of fire in a synagogue of the Polish Jews in New York City, Sept. 23, resulted in the killing of four persons, and the serious injury of many more.

On account of the attacks by mobs in Georgia, General Weaver, the People's party candidate for President, has issued an address to the country, setting forth that free speech is denied in that State, and retiring from the canvass there.

The State of Pennsylvania has caused the arrest of five of the leaders of the recent labor troubles in Homestead, Pa., charging them with treason against the State. No such charge was ever before made against any one in that State, and great excitement prevails in Homestead.

FOREIGN.

Great Britain will send a war vessel to Vladivostok, Siberia, to investigate the late seizure of Canadian sealers by Russian cruisers.

Russia has sent a note to the Porte, stating that serious consequences may result from the relations now existing between Turkey and Bulgaria, which Russia holds are contrary to the provisions of existing treaties.

Republican sentiment in Italy is increasing among the masses, and the Vatican is encouraging the change, because it thinks its interests lie in that direction.

At the great congress held last week at Mainz, in Hesse Darmstadt, the representatives of the German Catholics declared that temporal sovereignty was absolutely necessary for freedom of action on the part of the Vatican, a declaration they have made yearly since the Piedmontese occupation of Rome.

The labor outlook in the large manufacturing and shipbuilding centers in Great Britain is far from good. Many companies are reducing the wages of their employees. The tin plate industry in Wales is seriously crippled, and several manufactures expect to move to America. It is estimated that one man in three is idle in England, and wages are steadily decreasing.

Emperor William's new army bill is meeting with vigorous opposition in preliminary conferences with the German States, especially as to the financial scheme.

After a show of guns and a threat of bombardment from the commander of the United States cruiser "Concord," at La Guayra, Venezuela, the government officials decided to allow the Red D Line steamer "Caracas" to land, permission having been refused because she had touched at a rebel port.

The Gladstone government proposes to evacuate Uganda, in Africa, as a country of no use to England. The Conservatives are indignant at this proposal, which they say will deliver this country over to France.

RELIGIOUS.

In Munich, Bavaria, a religious procession, headed by the Catholic archbishop, has paraded the streets to avert the cholera.

A Catholic society called the "Catholic Union" is being started in Italy, for the defense and protection of Catholic interests.

Cardinal Gibbons has been invited to deliver the closing prayer at the dedicatory exercises of the World's Columbian Exposition on Oct. 21.

Religious persecution in Russia seems entering upon a more acute phase. Thousands of Catholics in communion with Rome have been dismissed from their situations.

An encyclical letter of the pope which was read in all the Catholic churches in America, Oct. 2, contained the following sentence: "We have to deplore the establishment of schools for the training of the mind and the study of the arts, in which the name of God is not mentioned or venerated."

Speeches denouncing the American government for excluding the Chinese, were made at the Pan-Presbyterian Council in Toronto, Sept. 25.

Alfred Tennyson, the poet laureate of England, died Oct. 6. Lord Tennyson was the greatest English poet of his time, and his poetry will be read and admired as long as the English language shall endure.

The Pan-Presbyterian Council assembled at Toronto, Sept. 27, passed a resolution commending Congress for closing the World's Fair on Sunday, and expressing the hope that Congress would not repeal the action.

A mass-meeting of citizens of the West Side, Chicago, was held in the Centenary Methodist church, Sept. 25, to protest against the opening of stores on Sunday. A resolution to boycott such stores was adopted.

Ministers and church-members in Detroit, Mich., petitioned the mayor to discontinue Sunday work in the streets. The mayor replied that the interests of the public health demanded that the work be done as quickly as possible.

A quarrel in a Lutheran church at Bay Port, Mich., Sunday, Oct. 3, over the question as to who should be organist, resulted in a free fight in front of the pulpit, and black eyes and bloody noses testified to the kind of spirit by which they were moved.

Chairman Crane, of the Republican Territorial committee of Utah, has issued a letter claiming there has been no Mormon polygamous marriages since the manifesto of President Woodruff, in September, 1890, and that the prosecutions mentioned by the Utah commission were for offenses committed prior to two years ago.

Two Jews were arrested while cutting stone in their own houses at Dubuque, Iowa, Sunday, Oct. 2. They defended themselves on the ground that they had observed the Sabbath, the day before. Their trial was set for Saturday, Oct. 8. If they are convicted, the local Hebrew population will carry the case up.

Since Aug. 21, the "Holy Coat of Argenteuil," in France, has been on exhibition, and the pious of "fair France" are availing themselves of this excellent opportunity of seeing so precious a relic without crossing the enemies' lines, as they would have to do, if they wished to see the "Holy Coat of Trèves," which is being exhibited at the same time. As to the genuineness of either of these coats, it may be said they are entirely different from each other. Of the Argenteuil specimen, it is therefore asserted that it is from the boyhood days of the Saviour. The Catholic Church claims that the Greek emperor presented it to Charlemagne, who gave it to his sister, at that time abbess of Argenteuil! The stuff, by the way, is of red-brown wool.

Appointments.

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

BROTHER VOLNEY H. LUCAS appoints to meet with the brethren and sisters at Maple Grove, Mich., Sabbath, Oct. 15. Let there be a full attendance, and invite the neighbors and friends.

Also, providence permitting, will be with the church at Burlington, Mich., Sabbath, Oct. 22.

PROVIDENCE permitting, we will begin meetings at Raymond's, Potter Co., Pa., Wednesday evening, Oct. 19, and continue about three weeks. Will all the members of this church please circulate the appointment? We will be glad to have members of the Shinglehouse church, also West Pike and Sunderlinville churches, meet with us as often as possible.

E. J. HIBBARD, M. D. MATTSO.

BUSINESS NOTICES.

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

WANTED.—A man and his wife, or two women, to engage in laundry work at the Mt. Vernon Sanitarium, Ohio.

WANTED.—A trusty boy sixteen or seventeen years of age to work some, care for the sick, and attend school this winter. J. S. Day, South Montgomery, Mich.

WANTED.—A practical Seventh-day Adventist farmer, with stock preferred, to rent a farm of one hundred acres one mile from the Seventh-day Adventist Academy at Graysville, Tenn. None but Sabbath-keepers in good standing need apply. Address J. W. Scoles, Graysville, Tenn.

FOR SALE.—My home near Valrico, Hillsborough Co., Fla., thirteen miles from Tampa. It is a very pleasant and healthy situation. The place is set out to fruit,—oranges, peaches, and plums. Will sell at a very reasonable price. The buildings are new. Address A. M. Morrill, Valrico, Fla.

LABOR BUREAU.

WANTED.—A place to work in a Seventh-day Adventist family, by a boy of sixteen years, who gave good satisfaction to his last employer (a farmer) this summer. Address Mrs. A. F. Chant, Hudson, Mass.

WANTED.—A situation with some reliable hardware firm (Sabbath-keepers) as tinner. Twenty years' experience. First-class on inside and outside work, and on implements and pumps. Good knowledge of hardware. T. C. Kane, Saybrook, Ill.

CHANGE OF ADDRESS.

AFTER the 28th inst. my address will be Cullman, Ala. Daniel Graber.

ADDRESS.

THE post-office address of Elder J. H. Rogers is College View, Nebr.

PAPERS WANTED.

MRS. CARRIE BLOCK, Mitchell, So. Dak., would be glad of Seventh-day Adventist publications, if clean and post-paid.

THOSE having unsoiled copies of the REVIEW or SIGNS, will put them to a good use by sending post-paid to W. Jay Tanner, Easton, Md.

NOTICE!

FOUND.—A Bible on the Lansing camp ground. The owner can recover it by giving description, and sending postage and address to J. M. Wilkinson, St. Charles, Saginaw Co., Mich.

FOUND.—A coat that was left at the Olney, Ill., camp-meeting. Address, Wm. Stroder, Flora, Ill.

THE TITHING SYSTEM,

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo, 10 cents.

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Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

Table with columns for EAST, WEST, STATIONS, Day Express, Night Express, etc. listing train routes and times between Chicago, Detroit, and other Michigan cities.

*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.

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.

Table with columns for GOING WEST, STATIONS, GOING EAST, listing train routes and times between Chicago, Port Huron, and other Michigan cities.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

