

The Adventist Review and Herald

"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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SONNET.

BY ELIZABETH KELLOGG-EDMONDS.
(Rochester, N. Y.)

O WHAT am I, that God should ever make
So great a sacrifice, and send his Son
To suffer death for me? for I am one
Of many thousand sinners who partake
Of the forbidden fruit, by some mistake.
If Jesus' blood had not my pardon won,
I'm sure I should forever be undone.
But those who trust him he will ne'er forsake,
And what am I? Alas! I am but dust;
Corruptible; from birth to evil prone,
Created in God's image; given a trust,
A charge to keep awhile, and call my own:
A soul that must be cleansed from every lust,
Or else he will forever me drown.

The Sermon.

Charge thee therefore before God, and the Lord Jesus
who shall judge the quick and the dead at his appear-
and his kingdom, PREACH THE WORD.—2 Tim. 4:1, 2.

THE SPIRIT OF PROPHECY.*

BY ELDER GEO. I. BUTLER.

xt.—“He that is not with me is against me; and he that is not with me, scattereth abroad. Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be given unto men.” Matt. 12:30, 31.

order to ascertain what Christ would here tell us what he would have us understand to be blasphemy against the Holy Ghost, we will go to the 22nd verse and read: “Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. But when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils. And Jesus knew their thoughts,” etc., then read verse 31.

Now I am going to talk to you about the visions. This is a point I am not afraid to talk upon; perhaps there may be some here who do not want to hear me, but that makes no difference to me. The greatest difficulties we have ever met have been on this point, and some left us on account of our views upon this subject.

When about to leave his disciples, our Saviour gave them a commission and a promise. This mission was, to go into all the world and preach the gospel to every creature (Matt. 28:19; 16:15), and right by the side of this commission is the promise: “These signs shall follow

low them that believe; in my name shall they cast out devils,” etc. Verses 17, 18.

People when sick are often restored in answer to prayer. Many instances can be given. In St. John 14, 15, the Comforter is given in promise. Miracles are done by the Holy Spirit. Acts 2:39; 1 Cor. 12:1, 10-28. Now if God has set these gifts in the church, they must be there still, unless you can show where they have been taken out. When the church went over to heathenism, they lost the gifts of the Spirit, together with the Sabbath. Now if they return to God, will not these gifts be restored?

We are told that we know in part, and prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. 1 Cor. 13:9, 10. Have we yet attained to the perfect state?—By no means. Then we are not yet ready to give them up. (Read Acts 2:18, 19.) The scripture here quoted could not have been fulfilled fully on the day of Pentecost, for that was not all of the last days; the last days must include the last day. Now I fancy there were no old men sleeping in that assembly on the day of Pentecost, none having visions. “Quench not the Spirit, despise not prophesying.” 1 Thess. 5:19, 20. Turn back to chapter 4:16, 17, and read on through chapter 5. We see the apostle is speaking of the last days. Now we never have a statement from God that does not apply. For the last days why say, “Quench not the Spirit”?—Because things in these days tend to quench the Spirit. The danger of our times is to quench the Spirit. “Despise not prophesying.” For illustration, see Num. 12:5. Aaron and Miriam, feeling their exalted position as prophets of God, murmured against Moses. “And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.” Verse 2. Read to verse 10. Aaron and Miriam were highly favored of God, yet terrible was their punishment for despising the meek Moses, with whom God spake face to face. Verse 6 of this chapter tells us how light is given to the prophets: “If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream.” Abraham had visions, Isaiah had visions, Jeremiah had visions, Ezekiel had visions, Daniel had visions, so also Hosea, Joel, Zephaniah, Zechariah, Malachi, and Paul. What is a vision?—The Spirit of God so taking possession of a person's mind as to control it wholly, and then a panorama passes before the mind. Peter saw a great sheet full of four-footed beasts and creeping things. Now there were no living creatures there, but a panorama appeared to Peter; to all intents and purposes it was the same to him as though it had been real.

Now people are in danger of despising these things. “Despise not prophesying. Prove all things.” How shall we prove this? How do we prove money? Many counterfeits are in the world. You would take your money to the bank. Take it to the detector, look it over carefully.

We are to prove all things. Some are good, some are bad. We love the third message. I have heard many of you tell here in our meetings, how you love this truth, and what it has done for you. You believe it is God's truth, and

these visions have been connected with it from the first. They have stood in the forefront, and have done more toward shaping this work than all the writing of our prominent men. In many a crisis, when everything seemed ready to go to pieces, the visions have come to the rescue. Would strong-minded men open their mouths like young robins, and swallow these things without evidence? Right in the front rank of this work have been these visions, exerting a molding influence upon it; and shall we say this work is of God, and then say that a misguided woman is taking so leading a part in it? We all know, who know this work from the start, that these visions have taken a leading position always. What would you say of one who would take the position in Noah's time that Noah's work was all right, but Noah himself was a silly, fanatical old man? “Quench not the Spirit.”

Now we come to the detector.

Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isa. 8:16-20.

Right here is a test. Now let us try Spiritualism by it. Spiritualists don't believe in the Bible. They exalt Tom Paine above Christ. Now apply the test to Mrs. White's visions. I defy any living man to find one sentence against the Bible in all her writings. They do exalt the Bible. Go with me to Matt. 15:16. Here we are warned against false prophets, and Christ tells us we may or shall know them by their fruits. The fruits here spoken of are words and acts. Now let us consider for a little the fruits of Mormonism. Murder, blood-shed, evil, and only evil, as any one will tell you, if you will go into Illinois, to the town of Nauvoo, where they caused so much trouble to the inhabitants. Mormonism: robbery and murder. Spiritualism: free-loivism, evil, evil.

Now you may take Mrs. White's visions. In all her writings, not one immoral statement can be found. Her writings are lofty, ennobling, exalting. This does not come from education. An accident in her childhood prevented her from obtaining even a common school education. But in spiritual things, how clear is her discernment. And every time our people have disregarded those testimonies, they have gone down. There was a time when brother White was sick, and others took the lead at Battle Creek, in our institutions there, who thought they could get along without the visions, and everything went wrong; debts were incurred, and after a time our people were glad enough to get back to the Testimonies. “Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.” 1 John 4:2, 3. No writings under the shining canopy of heaven so exalt the work of Christ as hers.

Usually when she is taken off in vision, it is when she is particularly exercised in spiritual things, yet not always. She has been taken off in vision while riding along the highway in a carriage with her husband, sometimes in her sleeping

hours, and once in a little boat, in the midst of a fearful storm. Her condition while in vision cannot be accounted for by scientific men or physicians. Her eyes are always open, and looking upward. Sometimes she remains in this condition for three hours at a time; she does not breathe. A looking-glass placed to her mouth and nostrils detects no breath, and yet at all times she walks and talks. She will place her arms in a certain position, and no one can move them, and yet she moves them readily. She has been known to take a large family Bible in one hand, and holding it open, turn the leaves with the other, and point to certain passages and repeat them, yet never once looking at the Bible, but all the while looking upward. Other persons looked on as she turned the leaves, and in every instance she repeated the words pointed out. More than once she has been examined by men who thought they could account for her condition, but they never yet have been able to do so. Sometimes her eyesight is so dimmed by the bright scenes she has been viewing that she has to be led, and she cannot see to read or write for several hours. Her condition while in vision is the same as that of those in vision described in the Bible. "Balaam, the son of Beor hath said, and the man whose eyes are open hath said: He hath said which heard the words of God, which saw the Almighty, falling into a trance, but having his eyes open." Num. 24:3, 4, 15, 16. Here we see Balaam in vision, but his eyes were open.

Paul had visions, and he said he did not know whether he was in the body or out of the body. 2 Corinthians 12.

In Dan. 10:5 we find an account of Daniel's vision, and in verse 17 he says there was no breath left in him.

What have followed these visions? Reforms have always followed where the reproofs and admonitions were heeded, and where rejected, those rejecting them have in every instance given up the truth. Many instances might be given in which they have pointed out wrongs. Nearly all, if not all, our leading men, and even she herself, have been reproved by them.

In Rev. 12:7 a people are brought to view who believe in the coming of Christ, and keep the commandments of God. This people have the testimony of Jesus Christ, and in Rev. 19:10, we are told that the testimony of Jesus Christ is the spirit of prophecy. What is prophecy? "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision." Num. 12:6. Who keep the commandments of God and have the spirit of prophecy?—Only one people on the whole face of the earth; and if we are not that people, we may as well give up the whole thing at once.

We will consider for a moment the course of those who oppose the visions. We have had disaffection in many States; we have had it in Iowa, in Michigan, etc., and you may have it in Texas. I would not be surprised. But those who thus yield this feature of our work, always give up the main pillars of the whole truth. Those who hold to the visions are always the ones who do the most good. They are always the burden-bearers, while those who oppose them are almost invariably those who have done next to nothing for the cause.

And now I am going back again to my text. If we gather not with Christ, we scatter abroad. We never saw any one take a position against the visions, who did not have a scattering influence in the church. You have had an instance of this in Texas. We do not make this point a test. God had prophetesses in olden time; Huldah, and Miriam, and Deborah, and Anna. Miriam's case we have already noticed. We are told in the 4th of Judges that Deborah was a prophetess, and Israel came up to her for judgment; and in 2 Chron. 34:22 we are told of the king sending to inquire of Huldah the prophetess. Again: in Luke 2:36 we are told of Anna the prophetess. Now come with me to Acts 21:8, 9. Here we are told that Philip

the evangelist had four daughters, virgins, that did prophesy. Thus we span the time from the leading out of the children of Israel from Egyptian bondage until the time of the apostles, and have the prophecies, briefly noticed, showing how the gifts, including the spirit of prophecy, will be revived in the last days, where we now are.

Our Contributors.

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

THE NEW ZEALAND CAMP-MEETING.

BY MRS. E. G. WHITE.

THURSDAY morning, March 16, we boarded the steamer "Clansman," at Whangaroa to return to Auckland, and from there to proceed to Napier, where the Conference and camp-meeting were to be held. As on our trip from Auckland, the weather was almost perfect, and the sea was not rough. The captain and stewardess told us of the fearful storm they had a week before, and expressed their pleasure that we were not with them then, according to our intention. We too were very thankful that our plans had been interfered with, and that providentially we had been kept from going at the time of the heavy storm. At first, when the news came to us that the change of sailing of the boat on which we had expected to go from Auckland to Napier, would delay us a week, we felt much disappointed; for we were anxious to be on the ground, and to do all we could to encourage and help our brethren to prepare for the first Seventh-day Adventist camp-meeting ever held in the southern hemisphere. But now we could see that the change was of double advantage to us, as it had given us another week to work in Kaeo, and had brought us to a time of beautiful weather for our trip. Again my bed was made on my own spring cot, on the steamer's deck, where the air was pure and plentiful, and I was saved from the torture of stifling rooms, and hard beds, which are the usual thing on the smaller ships along this coast.

We reached Auckland Friday morning, and were soon transferred to the large steamer which was to take us to Napier. Here our party of eight, from Kaeo, was joined by ten from Auckland and vicinity, who were going to the Conference. The ship was well filled with passengers, and it was going to be difficult to secure for me a well ventilated room. There were no deck cabins on this ship, and I dreaded the night; but by the kindness of the chief steward, we were allowed, after 10 p. m., to make up my bed in the ladies' boudoir, a beautiful airy room on the upper deck. Thus I was again saved the suffering consequent on occupying a small, stifling room.

Sabbath afternoon, our ship cast anchor near Gisborne, and waited for the small boat to come for the passengers and freight. Here thousands of pounds have been spent in vain, to build piers out into the deep water, so that large ships can come to the docks; but as fast as the pier is built, the sea washes in the sand, so that nothing has been gained. Soon the little steamer came out, rolling and tossing by the heavy waves, and brethren Starr, Edward, Wesley, Samuel Hare, and W. C. White, went ashore to visit the little church assembled for meeting. As a result of the labors of Elders Robert Hare, A. G. Daniels, and others, a small church has been raised up here, and a commodious meeting-house purchased. This church, like others in this Conference, is pleading for ministerial help. O, that we had a hundred laborers where there is one. Everywhere there are fields suffering for help. When our brethren found the church, the Sabbath-school was in session, and they had opportunity briefly to present some of the many evidences that we are in a time when we should

look up, and rejoice, because the coming of the Lord draweth near. They also labored to encourage all who could, to come to the camp-meeting.

About eight o'clock, the little steamer came back. She was tossed about by the waves, and it often looked as if the water would go over the deck where most of the passengers were seated; but she came safely alongside, and the passengers were brought on board without using the huge basket which was on the deck, ready to use when it is too rough to use the plank. When the sea is so rough that the plank cannot be used, the passengers are placed, two at a time, in this large basket, and hoisted up by the machinery that is used to load and unload the freight of the ship.

From Gisborne it is a short run to Napier. The sea was not rough, and we woke Sunday morning, anchored close to Napier. Here, also, an extensive breakwater is being constructed, but for some time yet, large ships must anchor in the bay, and all passengers and freight must be transferred to a smaller steamer, which carries us safely over the shallow waters to the pier. At the landing we were met by Elders Isaac McCullagh, and Wilson, and Mrs. Dr. Caro, who took us at once to her hospitable home, where we met Dr. Caro. He gave us a hearty welcome and at their earnest invitation, we shared the kind hospitality all through our stay in Napier. Here I had a large airy room, with a fireplace, and every sunny day was encouraged to ride out with a horse and buggy, lent to us by thoughtful friends. We found Napier to be a beautiful place, the resident portion of the town being built on a series of high hills, overlooking the sea.

Sunday evening I spoke on my favorite theme, "The Love of God," to an attentive audience in the Theater Royal. Tuesday evening Elder McCullagh gave the first discourse in the large tent on the camp ground. Monday, Tuesday, and Wednesday, our brethren were very busy fitting up the camp. Weeks before, letters had been sent to the churches, asking all who would come to the meeting, to report, and the responses were so few, that it did not seem necessary to get many tents, or to lay out a large camp. The necessity of having a dining tent had been discussed, and it was so doubtful about its patronage, and so certain that it could only be conducted at a loss, that it was decided to have those who could not cook for themselves patronize a restaurant in the town near by.

As the boats and trains brought in delegations from the different churches, there were about twice as many as had been expected, and it was plain that the plans must be enlarged. A reception tent was proposed, and a dining tent was much needed. To have a large number of our people obliged to go up town for the meals, would break into our program, waste precious time, and bring in a hap-hazard state of things that should be avoided. It was presented to the committee, that although a restaurant in the camp would not pay expenses, ought to be established, for its educating influence. We felt that there were lessons of the highest value as to unity of action, regularity, and the best methods of conducting camp-meetings, that would be lost if our people were to be supplied upon the camp-ground, with wholesome food, prepared upon hygienic principles.

We felt that this first camp-meeting must, as far as possible, a sample of what every other camp-meeting held in the future ought to be. Over and over again I said to the people, "So saith he, that thou make all things according to the pattern showed to thee in the mount." To a people, we have lost much by neglecting order and method. Although it takes time and careful thought and labor, and often seems to make our work cost more, in the end we can see that it was a paying business to do everything in the most perfect manner. Jesus said to his disciples, "Be ye therefore perfect, even as you

Father which is in heaven is perfect." The principles found in the instruction given to the children of Israel are to be given to all who are connected with religious services in these last days. All the specifications and arrangements of detail we cannot copy; but we can understand that the order, the perfection of arrangement, particularly specified by Christ, who was enshrouded in the cloudy pillar, are patterns of the perfection and order that are to be carried into all our plans and arrangements for religious service. In these last days we are to give no lessons in connection with our worship, that will lead minds to think that the God of heaven is pleased with disorderly arrangements, careless work, and untidy surroundings. God is as well pleased with cleanliness, order, and energy now, as when he gave direction to nearly a million of people, encamped in the wilderness. Those who follow Jesus will give a right example in all things.

Well, the camp was enlarged, more tents were procured, a reception tent was fitted up, not extravagantly, but plainly and tastefully, and was presided over by sister Starr. The most serious difficulty about having a dining tent, was the matter of getting some one to manage it, and persons to do the work. But we learned that sister Wilson had superintended the dining tent in two camp-meetings in America, and she readily consented to take the oversight of this one. Three or four other sisters were engaged to assist in the work, and soon furniture and supplies were procured, and the dining tent ready for service. About a dozen were expected to patronize it, but soon there were about thirty boarders. The food provided was plain, substantial, and plentiful. It was prepared on hygienic principles. Meat was scarcely seen on the tables, and was only asked for by a few, although we doubt not that more than half of those present had not for years been for half so long a time without eating of flesh.

The weather was beautiful while the camp was in preparation, and during the first days of the meeting. On the first Sabbath it began to rain, and continued for a week. It did not rain all the time, but was showery, with occasionally a heavy downpour. Notwithstanding, the people of the Napier church came out well to the meetings, and those on the ground kept up good heart and courage, and made but little complaint about their damp surroundings. Many members of the Napier church had employment which deprived them of the day meetings, but they were very regular in attending the evening and morning meetings. Most of the time I was able to attend the early morning meetings, and felt that I was deprived of a privilege, when unable to be present. All seemed to enjoy these early social meetings. One family, who were always present, came a mile and a half from their mountain residence, the mother and daughters sometimes running part of the way, rather than be late to the meeting. Many testified that this was the best meeting they had ever attended. Every day we were encouraged to see hope, courage, and faith growing in the hearts of the people, as they received light from the Scriptures.

After the meeting had been two or three days in progress, one who had been a member of the church, but who left it about two years ago, because of his opposition to the Testimonies, arose and said that he desired to take his stand again with the church. It was the written testimonies of sister White which had led him to leave the church, and now it was her testimony, her preaching at this meeting, that brought him back to the church. He wished to be baptized again, and to be received as a brother by his former brethren and sisters. Many hearts rejoiced greatly that this brother was restored to the church. Some said that this alone was worth all that the meeting had cost.

On the first Sabbath afternoon, I spoke about thirty minutes, and then invited those to come forward for prayers, who had never given their

hearts to Christ. The invitation was also extended to those who professed to be the followers of Christ, who had not the evidence of his acceptance, and those who professed to believe the truth, but had not carried out its holy principles in their lives. These were the very ones who most needed to seek the Lord, that they might find Jesus a present help, ever ready to supply his grace, that they may overcome every defect in character.

We rejoiced to see the response that was made to this call. Many seats had to be cleared, and were quickly refilled by those coming forward. The tent was not a perfect place for such a meeting. The rain was falling heavily, and the tent leaked in many places. But this seemed of little consequence. The interest in eternal matters was too deep to be affected by the surroundings. A sense of fearful consequences actuated the congregation. The Spirit of God was moving the hearts of the congregation to a consciousness that the time had come, spoken of in the first chapter of Isaiah: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Many hearts were impressed that we are hastening to the judgment, when every case will be decided for eternity.

Elder Starr gave precious instruction and exhortation, urging that each one should bring heart and mind to Jesus. Then we had a season of prayer, and the blessing of God rested in rich measure upon the congregation. After the prayers, it was proposed that those who had come forward should go to another tent, where time would be given for them to speak, and to seek such help and instruction as each should need; but again the rain came down so heavily that no one wished to leave the tent, and the meeting was continued till sundown. Many confessions were made of neglected duties, of impatience, and neglect of parental government. Many confessed their worldliness and love of dress; and some bore testimony who were giving their hearts to Christ for the first time.

Sunday was a busy and joyful day at the camp. In the morning Elder Starr continued the Bible studies, and in the afternoon I spoke to a tent full of attentive listeners. In the evening six were baptized. On Monday the business meetings occupied most of the time. Elder McCullagh preached in the evening, and in the course of his sermon, spoke of the evil effects of the study of, and placing dependence in, the science of phrenology. He showed that its tendency was to lead men to undervalue the power of the grace of God, and to place too high an estimate on their own judgment. Some who had devoted much time to the study of phrenology, and placed much dependence upon it, were offended, and spoke freely against what had been said.

In the early meeting on Tuesday, this matter was referred to, and some who had been rescued from the snares of Spiritualism, related their experiences. We were surprised that so many had barely escaped the subtle delusions of Spiritualism. Quite a number spoke of their interest in phrenology, and their desire to know wherein its study was injurious. After breakfast, the regular program for the forenoon was suspended, and I presented to the people some of their dangers, as they had been shown to me before coming to this country. I pointed out some of the evil results from the study of "science, falsely so-called," and related the sad experience of some American ministers who had followed it, for influence or for gain. Before the meeting closed, some who had been most ardent students of phrenology, arose and said they would accept what had been presented regarding it, as the truth, and that they should act accordingly.

A day or two later one of the canvassers brought to Elder Starr a pamphlet containing the sermon of an influential Wesleyan minister, delivered at a recent Conference held in Dunedin, in which he defended the "higher criticism" of

the Bible, and made light of the opinion that it was a divine book, and that all portions of it were inspired. This led to more lessons on this subject, and a sermon on the "Higher Criticism" that was well attended by the people of Napier. We were surprised to see the extent to which our own brethren had been affected by this infidelity, and were satisfied that in this alone there was abundant explanation for the lack of success that has of late attended the canvassing work. We see more and more clearly, that in all our labors the Bible must be exalted, and that our people must come to know the wisdom and the power that are in the word of God. To the close of the meeting, and in all our labors since, this subject has been made prominent.

The camp-meeting was to close Wednesday, April 5, two weeks from the beginning of the workers' meeting; but the steamers on which the delegates were to return home, were both late, so the meeting continued till Thursday, April 6. The interest was good till the close of the meeting, and the people of Napier were disappointed that it did not continue longer. They could not understand how we could afford to fix the camp so nicely for so short a time.

On the last Sunday of the meeting, it was arranged that I should speak in the afternoon, and Elder Starr in the evening, at Hastings, a prosperous town about twelve miles west of Napier. A tent meeting had been recently held in this place, and there are a few who obey the message, and others who are on the point of decision. Our meeting was in a large hall, and although the audience was not large, those present seemed much interested. We had a most comfortable conveyance, and the ride was enjoyable. Near Hastings, we passed a Maori village, where preparations were being made for a national council. In one inclosure there was a church, and several whareys,—large houses in which they entertain a great number of guests,—also long tents in which hundreds were to be served with food; in other fields near by were long rows of little tents, for the occupancy of those coming from abroad. The Maoris seem to be an intelligent people, and it seems that true missionary work is much needed among some of their tribes. Where are the young men who will devote their lives to work among this people?

WHITHER IS OUR NATION DRIFTING?

Christians in the Chain-gang for Conscience' Sake;

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

THE reader versed in the Scriptures will recall the fact that on one occasion eleven of the twelve tribes of Israel decreed to exterminate the tribe of Benjamin. That decree was decided upon in blood made hot by a shocking affair enacted by several wicked Benjamites, and which the tribe as a whole refused to deal with in a proper manner. Judges 19:22-29. A terrible battle ensued, in which, with the exception of a few scores of men, the whole tribe of Benjamin, including women and children, were left dead upon the field. This done, bitter regrets took the place of wrath, and the successful combatants mourned piteously the terrible tragedy which they had caused to take place. Here is the record: "And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore; and said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?" Everything was done which could be done to atone for the terrible crime which the eleven tribes had perpetrated upon the one tribe: but the events of that day of battle, resulting from zeal for God not according to knowledge, were ever after felt and deplored.

It is a trite but true saying, that history oftentimes repeats itself. In the judgment of the writer, a crisis is approaching in this, our own

favored land, resembling in some particulars that reached in the history of the Jewish nation, when it was determined that the tribe of Benjamin must be blotted out. The parallelism between the two cases is marked in several, but very dissimilar in one respect. Like the men of Benjamin, those whose destruction is sought are vastly in the minority. Like them, also, the danger which threatens, emanates from their own brethren, who ought to be their protectors and counselors, instead of their enemies. Unlike the Benjamites, however, the men whose existence is now imperiled, have been guilty of no outrageous crime, nor are they justly chargeable with palliating the crime of any one else. Their condition resembles in a marked manner that of Daniel, when those who plotted against his life frankly admitted that if they could make out a case against him, it must be from the standpoint of the law of his God. Dan. 6:5. Indeed, as they look upon the matter, it is on account of their fidelity to the God of heaven that they are called upon to suffer fines and imprisonment in this, the freest nation upon the earth. In the catalogue of Christian denominations, they are listed as Seventh-day Adventists and Seventh-day Baptists. As their names indicate, one of their marked peculiarities consists in their observance of the seventh day of the week as the Sabbath. It is on account of this latter peculiarity of their faith that they are subjected to the annoyances spoken of above. In the States of Pennsylvania, Georgia, Maryland, Texas, Arkansas, Tennessee, and others which it is not necessary to mention at this time, they have been either fined or imprisoned, or both, for quietly working on the first day of the week, after having set apart and observed the seventh day as a Sabbath to the Lord:

In 1886 three Seventh-day Adventists were incarcerated for two months in jail at Paris, Henry Co., Tenn., for this offense, even when it was admitted by all that the work performed was done at such a distance from the highway that it could have disturbed no one. Subsequently, Mr. R. M. King, of the same faith as the former, was fined and imprisoned for Sunday work. His case was carried at last to the United States Court. Before the decision was reached, Mr. King, who was out on bail at the time, died very suddenly of heart difficulty. That this catastrophe was hastened, if not wholly occasioned, by the tremendous mental strain under which the unfortunate man was kept so long, there can be no doubt. At one time during the progress of the trial of Mr. King, the prosecuting attorney failing to put in an appearance at court, there was a prospect that the case might not come to trial. The Ministerial Association of the city of Memphis, Tenn., hearing of this fact, immediately convened and passed resolutions to employ counsel to continue the prosecution of Mr. King. Mark this, reader; it was not Robert G. Ingersoll; it was not some open-mouthed blasphemer of God, and hater of all who bear the name of Christ, that made haste to offer his influence and his money to insure the conviction and imprisonment of that solitary Sabbath-keeper who perhaps had surrendered the highest ambitions of his life, in order to obey God strictly. No, far from it. The men who did this miserable work were ministers of the gospel of Him who said, "My kingdom is not of this world." John 18:36. What think you would have been the emotions that would have filled their breasts had they stood by the open grave, and listened to the dull thud of the clods as they fell upon the coffin box of that servant of Christ whom they were instrumental in sending to his untimely end. They were not there, however, but angel forms were, and the judgment will reveal the record which they made on that occasion. King is dead, but happy would be the lot of those who were responsible for his death, could they exchange places with him.

But to resume. Since the death of Mr. King, other prosecutions have been instituted against

Sabbatarians in Tennessee. Four were convicted and confined in jail at Paris, Henry Co., for several months. Their persecutors not satisfied with their confinement in jail, ransacked the old and obsolete statutes of the State, until they found one which made the jail the common work-house of the county. This was just what they required for the realization of their plans, and they immediately caused these men of God to be set at work on the highway in the chain-gang, in company with low and base criminals. Nay, more; they even conspired to compel these men to work on the Sabbath day. Had not the God-fearing jailer utterly refused to carry out their behests, it is not impossible that the scourge and the pump might have been resorted to in the vain endeavor to force the prisoners to do violence to their consciences by working when God has commanded them to rest. What a spectacle was that for heaven to look upon. What must have been the spirit which actuated the men who brought about and gloated over such a state of things as this? Unhappily the individuals who were the prime movers in this infamous transaction, like the ministers at Memphis, spoken of above, were nominally the disciples of Him who uttered the sermon on the mount, which breathes nothing but the kindest sentiments toward all men. I am aware that the authors and abettors of these cruelties deny that there is in them any element of religious persecution. These men, say they, are allowed by the laws of Tennessee to rest on the seventh day, if they choose to do so. All that we require of them is that they should rest also on the first day of the week in deference to the law of the State.

But I ask what is such a requirement but religious persecution? Is not the law of a State which enforces rest on Sunday, to all intents and purposes, a religious law? Is it not based upon the idea that Sunday is the Christian Sabbath, and should be enforced as such? To deny this would be to deny that which every intelligent man knows to be true. Who are they that are stirring up the people from Maine to California to enforce the Sunday laws? Are they not the members of the National Reform Party and the American Sabbath Union? These gentlemen do not care the snap of a finger for the *civil Sabbath*, only as it can serve the ends of the *Christian Sabbath*, so-called. It is not the sanitary condition of society that they are so deeply interested in. Take from the Sunday issue the Christian element, and their ardor for the enforcement of Sunday laws would at once cool.

But suppose that we admit for a moment that the laws in question are made merely in the interest of a weekly civil rest day, then what? Does that materially change the case practically speaking, so far as Sabbatarians* are concerned? Does not the fact still remain that as a class they are burdened by the laws of many States in a most serious and oppressive manner? The majority of them are poor in this world's goods, and if they were compelled to rest two days in the week, it would be very difficult for them to obtain a livelihood. Among the 50,000 Sabbath-keepers in this country, there would be, say 8,000 families. At a moderate estimate each family could earn two dollars on each first day, when permitted to work. When compelled to rest on that day, therefore, they would lose that amount weekly. In each year there are fifty-two Sundays. Provided Sunday laws were made and enforced in all the States, the loss to each of these families would be \$104 yearly, or in the aggregate, the 8,000 families would be compelled to forfeit \$832,000 yearly, in order to enjoy the privilege of worshiping God according to the dictates of their own consciences.

Would this be religious liberty? If so, it falls far short of what its boastful admirers have claimed for it. Would this be placing the men

of all denominations upon a common footing? Would this be carrying out the spirit of our national Constitution, which forbids Congress to make any law prohibiting the free exercise of religion? If so, then we have been deluded with empty words and glittering generalities.

But to return to the civil Sabbath idea. A civil Sabbath is one which is designed to secure purely secular objects. Its most prominent purpose is that of insuring one day of rest weekly to each citizen. This is done because, as is claimed, men are so constituted by nature that they require respite from labor at least one day out of each seven. It is not urged that there is any choice of days in this matter. All will admit that for the designs of bodily rest, Saturday will answer as good a purpose as Sunday. Now, therefore, those who observe Saturday as the Sabbath, meet all the physical necessities of the situation as fully as do those who rest on Sunday. What possible excuse can there be, consequently, for passing a law which in its practical operation compels the conscientious Sabbatarian to rest on two days in the week? Suppose it be granted, for the sake of the argument, that the unity of rest on the first day of the week is desirable because otherwise a little friction might arise from the observance of different rest days. In other words, suppose it were admitted that in some particulars there would be advantages that would grow out of the keeping of the same rest day by all, which would be lost were there two classes observing different rest days. Would such an admission justify the enforcement of one and the same rest day upon all, even from the point of view of the advocate of the civil rest day?—That would depend upon the nature and extent of the advantages to be gained from the course in question. If those advantages would be counterbalanced by disadvantages greater in number and importance than they are, then it must be conceded that it would not be wise for legislators to hold too strictly to unity as to the time of rest. Let the matter be fairly tested right here. In doing so, let it be remembered that the subject is being canvassed from the purely secular aspect. Already it has been shown that the loss of each Sunday in the year by Sabbatarians would amount to four fifths of a million of dollars annually. That estimate did not include the Jews. There are about half a million of them in this country. Admitting that half of them would adhere to the seventh-day Sabbath strictly, in spite of Sunday laws, and you have an added loss of \$4,160,000, or a total of \$4,992,000. This, I say, would be the result, financially speaking, of enforcing Sunday as a day of rest for all. The amount mentioned, and probably much more, would prove a dead loss to the nation. Is it not doubtful whether the losses resulting from having two rest days instead of one would necessarily reach anything like such a figure? In communities where a portion of the inhabitants observe Sunday, and another portion observe the Sabbath, the two classes very soon adapt themselves to the situation, and so far as deal is concerned, get along with but very little jar or discord.

(To be continued.)

—Some people unwittingly suppose that if they do not stand up stiffly for their own opinions on all religious topics, they have failed to "contend for the faith once delivered to the saints."—S. O. James.

—If the inward man is renewed day by day, it is a vast improvement on the plan of backsliding day by day, and then having to hunt fruitlessly for the evidences that you are, or hope you are, a Christian.

—No time is more important for prayer, than on retiring to rest at night, that good angels may protect you during the defenseless hours of sleep, from the influence of wicked angels; then your dreams will be like the visions of heaven.

*The term "Sabbatarian" is frequently applied in the public print to an observer of the first day of the week. This is not correct. Mr. Webster defines the word as follows: "One who regards the seventh day of the week as holy, agreeably to the letter of the fourth commandment in the decalogue."

The Home.

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

HAVING "COMPANY."

THE letter read, "My dearest Sue, Next Thursday I will spend with you; I won't enjoy my visit, though, If any trouble I bestow."

"O, I'm so glad!" cried Mrs. White, "For company is such delight!

But"—looking round her in dismay—"I must get ready right away."

Armed with a dust-pan and a broom, She went to work in every room; She oiled and polished, cleaned and rubbed, And mended, scoured, washed, and scrubbed. Then in the kitchen she began, While perspiration down her ran, At pies and puddings, cakes and bread. As if an army must be fed.

She toiled and fretted, cooked and baked, She hurried, worried, stewed, and ached; When Thursday came, she, nearly dead, Just managed to crawl out of bed.

And Mrs. Company came, too; They kissed and hugged, as women do; And then began tired Mrs. White To make excuses, never right.

"O, dear! my house" (then waxen clean) "Is most too dirty to be seen; So shut your eyes—you're looking stout—Take off your things—I'm just worn out.

"You must excuse my cooking, too, It is n't fit to offer you!" ("Twas fit for kings)—"Too bad you come Just when I'm upside down at home." And thus she welcomed, and distressed And spoiled the visit of her guest, Who wished she hadn't come to be A tired woman's "company."

—Selected.

NEATNESS.

THE people who properly represent the truths of God are models of neatness. Taste and care manifested in personal attire, in homes and their surroundings, carries with it a moral influence. It commands respect, and elevates the parties in the esteem of others. It associates the truth with refinement, and places that which is pure and holy in the sweetness of nature's own surroundings. "Be ye clean; that bear the vessels of the Lord."

The humblest homes may, by a careful observance of the fitness of things, be made a dwelling-place for angels; and the poorest of God's children may, by carefulness of attire and deportment, be the constant associates of heavenly beings.

It is not in nature for the mind to associate the filth of the street with the beauties of the New Jerusalem, or our filthy habits and soiled and tattered garments with the purity of angels, dressed in their shining apparel. Naturally we adorn ourselves according to the society in which we expect to mingle, and it is within the reach of every one to live so that God may dwell with us by his Holy Spirit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" But we are warned that "if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

A free use of soap and water, with a vigorous manipulation of the brush, broom, and rake, applied at a proper time and place, will effect wonders, adding much to health, home, and happiness. It will verify the proverbial saying that "cleanliness is next to godliness," by bringing us nearer heaven, and adding an important factor to our profession of Christianity.

No man can take the best care of his soul, without taking the best care of his body. A covering of silk will not conceal from human olfactorys bodily uncleanness, how much less from the Spirit of God that "shall be in you."

A sense of this fitness of things is associated even in the minds of children, and neatness in

our habits and appearance has its moral influence with all with whom we are associated.

The following testimony from "Bible Hygiene," pp. 143, 144, is to the point:—

"Let the mother's dress be simple and neat. So may she preserve her dignity and influence. If mothers allow themselves to wear untidy garments at home, they are teaching their children to follow in the same slovenly way. Many mothers think that anything is good enough for home wear, be it ever so soiled and shabby. But they soon lose their influence in the family. The children draw comparisons between their mother's dress and that of others who dress neatly, and their respect for her is weakened. Mothers, make yourselves as attractive as possible, not by elaborate trimmings, but by wearing clean, well-fitting garments. Thus you will give your children constant lessons in neatness and purity. The love and respect of her children should be of the highest value to every mother. Everything on her person should be associated in their minds with purity. . . . How can they be impressed with the desirability of purity and holiness, when their eyes daily rest on untidy dresses and disorderly rooms? How can the heavenly guests whose homes are where all is pure and holy, be invited into such a dwelling?"

J. P. HENDERSON.

KEEP SUNSHINE IN THE HEART.

ARE you hopeful, cheerful, retaining a spirit of contentment and happiness every day, week in and week out, always looking on the bright side whether it can be seen or not? Truly, have we any reason for not being full of faith, hope, and courage every moment? Jesus is not in Joseph's tomb, but he lives and reigns; he is "the same yesterday, and to-day, and forever." "To-day he is just as ready to listen to the petitions of his people." "He is pleased at the faith that takes him at his word."—"Testimony No. 32." And he says, "Be of good cheer." "Let not your heart be troubled." "Be anxious for nothing." Frequently these words, "Be strong" and of "good courage" were repeated to the prophets of old, when they were about to attempt some great work, or engage in some fierce battle with the enemy.

Reader, what prevents us from being happy as an innocent child all the time? Are we not constantly under our heavenly Father's watch-care? A mother may forget her child, "yet will I not forget thee." Though friends may leave us lonely, and desert us, we have the Saviour as an abiding friend; he is ever present. "I will never, never leave thee." "I will be with thee to the end." "Behold, I have graven thee upon the palms of my hands." Isa. 49:16. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Chapter 54:10. The psalmist in referring to the same, says, "Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89:33, 34.

When clouds gather, we are so apt to leave Jesus, and permit our hearts to become downcast; and the precious moments which are allotted to us, are spent in clinging to the many vexations, trials, and petty annoyances of everyday life, and we try to reason out matters after our way of thinking. If we accept of righteousness by faith, and have the mind of Christ, we will let Jesus in, to take full possession of our hearts, then we can "keep sunshine in the heart" all the time, whatever may come. The apostle James says, "Count them happy who endure."

All heaven have the deepest interest in our welfare. "He shall give his angels charge concerning thee." "The angel of the Lord encampeth roundabout them that fear him." "For I, saith the Lord, will be unto her a wall of fire roundabout." Zech. 2:5. Paul terms them "ministering spirits," "sent forth to minister for them who shall be heirs of salvation." We remember the case of Lot and his family who were hastened by the angels out of the city of Sodom and Gomorrah. The angels of God met Jacob while on his way to meet Esau. When Elisha's servant saw the army encamped about the city and exclaimed, "Alas my master! how shall we do?" Elisha answered, "Fear not:

for they that be with us are more than they that be with them." As the Lord opened the eyes of the young man in response to Elisha's prayer, he beheld the mountain was full of horses and chariots of fire roundabout Elisha. 2 Kings 6:14-17. Not only have we the account of the angels delivering Daniel and the "three worthies," but that of Peter's miraculous deliverance while sleeping between two soldiers, bound with two chains.

Let us remember the provisions our kind, indulgent Parent has in store for the happiness of every faithful, trusting soul. "We know he doeth all things well." "All things work together for good to them that love God." "Hitherto has the Lord helped us," and, "As thy days, so shall thy strength be." What gracious promises are found beneath the pages of the sacred record! Shall we not treasure up these precious gems in memory's hall, and keep close to the side of the Mighty One, that he may strengthen our courage, and fight our battles for us in the present conflict? The darkest cloud that may hover o'er us will soon withdraw, if we look on the bright side. Therefore, in the language of the poet: "Keep sunshine in thy heart, my friend, whatever may betide." Soon the glorious morn will dawn when we shall, if loyal to God, be among the ransomed of the Lord, who "shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

HANNAH E. SAWYER.

PRAISE YE THE LORD!

How much oftener God's Holy Spirit comes to us, if we only yield to it each time. Sometimes when I am alone, and in communion with God, I feel as if my heart is so full, that I would love to tell the world of his "loving-kindness and tender mercy" toward me, a poor, erring, sinful creature; but with the morning light come the work and contact with the world, and I am prone to put thoughts of God away, and to be carried off into the din of earthly strife; but how rested the mind and body feel when we live so near the Lord that we can go hand and hand with him, through the darkness and the light, not trusting the way unless he leads us. Then only can our way be bright, and God be glorified. How many poor, weary, aching hearts are longing for some child of God to show them the way—"one little word for Jesus."

O, speak, or sing, or pray! I feel like praising God for his Holy Spirit, which he has given us. When we love a friend enough to praise him with all our hearts, we love him very much; so it is in our love for God. If our hearts are full of love for Jesus, we will tell it to others. "Praise ye the Lord, for his mercy endureth forever."

MRS. M. HARRISON.

THE ALARM CLOCK.

NOT many years ago a student desiring to rise early in the morning, bought an alarm clock. For a few days it worked well. But one morning after being aroused by its alarm, he turned over and went to sleep again. On subsequent mornings the clock failed to awake him. He placed it under the head of his bed in close proximity to his ear. There it woke him till the time he disobeyed its summons; ever afterward it was a failure; he slept through its call with perfect regularity. Yet on the other hand, many a mother wakes on the faintest voice of her child, and many a watcher on the slightest movement of the patient. They have trained themselves to heed such calls. In like manner, the conscience may be deadened and trained. Let the Christian disregard its voice, and soon it will become unable to arouse him at all. Let him carefully heed its faintest remonstrance, and it will become to him a most valuable mentor. Take good care of your conscience; it is a most delicate apparatus.—*Christian Observer*.

The Mission Field.

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

CENTRAL EUROPE.

(Concluded.)

TURKEY.

THE work in this empire has met with encouragements the past year. Having spent eighteen months at the Basel office, brother Baharian returned to Constantinople last March, at the close of our French school. While holding Bible readings, attention was given to getting out tracts and Bible readings in the Armenian and Turkish languages on the principal points of our faith.

Considerable difficulty was experienced in obtaining permission from the government, without which nothing could be printed. It seemed impossible to obtain this permission without the use of bribes; but such measures we did not propose to employ, knowing that the Lord is abundantly able to accomplish his work without them. Having done all that we could, but without success, we left the matter in the Lord's hands, to see what indications he would give. We had not long to wait. In a manner entirely unexpected by us, our printer obtained the desired permission for us. The tracts were at once printed, and the work of distribution begun. Already, good results are apparent. The tracts aid much in the work.

One of the most interesting features of the work has been brother Baharian's personal experience in Constantinople. The only way to secure a respectable place of meeting was to rent a house; this was done, at a moderate price. The house rented provides a place of meeting, and at the same time, a place of lodging for brethren Baharian and Anthony. A goodly number have attended the meetings and Bible readings held here; indeed, such was the interest manifested, that the enemies of the truth were so much aroused that they resorted to the papal method of trying to suppress it,—causing the arrest of our workers by the civil authorities. This they effected by charging them with being disturbers of the public peace. On this accusation, brethren Baharian and Anthony were both imprisoned, and treated as criminals before their trial, which indicated that they were regarded by the authorities as dangerous characters, and might meet with an unpleasant fate. But the Lord was with them, and enabled them to do missionary work in the prison, and when they finally appeared before the judge, he enabled them so to speak that the court saw that they were innocent, and had been accused out of prejudice.

It seems that the arrest had been ordered by a member of Parliament, to whom the complaints had been made. On hearing that they had been acquitted by the court, this gentleman was not pleased with the result, and notified brother Baharian to appear before him. Here, again, the Lord helped; brother B. could present to this man explanations of the prophecies, which showed the nature of our work and its ultimate object. This removed all the prejudice that had been awakened in this man's mind; he spoke kindly to brother B., and let him go in peace. These measures have accomplished just what is of great importance to us in Turkey,—has brought our work before the higher officials of the government, and led them to see that we are not a dangerous people, likely to topple the sultan from his throne. Without something of this kind, it would have been very difficult for us to work in any part of the empire. But now, should the enemies of the truth cause trouble, it will be much more favorable for us. We knew that sooner or later our work would be brought before the government, and much would depend on the attitude assumed toward us. We are deeply grateful to God that he has so soon brought about this important step with such favorable results.

The work in Constantinople continues with a good interest; of its present character, the following extract from a recent letter of brother Baharian, will give some idea:

"Our work goes on as before. The Sunday meetings are very interesting. The attendance increases, being forty-five last Sunday. Our room is too small for them. A special interest has been awakened among the Greek Catholics, while the Protestants continue to slumber. I wait anxiously to see the end. I expect we will have a church here composed mostly of Greek members."

"Our brethren rejoice in the truth, and I rejoice to see their joy. One of them was formerly a lost man,—a curse to his family; but God has manifested his mercy upon him to such a degree that his wife, who was not willing that her husband should keep the Sabbath, testifies that this religion is of God, because her husband has been changed into a new man. She also is now not far from the truth."

There are some nine who keep the Sabbath. There are Greeks, Armenians, and converted Jews. They have begun to pay tithes, donate toward the house rent, and tracts, and gave 118.3 francs for Christmas donations. From the first, there has been an unusual interest in the work. It is spreading to other towns; at present, brother B. has gone to an Armenian village, where one had begun to keep the Sabbath, and called for help. This field seems truly ripe for the harvest, and no time should be lost, but it should be more fully occupied at the earliest date possible.

As two nationalities, Greeks and Armenians, are accepting the truth, it is hoped to carry on the work among these two peoples, which are scattered throughout the Turkish empire, and about the Mediterranean. Already calls have come for tracts in the Greek. One young man who has accepted the truth, is a Bachelor of Pharmacy; he is a Greek, and is well versed in the Greek language, ancient and modern, and also acquainted with the Turkish, and knows a little English and French. We are observing his case with interest, as he gives promise of being a worker.

Surely, the Lord has been leading out in this work, and we should not be slow to follow. We believe that it was in his providence that the work was begun at Constantinople; for this gives us many advantages, especially since our work has become favorably known.

THE FUTURE OF OUR WORK.

First of all, we desire to be in a position where the Lord can direct, and lead us always to take the right step, so that the work may be carried on according to his will. Man proposes, but God disposes. It is our general policy to push forward the work on the same lines, as in the past, except the Lord shall lead out otherwise. This would be by public lectures in tents and halls, Bible work, distribution of tracts and journals, and canvassing.

To the present, our French and German camp-meetings have been combined. If located conveniently for the Germans, it was too far to secure a general attendance of the French, and vice versa. It is therefore proposed to hold two camp-meetings in Switzerland, the coming season, one among each nationality, and one to follow the other, so that help from abroad may attend both.

It is also proposed to hold a semi-camp-meeting in France. To the present, no general gathering has been held in this field. Such a meeting is needed to unite the people, and lead them to imbibe more of the spirit of the message. It is also designed to continue city mission work at Lyons, and open ship mission work at Marseilles as soon as suitable help can be found.

In the Turkish empire much is to be done. A place should be provided for the education of some of those accepting the truth, that the work may be opened in various parts of the empire, in the different languages. To this end, we believe that a city mission at Constantinople should be established. A successful English Bible worker would find plenty to do here; for besides the English and Scotch, many of the Greeks, Turks, Armenians, etc., know the English. All

around the shores of the Mediterranean is a vast field, representing many languages. Constantinople is an important port, through which ships of nearly all nations pass to the various ports of the Mediterranean and Black seas. These ships should be supplied with literature. Here also is an important point from which to reach the Russians; for many of them pass this port on pilgrimages to the holy land. As they cannot be reached in Russia, they might be supplied with reading here, which they would carry back to all parts of Russia. To begin a work of this kind would call for a Russian-speaking worker at this point.

Could a city mission be established at this point, we believe that it would be the quickest and least expensive way to develop workers for the various languages of the Orient. There is also a large field for a first-class English canvasser on the shores of the Mediterranean from Gibraltar, all the way around to Egypt. We trust that the Conference will take this large new field into account, and give it serious attention.

In conclusion, we would render thanksgiving to God for his signal help and blessings during the past year; and also express our gratitude to our brethren in America for their encouragement, instruction, and financial help, which we know has been the fruit of sacrifice. We feel assured that your love and interest for this field, as manifested in the past, and your interest to send the message to all the world, will second the work in this field the coming year, and enable us to enter to the best advantage the various openings of God's providence.

H. P. HOLSER.

CIRCULATION OF THE BRITISH PAPER.

THE friends of the cause in England have been making special efforts to increase the circulation of the *Present Truth*, published in London. Sufficient has been done to show that there are great possibilities before them in extending the influence of the paper by soliciting subscribers, and in London a large list has been worked up by brethren and sisters who have taken odd hours for the work. When the paper is made a weekly, as will be done in a few weeks, it will be able to accomplish still more in making known the truth. Writing from Bath, where he and brother Ellery Robinson have been working up a list of subscribers, and instructing the believers there in the work of canvassing for the paper, brother E. M. Morrison says:

"Elder Washburn's meetings are still progressing encouragingly. Upward of fifty are keeping the Sabbath, and still there are others to follow. Brother R. and I sold four dozen papers yesterday, and have reason to believe that many who bought will prove regular readers. One man who had seen the paper before, said he had been taking several other religious papers, but found they contained nothing but religious cant, but he said *Present Truth* was free from this. I sold one to another man who had been in the publishing business for fifty years, writing more or less for different papers. He liked the style of the paper very much. We have evidence that the Lord has gone out before, influencing the hearts and minds of all whose hearts are susceptible to the influences of his Spirit, to take the paper. This ought to encourage every church-member to follow where the Lord has led the way."

A SINGULAR MISUNDERSTANDING.

THE Turkish authorities in Constantinople recently made a curious blunder. The Bible Depot issued a Turkish translation of St. Paul's Epistle to the Galatians. The authorities got hold of a copy, and thought the Galatians were the people of Galata (a part of Constantinople), and consequently imprisoned the colporter, and when the matter was explained, said they would only grant the man's release on St. Paul's death certificate being produced!

—"There is no difference between him and his book," was the testimony of the Chinese to the life of a native missionary. When this is the case with every worker, what strides the truth must make. There is power in the book to make the life like itself.

Special Mention.

WHAT CONGRESS CAN DO.

10

The Chicago *Inter Ocean*, of May 11, editorially says: "Congress could at any time, without any connection whatever with an appropriation, have decreed that the Fair should be closed on Sunday, or on any other day of the week, if its members chose." This is certainly a strange position for an American citizen and an editor of a great daily newspaper to take. He leaves right entirely out of the question, and clothes Congress with all the powers and prerogatives of an absolute king, with bold, and now happily exploded theory that the king can do no wrong, still in vogue. Certainly if Congress can arbitrarily close the Fair upon any day of the week, without any reason for so doing other than a desire to show how big it is, what is here it cannot do? It might close a merchant's store, prevent a farmer from gathering his crops, stop a blacksmith from shoeing a horse, or do any other outrage pleasing to the congressional mind! In short, Congress could become a perfect tyrant, interfering, not only in State matters, but also with the private and inherent rights of the people, whose sovereign will created Congress to serve the interests of the whole people, and not any part, nation, or particular religion. Congressmen knew this, and as they knew they had no constitutional right to close the Fair on Sunday by direct enactment, they attempted to do it another way,—by an appropriation conditioned upon Sunday-closing, which is held by many eminent lawyers and profound thinkers to be unconstitutional, at the same time being a most despicable and underhanded way of interfering with the affairs of the state of Illinois, and the rights of all who desire to visit the Fair on Sunday.

Congress is not a body with such unlimited power that it could close the Fair upon Sunday or any other day, if it chose to do so. It certainly could not do it without violating the Constitution. The Constitution never gave to Congress any such dangerous authority. An authority so arbitrary, unnecessary, and unreasonable as this, which the *Inter Ocean* declares Congress could exercise, is only seen where all liberty is suppressed, and a king holding his power by divine (?) right rules according to his own will, without respect to the rights of the people, and without allowing that the people have any rights but such as he is pleased to grant them. It is just as dangerous to give to a Congress unlimited powers, as it is to give the same to one man. This fact was recognized by the founders of the American Republic, and for this reason the Constitution was adopted, defining and limiting the powers of Congress. Beyond the powers thus specified, Congress has no right to act; indeed, it cannot act; for when it exceeds its legitimate authority, no one is under any obligation to obey it. On the contrary, every citizen is under the highest obligations to his own dignity as a citizen, to other citizens, whose rights like his are also threatened, and to posterity, to resist such encroachment. The immortal Declaration of Independence, which so grandly asserted the rights of man, liberty to all men, also declared that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it." To protest against and refuse to obey, an unjust and tyrannical law, is the highest duty. The American revolution gave birth to the saying that resistance to tyrants was obedience to God, and this is equally true, whether applied to a Congress of tyrants or to a single tyrant.

The French Directory in the time of the French revolution developed a tyranny that was never excelled by the worst autocrat that ever lived upon the earth. In the name of "liberty, equality, and fraternity," liberty was unknown, equality but a promise that was never fulfilled, and fraternity a mingling of people who constantly feared that under the guise of friendship others were plotting to take their lives.

The people of the United States have not given Congress all their rights. They have only surrendered a portion which are distinctly named. Every person has rights that he cannot give to

any one, to any power or government. Congress represents the United States, acting for the States in their united capacity, and in relation to things especially enumerated in the Constitution. Beyond this Congress cannot go. Article X. of the Constitution declared that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people." When the people of the United States allow Congress to take from them their rights which the Constitution absolutely prohibits that body from touching, they become the servants of Congress, instead of the masters. This would be an entire subversion of the principles upon which our government rests. And it is evident that the subversion of a principle so vital to the integrity and maintenance of the liberties of the people would pave the way for other steps of a like nature, until the people would be reduced to a condition of serfdom, and Congress, or whatever power Congress might set up, would rule with absolute sway. This being the case, we decidedly protest against such a surrender of rights as is indicated by the statement in the *Inter Ocean*. It is a position fraught with danger to the rights of the people. Congress has already threatened both religious and civil liberty.

To go further, and close the Fair by arbitrary act, would be a crime against the people, which, if submitted to, would be an important landmark in the decline and fall of the American Republic. That what Congress has already done has not stirred the people more than it has, shows that the people are largely in supine indifference as to their rights, no doubt fondly imagining them to be perfectly secure, and are willing to trust Congress to handle rights they never gave it; and by and by, when they look for their rights, they may be surprised to find that they have surrendered them, and they will have to get along without them the best they can, the same as the people of the Old World have been doing for ages. There is far more in this Sunday-closing movement than the majority of the American people are aware.

The interference of Congress, even in the condition accompanying the appropriation, is an inexcusable folly, and has already caused much trouble, and promises to become a serious damage to the Exposition, as well as to keep lawyers and courts busy for some years in the future. The powers of Congress should be exercised in preserving the rights of the people, not in trampling upon them; and when the people tamely submit to lose their rights without protest, and do not care enough about them to know when they are taken away, it is a sure sign of the decadence of the spirit of liberty, which gave our nation birth, and has thus far preserved it to be a beacon light and a harbor of refuge to the people of other lands, where freedom, as we understand it, is a thing unknown.

M. E. K.

WHAT THE "SPIRITS" THINK ABOUT IT.

We take the following from the *Banner of Light*, of May 20:—

"A correspondent desiring to get the opinion of the Spirit Intelligence presiding at our free circle, regarding the Sunday-closing of the Columbian Exposition at Chicago, addressed to him the appended question, which was duly answered to the following effect, through the trance mediumship of Mrs. M. T. Longley, at the public séance held April 28:—

"Ques.—[By H. D. Swett.] Is the position of our Evangelical churches in regard to closing the World's Fair on Sunday, commendable and justifiable, to the exclusion of the toiling many who cannot lose one day without injury to their families? Will the Controlling Influence give an opinion from a spiritual standpoint?

"Ans.—It is the united opinion, as far as we can learn, of all the progressive spirits, that the attitude the nation has officially taken—through its Congress—in regard to the closing of the World's Fair upon Sunday, is one to be condemned; because we of the spirit-life look upon this Fair (and its exhibits) as an educational process, a means of instructing the people of this country, as well as your foreign visitors, upon innumerable subjects and in relation to other lands, which will broaden their minds and give them an enlarged view of life, and of human ability.

"Consequently, anything which will deprive the people, especially that large class of individuals, who, of all persons, are the ones who need this information and these educational advantages, of the opportunity of gaining this instruction, is certainly to be deplored. . . .

"A religion that is so conservative, so bigoted in its action and expression as to deprive human beings of the advantages which would afford to them the means of expanding their minds and of gaining information and instruction, is certainly behind this progressive age."

"We believe the time is not far distant when theology will lose its hold upon the minds of the masses. Indeed it has been fast losing its grip upon the people during the last half century; and, feeling this loss of power, it is putting forth every effort possible to at least keep what grasp it has upon the minds and liberties of the people of the present era.

"We are not quite sure, Mr. Chairman, that the gates of the World's Fair will be closed *all* the Sundays during its progress. We would not be surprised if public sentiment had become so strong before midsummer arrives, that those who will try their utmost to keep the gates barred against the public on that day, will be forced to make concessions to the public mind. We believe this, not only because we see a trend in that direction on the mortal side, but also because we see a strong spiritual force brought to bear upon mortals who are connected with this affair, from the other side of life, and we have no doubt the influence will be felt and submitted to, in a measure, at least."

THE FAIR ON SUNDAY.

12

The Detroit *Evening News*, of May 30, gave its readers the following good, common-sense ideas in regard to the now all-absorbing topic, the opening of the World's Fair on Sunday. Let no one think that the *News* uses too strong language when it speaks of the "dense ignorance regarding the laws of their own country," which those clamoring for Sunday-closing, display.

If men engaged in any other calling than that of ministers of the gospel should display a similar lack of knowledge of the fundamental principles which underlie our government, they would be immediately apprised of their mistake by a storm of ridicule. The sacred character of their calling allows them to show their folly and ignorance with comparative immunity:—

"The federal court, to which application was made last week for the forcible closing of the World's Fair on Sunday, seemed to have some sense of the humor of the situation and of the absurdity of an attempt to have federal power applied to the enforcement of municipal law, and held the matter in abeyance until Monday. In the meantime the people of Chicago and their visitors had an opportunity on the intervening Sunday to express their own opinion on the subject. Two hundred thousand of them decided, as far as they could, that the Fair should be kept open, by paying the full rate for attendance and enjoying the sights to the full value of their money. This action by the people will of course have no effect upon the fanatics who are clamoring for closed gates, and calling upon President Cleveland to enforce their peculiar ideas, if necessary, with powder and shot.

"The dense ignorance regarding the laws of their own country and the limitations of federal jurisdiction which these demands for federal interference bespeak, if manifested in some other directions by more humble people, would call down upon their heads the severest denunciation of the very class who are now asking for an act of gross usurpation. It is worth remarking that the opening of the Fair last Sunday resulted in a peaceable and orderly Sabbath in Chicago, in striking contrast with the saturnalia which the previous Sunday resulted in, when the crowd, excluded from the innocent and elevating influences of the Fair, filled the rum shops, gambling hells, and other vile resorts of the city. Brother Joe Cook and others who would have people shot and bayoneted for not conforming to their peculiar ideas of Sunday observances, may grieve; but the Fair will be opened all the same, and the people of Chicago and their guests will continue during the Fair to make the Sunday a day of rest, innocent recreation, and education, instead of one of profligacy and debauchery."

THE JESUITS AND THE PRESS.

13

A METHODIST paper calls attention to the efforts of the Jesuits to capture the press in this country, and says:—

"Every Jesuit college in America has a class in journalism, training young men and women for positions on the daily papers of the land, and one or more of these graduates have already found situations on the staff of nearly every great daily paper in our country, and the Associated Press and other similar agencies for disseminating the news, is made up largely of Roman Catholic managers and reporters."

There is no question but that the above statement is substantially true. It is exceedingly difficult to get anything into leading American newspapers that in any way reflects upon the pretensions of the papacy.

A few years since, *Harper's Weekly* was a strong anti-Catholic paper, but now no paper is more obsequious to Rome. An experience we had not long since, convinced us that there were sharp Catholic eyes connected, at least, with some of the newspapers. We wrote an article for one of the leading newspapers of Michigan upon the Barbers' Closing bill. In the article we had occasion to use the expression "fourth commandment," referring, of course, to the commandment that enforces the observance of the day of rest. When the article appeared in the paper, it read "third commandment." That is to say, it had been changed to harmonize with the *Catholic catechism*! If this is a sample of the close watching for everything anti-Catholic, that it may not go before the public, they must have the art of watching reduced to a science.

M. E. K.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 6, 1893.

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THAT DAY AND HOUR.

SPEAKING of the time of the coming of the Lord in glory, both Matthew and Mark state that no one knows the day or the hour of that event, but the Father only. Mark is very explicit on the point: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Notwithstanding this plain declaration, there have been, and are, those who make the preaching of time a prominent feature of their work; and they endeavor to reconcile the matter with this scripture by saying that the word "knoweth" there means, "maketh known." But just how much this would help their position, we are unable to see. For if they have liberty now to make it known, it follows that the Father has somewhere made it known, and commissioned them to declare it. And where, then, is that passage? Where is the place where the Father, without the knowledge or intervention of the angels or the Son himself, has made known the day and hour of the coming of the Lord? Is it said that it is in the written word?—But that word, we are given to understand, was given by the Spirit of Christ moving upon those who wrote: 1 Peter 1:11. Where is there any statement, on this point or any other, which can be shown to have come from the Father, independently, without the knowledge of the angels or the Son?

The obvious meaning of the word "knoweth," is "to have knowledge of;" and it is best always to construe words in that way, unless a derived and more remote meaning is plainly demanded. So then let the expression stand, that no one knoweth the day or the hour, but the Father only.

But, says one, is it then possible that the Son, who is equal with the Father, does not know what the Father knows, in regard to the matter of the Saviour's coming?—That is a question with which we need not concern ourselves. There is the declaration which seems at least to have that meaning. The relation of the Father and the Son, and the counsel that exists between them, we cannot by any possibility fathom. All that we seek to know beyond what is written, would be at best only conjecture and speculation on our part, and liable to be very wide of the mark.

It is enough for us that we do not know the day or the hour. That the text teaches that, we may be sure; while enough is given us to show us when the great day is at the doors; when it is near and hastening greatly. And these events we see all about us. These should be sufficient to stir us up to the important work of preparing for the coming event. And this is really the great and main question with us. The Lord is at hand. The crowning event of all events now before the world, is at the doors. The Lord Jesus, personally, in all his glory, with all the hosts of his heavenly angels, is soon to appear in the clouds of heaven. Are we ready for that day? Are we doing our whole duty to make known to others this great truth, and so preparing to meet that day with a consciousness of work well done? The fact of the Saviour's coming, is the chief event, and should be the all-absorbing question. Think upon it. Meditate over it. Consider what is involved in it. Ponder the changes it will introduce, and the results that will follow. But above all, prepare for it.

WILL THEY LEARN?

THE church people who are clamoring for Sunday legislation, and growing frantic over the prospect that the World's Fair may be open on that day, must be slow to learn, if they cannot read aright the expression of public sentiment as set forth through every avenue of the public press of the country, except the denominational periodicals,

These Sunday-law agitators have used deception in regard to the strength of the sentiment, and the number of the petitioners, for the Sunday-closing. They terrorized Congress with the fear of losing their seats if they did not comply with their demands. And now they try to terrorize the managers of the Fair itself, by the amiable threat of a wide-spread and ruinous boycott, if the gates are opened; so that, if in their power, they will bring financial ruin, if no other kind, upon the enterprise. The Lynn (Mass.) *Daily Press*, of May 6, speaks of this threatened action of the churches, in the following truthful but cutting words:—

"Well, these same societies are going to boycott the World's Fair, if it opens on Sundays. What will be the result?

"In the Middle Ages, when the popes considered that there was good and sufficient cause, they laid offending places under an interdict—which was the ancient name for a boycott. They not only gave such places the religious dead shake,—to speak modernly,—but required everybody else to do the same. This was generally effectual, as it is expected to be in the present case, of bringing the offenders to terms.

"But that was in the olden times, and Protestantism and its open Bible has, among a very large class of Christians, deprived the interdict of its terrors. Wherefore it behoves the brethren who are about to revive this relic of papistry, to consider whether they may not end in the same manner.

"As it is against Protestant principles for any human being to speak with the authority of a pope, we begin to fear that this boycott interdict will hardly have the desired result.

"Still we hope the plan will be tried. We are not in favor of closing the Fair on Sunday, and depriving those who have but a short time in which to visit it, of part of that scanty time; still, we hope the interdict will be laid on, for the following cogent reasons:—

"First, we would like, for the pure amusement of the thing, to see a hopeless minority of American citizens undertake to stop what the majority desires.

"Second, we would enjoy the spectacle of a few bumptious Protestants, to whom anything savoring of popery is the abomination of desolation, endeavoring to exercise the same influence over the community as the Church of Rome in the days of her greatest power.

"Third, we desire to be witnesses to the rebuke which will be administered to such attempts, in the shape of an overwhelming public contempt which will be a lesson to the promoters henceforth to keep their piety within its legitimate bounds.

"Fourth, we would like to publish the accurate statistics as to how many persons throughout the length and breadth of this glorious country, who actually contemplate attending the Fair, are influenced one whit by the boycott.

"Fifth, we would like to see all Americans who claim to have the honor of their country at heart, who believe that the State should be independent of the Church, and who at the same time, are willing to place themselves in opposition to a great national celebration, and to use all their efforts to make it a failure and a shame in the eyes of the thousands of foreigners who will attend it, and all because they are not permitted to force their own religious ideas on others;—we would like, we say, to see all such people stand up and be counted."

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.]

316.—LIFE AND DEATH.

Were there two trees in the garden of Eden, of which Adam and Eve were forbidden to eat before they fell? 2. Do Seventh-day Adventists teach the annihilation of the wicked?

S. N.

Answer.—The Bible speaks of only one tree of which they were forbidden to eat before the fall, and that was the tree of knowledge of good and evil. They doubtless had access to, and ate of, the tree of life before they sinned. Continual access to this tree was necessary to the continuance of life. But after they became sinners, they could not have the privilege of eating even once of that tree; for the penalty of sin was death, which involved a prohibition from the tree of life, which was for those only who had not sinned. For Adam to have had the least access to it after that, would have been, therefore, a triumph of the sinner over God. That could not be; and hence he was driven out of the garden. 2. In reference to the future destiny of the wicked, Seventh-day Adventists let the Bible state in its own language what it will be. It says that "they shall consume away into smoke" (Ps. 37:20); they shall be burned up so that there shall not be left of them either "root or branch" (Mal. 4:1); they shall suffer "everlasting destruction" (2 Thess. 1:9); they shall be devoured by fire from God out of heaven, which is the second death (Rev. 20:9, 14); and as the result of this, they become "as though they had not been." Obadiah 16. These expressions can mean nothing less than that the wicked will cease to exist as conscious, intelligent beings; and with this idea, the few expressions found in the Bible, which at first sight might appear to conflict with it, are easily reconciled. (See

work entitled, "Here and Hereafter; or, Man Nature and Destiny." Published at this Office Price, \$1.)

317.—THIS GENERATION.

When our Lord says (Matt. 24: 34), "This generation shall not pass, till all these things be fulfilled," does he mean to teach that, as 120 years were allotted to the antediluvians, the days of Noah, before the flood came, so there should be 120 years after the signs began to be fulfilled by the darkening of the sun in 1780, before the Lord would come? This would bring the end within the next seven years. This is being taught in some quarters, and I write to inquire if it is sound doctrine, or the Seventh-day Adventist faith. M. C. B.

Ans.—This is not Seventh-day Adventist doctrine. Seventh-day Adventist doctrine is that the setting of time can never again be a test in the fulfillment of the prophecies. The prophetic periods have all expired; and we have no data which to base any time movement. There is apparently with some a great inclination to fix upon and preach, a time for the Lord to come; but this can never be a part of the third angel's message. By the word "generation," the Lord could have had no reference whatever to the 120 years of the preaching of Noah. There is nothing to show that that period is ever called "a generation." In Revelation, John classes the great earthquake with which the sixth seal opens, with the signs in the sun, moon, and stars, as precursors of the coming of the Son of man. That earthquake was the great earthquake of Lisbon, in 1755. Now if we are to use the 120 years as above suggested, we have just as much reason to date them from 1755 as from 1780; but if we do this, the period expired eighteen years ago. But as already stated, Seventh-day Adventists have no time, and can never have. It is not in the message.

MUST HAVE CHRISTIANS FOR OFFICE.

THE Presbyterian General Assembly held its 105th annual session at Washington, D. C., May 18. At the invitation of the President and Mr. Cleveland, the commissioners and their friends visited the White House, where a reception was held, lasting two hours. Dr. Craig presented an address to the President, in the response to which the President touched upon one of the great questions of the day, and expressed his views as follows:—

"You will, therefore, I trust, permit me to say, that though you do well when you insist upon the conscientious discharge of every official duty, and though you never shrink from exposing official shortcomings, the contributions you owe for the accomplishment of good government will be fully made unless you teach the people, by precept and example, that they will find their welfare and their safety enforcing upon their public servants the observance of mandates of Christianity and morality."

These are significant words to come from the chief executive of this nation. They are in exact accord with the growing spirit of this time; namely, to force everybody, and especially all holders of office, to obey the mandates of Christianity; to make a religious test for office; to let all candidates understand that they will get neither votes nor position unless they comply with certain mandates which some self-constituted censors are pleased to call "Christianity." What are we to think of oftentimes, when the representatives of that denomination, which, more than any other, is responsible for the whole wicked trend of current events toward a legalized Christianity, are told, from such a source, that they will not have done their duty till they have taught the people these principles, both by precept and example? The remark was greeted with hearty applause.

A REVIEW.

AN article attempting to sustain the first day of the week as the Sabbath of all Christians, has appeared in a late number of the Michigan *Christian Advocate*. It contains about the usual amount of assumption of articles of this kind to take the place of Scripture, which it is unable to find. I wish to point out a few weaknesses, such as are always inseparably connected with all Sunday arguments. The first Scriptural proof offered for the observance of Sunday is the following:—

"The change [from Saturday to Sunday] was based upon divine authority. The psalmist sang, 'The stone which the builders refused is become the head of the corner. This is the

Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.' Christ is that stone. He was refused at Calvary, but on the resurrection morning he became the head of the corner. Truly it was the Lord's doing, a demonstration of Christ's divinity. Truly the resurrection day is the day of days. 'This is the day which the Lord hath made.' Prophets had seen it. Psalmists had mused on it. Apostles have preached of it. God saw this day of supreme spiritual rest and triumph when he hallowed the day of rest from the physical labor of creation."

The above reasoning proceeds upon the assumption that the word "day," in the 118th psalm, which is the one quoted, refers not only to a particular day of the week, the first day, but to every first day thereafter! For this idea there is not the slightest proof given, but the writer makes up for the psalmist's failure by several strong assertions of his own. Thus he says: "Prophets had seen it." What prophet saw Sunday as the Sabbath? We wish he had been just a little more explicit. "Psalmists had mused on it." Who were these psalmists and in what chapter and verse of their psalms do they "muse" on Sunday as being the Sabbath? We are afraid the writer in the *Advocate* has been "musing" rather than studying the Scriptures. "Apostles have preached of it [Sunday]!" Which one of the apostles preached that Sunday was the Sabbath? He did not tell us. We cannot but wish he had been a little more particular in some of these statements. Lastly, upon this point he says: "God saw this day [Sunday] of supreme spiritual rest and triumph when he hallowed the day of rest from the physical labors of creation."

According to this, when God sanctified the seventh day at creation, he saw in it the sanctification of another day,—Sunday! Or does he mean that God sanctified two days at creation, one sanctification to take immediate effect, the other to be effected 4,000 years later! Such reasoning, based entirely upon imagination, is all the foundation for the statement preceding it that the change was based upon divine authority. If the word "day" in this quotation can by any device be made to apply to a definite day of twenty-four hours, there is much more reason for applying it to the one day of Christ's triumphal entry into Jerusalem; for when the events of that day are described by the evangelists, they refer to Ps. 118:26, where it is said, "Blessed is he that cometh in the name of the Lord." According to Hale's Chronology, Vol. III., p. 168, this day was Monday. Others make it to have been nearer the middle of the week. But even if this day could be proved to be Sunday, it would not establish a new order of Sabbaths; it would have no effect upon the succeeding first days. Such a transfer would need a specific command, and this is wanting. A new Sabbath would also need to be preceded by six days of successive labor; for the whole week and its duties grow out of the relation of mankind to the Sabbath and its duties; and divinity has set forth the way to spend the whole week as truly as it has expressed the way to spend the Sabbath. To conclude upon this point, there is no reason for believing that the word "day," as here used, refers to any literal day. It is no doubt used in the sense of time, referring to the day of salvation under the work of the gospel. It is so used twice in 2 Cor. 6:2: "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." We are still in the day of mercy, which the "Lord hath made," and it is our privilege to rejoice and be glad in his salvation.

He next claims that the Jewish Sabbath was but a type of what he calls the *true* Sabbath, meaning Sunday. For proof he introduces Dr. Akers, as follows:—

"Dr. Akers says: 'The apostle alludes to this in Heb. 4:3-10. First, he speaks of the rest, or Sabbath keeping of the seventh day, which God appointed for men when he had finished his works, all the blessings of which had been lost through sin. Secondly, he speaks of a typical rest, or Sabbath keeping, given to the Israelites in Canaan. Thirdly, he shows that the Holy Ghost has spoken prophetically to Israel of another day of rest, or Sabbath, saying in respect to entering into it they should not harden their hearts, as their fathers had done with respect to entering the rest, or Sabbath keeping, of Canaan. Into this day of Sabbath keeping the apostle says, "We which have believed do enter into rest." The Scripture certainly points out for the people of Messiah a Sabbath different from that of the Jews. Believers in Christ entered at once upon observance of the true Sabbath, both as to the particular day and its spiritual blessings.'"

The apostle in Hebrews 4 does indeed speak of a

typical rest, which he illustrates by the Sabbath, but he does not compare the Sabbath with any future Sabbath. The "limited day" of verse 7 is the day of probation,—the time when the gospel is to be preached to men. During that time those who hear should be careful lest they harden their hearts. The "day of temptation in the wilderness" covered the whole forty years of the journeys of the children of Israel. The new "day" which God has given us covers not every seventh day or every first day, but *every day* from the time Jesus became our mediator in the heavenly sanctuary until he leaves that place just previous to his second advent. Now notice verse 8: "For if Jesus [margin, Joshua] had given them rest, then would he not afterward have spoken of another day." Joshua did not give them the Sabbath, so the "rest" which Joshua gave the Israelites could not have been the Sabbath rest. But Joshua did lead them into the promised land. He gave them that rest, and that was a typical rest, not typical of a future weekly Sabbath, but typical of the possession of all God's Israel of their final home. This was the rest spoken of prophetically. If Joshua had given the people *that* rest, God would never have spoken of another day,—a future Canaan. The land of Canaan not being the final rest, God has spoken of a future rest. We are to labor to enter that rest, lest we fall, during our time of probation, as the Jews did in theirs. That rest begins when we accept Christ, and reaches forward and appropriates by faith the future kingdom of God, the true and final rest.

The writer next, assuming that he has proved that the seventh-day Sabbath was typical of the first-day Sabbath, quotes Col. 2:16, 17, as applying to the weekly Sabbath. But if the sabbaths there mentioned include the weekly Sabbath, his former argument of a transfer of the Sabbath from the definite seventh day to the equally definite first day, is wrong; for the days here mentioned must be the same as those mentioned by the same writer in Rom. 14:5, 6, and there it is stated that the observance of these days is to be a matter of each person's individual choice. The idea of a transfer of the Sabbath to the definite first day, and that of individual choice as to what day a man shall keep, as he shall be "persuaded in his own mind," cannot possibly be made to harmonize. This proves that the apostle is not in these passages referring to the weekly Sabbath, but to the various ceremonial sabbaths of the Jews.

Again we quote:—

"The disciples, after the illumination of their minds by the Saviour, at once saw the propriety of such a change set forth in Scripture. It is very evident that, had not this change met the divine approval, the enlightened disciples would not have endangered the perpetuity of the seventh day by instituting observance of the first day of the week. To the objection that no express command has been given for the abolition of the Jewish Sabbath, it may be said that the same is true of the sacrifices, yet they have passed away."

The above is the purest assumption. Where is there any "change [of the Sabbath] set forth in Scripture?" The ablest advocates of Sunday have acknowledged they have no Scripture for its support. Again: what is said about the sacrifices is not true. The whole scope of the book of Hebrews is to show that the Jewish sacrifices had been superseded by a better sacrifice. Thus we read in Heb. 10:6-10:—

"In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein: which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Does not this plainly show that the body of Christ has taken the place of the former sacrifices?—Certainly it does. Where is there the least intimation that the first day has taken the place of the seventh as the Sabbath? There is no such statement in the Bible.

The writer then takes up Paul's night meeting at Troas, and says "that this custom [of meeting on Sunday] had Paul's approval, is seen also in his exhortation to the Hebrews, 'not forsaking the assembling of yourselves together,' etc. But it is well understood by critics that this meeting was held on Saturday evening, and Paul mentions no particular day of meeting in his letter to the He-

brews. It is also a well-known historical fact that the Hebrew Christians observed the seventh day as the Sabbath for several centuries after the opening of the Christian era. These are the most important points made in the article. A casual examination such as we have here hastily given them, shows the positions taken to be untenable. A closer and more complete analysis would prove them all to be without foundation. A "Thus saith the Lord" is a better foundation than human reasoning. The custom of Sunday observance has no authority but the contradictory opinions of men.

M. E. K.

19 CHURCH DISCIPLINE AND ORDER.

It seems almost sacriligious to state a fundamental religious truth conditionally; but this is one way of reaching a conclusion, and a convenient one at this time. Therefore we say, if church organization be in the purpose and order of God, then its maintenance and efficiency is a matter of high importance. We shall not argue the proposition; it presents a self-evident truth.

By way of comment, we might add to it many reasons, but will simply state the fact that the real strength of any cause depends upon its organized forces, and not upon its floating sympathizers. These generally hold themselves amenable to no criterion or standard of conduct, and are not in the least to be depended upon in an emergency or crisis. Those who are outside of the organized ranks of an enterprise, feel free to criticise those who are within them, and at the same time are at liberty to reject and resent any restrictions upon their course, and to excuse themselves from bearing the burden, or onus, of any weakness or mistake they may discover, while at the same time they claim a full share of all the credit and of all the advantages that may accrue to the organization.

It would not be just to charge people who neglect to join the church, with acting from the motive of these considerations; but such is the practical result, even when the real motive is not apprehended.

These remarks do not apply simply to those who have always held themselves aloof from our churches; we wish to make the application to another class. Let it be borne in mind that we do not ascribe sinister motives to any of our brethren and sisters who have heretofore neglected their duties. Indeed, we have no idea that such have been entertained by many, but the results have often been just what has been indicated. It has been strongly recommended that those who remove their residence from the vicinity of one church to that of another, even temporarily, should change their membership to conform to their location. We are sad to say that this good advice is not always heeded. Many who leave small churches, and remove to the vicinity of larger ones, are moved upon by sympathy to allow their names to remain with their home church. But such sympathy is not well founded; for the mere fact of the name remaining on the church book is of no practical assistance to the church; it is, on the other hand, more of an obstruction to have the list encumbered with the names of those who are really no longer members, but represent in statistics a fictitious strength for which the church is held accountable.

But this is not the worst phase of the difficulty. Those who thus leave their membership behind them, virtually lose it, so far as practical considerations go. The church which they attend, claims no jurisdiction in their cases, and does not feel warranted in exercising the same care for them, and the same solicitude as in the case of its own members. Failing to receive this, and feeling no special obligations to the church, many people thus situated become careless in their deportment and in the discharge of duty. They absent themselves from meetings, fail to pay the tithe to God, do no work, grow cold, critical, faultfinding, and lose what religion they ever had. They become dead weights to the cause. And all these melancholy results follow the neglect of God's plan of organization and mutual obligation. And no church can help such people. They are out of the reach of the church to which they belong, and are not amenable to the one with which they are associated.

But some will say that this has not been their

case; they have remained faithful, and discharge their duties as attentively as when they were with the home church. That is true of very many, but good order requires that its rules be universally observed, even by those who are best disposed. These should be foremost in setting a good example. They should procure their letters of commendation from the church they are leaving to the church to which they are removing, if their stay is to be extended beyond the length of a visit, and their letters should be promptly presented. To neglect this duty is to leave the way open for numerous abuses.

Through this neglect our churches are exposed to imposition at the hands of unworthy persons. Such people move into a community, and announce themselves good Seventh-day Adventists, and it being usual to neglect the formality of letters, their word is accepted, and after a time, they are taken into the church or placed in responsible positions, only to abuse the confidence that has been placed in them, and they wound the cause they profess to represent. There is a preventive of such things, which is simply to insist kindly that any and all strangers shall be provided with proper credentials before they are accepted as *bona fide* members of our societies. This caution will apply especially to individuals who are traveling about. The General Conference by its action, taken some years since, has prescribed that our people traveling, be provided with letters of introduction and commendation from their churches; and it is not at all improper to hesitate to extend our full confidence to people who come to us and are not thus provided. And the same caution should be exercised toward those who come into the vicinity of our churches for permanent residence. The evils of which we have spoken are by no means imaginary; they have a real existence, and others kindred to them might be mentioned. Now the remedy has been provided, and it is easily applied. Let every one act on the suggestions given. Let the elders of our churches encourage a thorough conformity to the requirements of good order, within reasonable bounds, and in many of our churches a better state of things will thus be brought about.

There may be circumstances under which it will be best for a time to suspend this rule, as, for instance, when it is necessary to preserve a weak organization for the purpose of holding church property until the affairs can be satisfactorily adjusted; and possibly for other reasons. But the object of these suggestions is to bring about a more desirable state of things in our churches; to bring each person into the best position for work, and the most favorable place for receiving the benefits that come from church organization and sympathy. We desire to see more work done for the members of our churches by their officers; and we desire to see each individual so situated that he may best receive help and encouragement.

O. A. O.

THE TRUE SPIRIT OF NATIONAL REFORM.

EVER since the organization of the National Reform Association, whose avowed object has been to enforce religion by law, we have maintained that those who were directing this movement would not stop at any means, no matter how tyrannical or wicked, to accomplish their ends. The course pursued by the leaders of this movement in their attitude in regard to the World's Fair, has clearly demonstrated that we were correct in our opinion of the character of their work. As proof of this, take the following telegram, sent May 27 to President Cleveland by Joseph Cook, W. F. Crafts, and A. H. Plumb. Read it carefully; the spirit of a Torquemada breathes in every line:—

"Milchrist's suspicious delays and excuses for inaction for fifteen days after the official decision for Sunday-opening, if not overruled to-day, will dishonor the nation and administration. When an injunction was wanted against railroad men, a judge was obtained by telegraph and a special train. If temporary injunction is impossible to-day, let proclamation and troops hold the gate closed until it is obtained. Sunday-closing is the law of the land until the federal courts decide otherwise. Shall national law be nullified meanwhile?"

We almost wonder these ministers did not say "royal proclamation;" for the wording of their telegram conveys the idea that the President has a right to do as he pleases, even to call out troops,

send them into a State without cause or call from the governor of that State; and since troops are kept for fighting and slaughter, shoot down with shot and shell their fellow-citizens who might presume to dispute their right to guard the Fair gates!

This is their idea of a Christian government! This is the way they propose to establish the kingdom of God upon the earth. They would call out the troops to preserve the Christian religion! This that they urged the President to do, is a specimen of their Christianity! Once upon a time the great head of the Christian church, Jesus Christ, was about to be apprehended, and one of his zealous followers drew his sword in his defense. For this he was rebuked by the Master. Jesus might have called out the troops. A little later than this he said that twelve legions of angels awaited his command, but he did not send for them. He did, however, say these words for the benefit of his followers: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." If these words do not cover all war, they certainly cover all attempts to propagate Christianity with the sword.

Luckily for the freedom of this country, the ministers do not control the army. If they did, scenes like the dragoonings in the Cevennes Mountains in France and the bloody raids of Claverhouse in Scotland would be repeated in this country with such helps as the Gatling gun and the repeating rifle further to emphasize the fact that we are a Christian nation! All this, and much more, is involved in that one telegram to the President. The spirit of the National Reformers and also that of the "American Sabbath Union" is not the Spirit of Christ. It is no more like it than soap is like sugar. Their utterances have all along shown that they have not the slightest perception of what Christianity is. Their gospel is not the gospel of love; it is a representation of the pagan idea of a governmental religion enforced by law. They stand self-confessed before the world as the representatives of a system which deluged the world in blood, and which it has been fondly hoped had given place to a better day. When professed Christians clamor for troops to sustain their religious dogmas, they plainly show upon what their dependence is placed. They have taken the sword; they have tried to induce the civil power to use it. As further opportunities are seen, no doubt they will make other efforts of a similar nature. No action that they may take will surprise us; they have fully shown themselves to be akin in spirit to the persecutors of former times. An ignorant population from Europe and the heathen Mongolians from China may be a menace to our civilization and our continuance as a free people; but they are nothing in comparison to a powerful, cultivated, and religious bigotry striking at the very root of all freedom,—the freedom to worship God.

M. E. K.

THE MEDICAL MISSIONARY WORK.

We are glad indeed to note that this subject is receiving more attention than it has in the past. This is as it should be; for the importance of the subject merits far more attention than has been accorded it hitherto. It is now many years since the Lord first called our attention to the health and temperance principles and their relation to his work in the last days. While our people have always taken an interest in these principles, and have practiced them to some extent, it is nevertheless true that their full importance has not been appreciated by the large majority, and for that reason we have not made the advancement in carrying them out that might have been expected.

It is not our intention at this time to discuss the merits of this question as relates to our individual development, or as it relates to us in a physical, mental, or moral sense. We shall rather speak of it as it relates to our missionary work at the present time. If we give attention to the interesting developments which so plainly indicate that we are living on the very verge of eternity, and also open our eyes to the remarkable manner in which God's providence has opened the way for the truth to go to every nation, we are made to feel that we are very far behind the opening providence of God in every respect. If to-day we were prepared to enter

the fields that are open before us everywhere, very much more would be accomplished than is now being done. Sometimes in speaking of what we have accomplished, it is made to appear that we have achieved wonders in the largeness and extent of our work. While I would in no way undervalue or depreciate what has been accomplished, still if we begin to make comparison between what has been done, and what is yet to be accomplished, then our achievements appear very small and insignificant. And when we further consider what we might have done if we had made use of the opportunities and facilities that the Lord has placed at our command, it will be seen that we might have been much farther along in the work than we find ourselves at the present time.

If the same degree of interest in education had been manifested years ago that is now being manifested, a much larger number of young people would have been prepared to take an active and important part in the work than are now ready. There is nothing we lament more than this dearth of laborers. We meet it everywhere. But the reason for this lack cannot fail to be seen, and the fault lies at our own door. And it will not be too much to say that if we fully appreciated our present position and the importance of the work in which we are engaged, the present interest would be very much larger than it is now. As it is now, we find that when we come to select persons to fill the calls that come from both home and foreign fields, especially the latter, there are comparatively few who are fitted by either education or consecration, to enter the work. Had we properly appreciated and availed ourselves of the opportunities we have had, this might have been different.

Another way in which we have failed to appreciate the advantages placed before us is in regard to the Sanitarium. It was not the original intention that this institution should simply treat the sick who might come to it, but rather that it should become educational in its work, giving instructions in regard to how to live in harmony with the laws of health and life, and how to become a blessing to others both by example and by being able to assist them in their sufferings.

As we now come to study other lands, with a view of entering them for the purpose of giving to those who are in darkness the light of the truth that God has given us, we are made to appreciate more than ever the great importance of the principles of health and temperance. It becomes more and more evident that through this line of truth much more can be accomplished than without it. This is felt to so large an extent at the present time that a number of persons who have been appointed to take up work in Africa and India find it necessary to remain and take a course at our Sanitarium to fit them for their work. This fact is so well understood by the Foreign Mission Board, that they have consented to the postponement of their appointments for a year or more, so that they may have time to obtain the preparation. Had we given these things proper consideration before, there might now have been many persons in a state of readiness, and this delay at the present time would not have been a necessity.

We write these things to place before our brethren and sisters the importance of availing ourselves of every opportunity within our reach for the purpose of becoming fitted for the work there is for us to do. While we have been encouraged by the increased attendance at our schools, we urge that more attention be given to this matter, and that young men and women, and even those in middle age, be encouraged and assisted to attend our schools, and that as many as can do so consistently be encouraged to take extended courses.

Then we call attention to the matter of encouraging proper persons to take up the medical missionary work. In this we have been even more delinquent than in encouraging other lines of study. There ought to be scores of young men and women of bright intellect and thorough devotion, to take up this work, preparatory to being used in the work, as circumstances may demand, either in home or foreign fields. We invite attention to what Dr. Kellogg has written in a recent number of the REVIEW, concerning the special Medical Missionary course. This course has been arranged with the special view of giving instruction to those in

uals that I have already alluded to as having appointed to take up work in other lands, but that they are lacking in this particular which is so important to the successful carrying forward of their work. Why should not many of our workers who have consecrated themselves to work and to the Lord, and have been successful in the work, improve this opportunity? If this would be accepted by many of this class, then we would soon have a company from whom workers would be selected to enter the many openings, without having to wait six to twelve months, as we have to do, before they could enter upon their lines. A class of fifty or seventy-five could be engaged as well as only a few. We urge that Conference Committees and others connected with important work, carefully consider this subject.

We find by observation that there are a large number who desire to enter the work of God, but require a preparation therefor. Those who in responsibility should give them proper encouragement. It seems to us that we would be very remiss to duty if we should be negligent and indifferent to this matter in such a time as this.

The special course will begin about the first of July next. There is no time to wait. We suggest that Conference Committees take this matter in hand, and select and recommend proper persons, and send in their names and addresses, with the commendations, to Dr. Kellogg. But we do not wish to call exclusive attention to this special course; we would also direct attention to the regular nurses and medical courses. Let no one infer that this is an inferior line of work, and may be taken up with but little preparation. This is not the case. Its importance demands the best of talents and the best possible preparation of that talent.

We are glad to see that a change of sentiment is coming in with reference to the importance of this line of work. We have at times been made aware as we have presented this subject, to find that individuals who have been interested and felt the importance of consecrating themselves to this work, have met with discouragement in various ways from those who should have assisted them. Some have spoken derogatorily of our health and temperance work in general. Others have made statements concerning our institutions, that have not had their foundation in truth. They no doubt have done this unwittingly, but nevertheless it is a serious thing to cast reflections or indulge in free criticisms on our institutions that God has placed among his people for their good. We admit that there are imperfections, and that there is room for improvement. But the men who have been selected to carry these responsibilities are much more deserving of the prayers and sympathies of the people than of their criticisms. Let all see to it that they are gathering with Christ rather than scattering abroad.

We feel a duty to speak on these things at this time, because we find that through our failure to appreciate these things in the past, many opportunities have been lost, much good that ought to have been done has not been done, and as a result, the work has been retarded from the want of well qualified laborers, and some who might have been saved, are going down to perdition. The message is rising; the truth is about to go with power, such as we have not witnessed in the past, and the urgent demands for thorough-going, well-prepared laborers in every line of work, is very great. We must lose no time in giving heed to this matter. We invite those who are interested in this line of work to correspond with Dr. Kellogg or with any member of the General Conference Committee. We shall be glad to give advice and assistance as far as we are able to do.

O. A. O.

THE CALIFORNIA CAMP-MEETING AND CONFERENCE.

A NOTABLE feature of this good meeting was the prompt and complete manner in which it was inaugurated. The work of preparation was all done; nearly every tent was in place and arranged, seats were placed, grocery and restaurant ready before the time for the meeting. Not only so, but the people were there. The meeting was to continue over two Sabbaths, but at the first service on

Thursday evening, the speaker faced a full-sized and deeply interested congregation. And, more still, the laborers were there. Elders Olsen, Haskell, Durand, and the Conference workers were all there; Professor Prescott arrived early the next morning, and there was consequently none of that unprofitable waiting for some one to come, that often gives our meetings a feeble beginning. This same feature of encouragement and strength continued up to the last half day of the meeting, and its effects were salutary, as they are sure to be. It is a misfortune to any meeting to have to grow into importance, though it is well to begin large and grow in importance. It is also a serious weakness to have a meeting begin full sized and interesting, and taper off in size and interest; but a worse effect is produced when a meeting is big with interest only in the middle, and is small at each end; this condition is only exceeded in unfortunate results by a meeting that begins small and grows smaller.

But the Oakland meeting had all the advantages of good attendance both by people and ministers. Some of the brethren gave evidence of an interest that we have seldom seen excelled in coming to the meeting. The railroads, except in few instances, grant no favors. So there were, as we were informed, several teams driven more than two hundred miles to reach the camp. Never have we seen a more evident desire upon the part of the people to be fed with the bread of life. The news of our General Conference had reached them, and they came anticipating the out-pouring of the divine blessing.

The Lord never disappoints those who seek him with all the heart, and such obtained the blessing they required. But there were those who apparently came simply to see what the Lord would do, to absorb what they could, but who were not prepared to make the sacrifice of self that would open the way for the fullness of Christ. Such, doubtless, went away disappointed or confirmed in their doubts and misgivings as to whether the Lord be with us or no.

It was especially gratifying to see a large number of devoted young people on the ground, who hold themselves in readiness to move out in harmony with the call of duty in any direction. Many of these lack in some respects that preparation necessary to qualify them to do acceptable and symmetrical work. The folly of trying to work without a good preparation is more and more apparent, and there is no way to recommend to such only that they place themselves in connection with some of the means that have been provided for their education and training. A goodly number gave their names as candidates for training in the Medical Missionary, Christian Nurses and Helpers, Biblical, and other courses. This is as it should be, and the greatest regret is that the interest in these things was not felt years ago.

The wants of the cause were placed before the people, and about four thousand five hundred dollars in subscriptions and cash were raised. Numerous conversions took place, some of the cases being those who almost casually came to the ground. About eighty were baptized during the meeting, or were to be on their return home. One very pleasing feature of the meeting was the return to his heavenly Father's house of our former co-laborer, E. P. Daniels. Some years since he lost his hold on God, and stumbled in darkness. But he came upon the ground, and feeling the influence of the Spirit of God, determined to seek him heartily and humbly. He felt that the Lord graciously accepted him.

The meetings of the various societies were very harmonious and encouraging. The Pacific Press Company stockholders accepted willingly the steps already taken in the transfer of their London interests to the General Conference Association. This institution was never in a more prosperous condition than at the present. Their operations during the past year have been remunerative, and the prospect is encouraging. The stockholders of the Rural Health Retreat unanimously voted to place their institution under the care and supervision of the Seventh-day Adventist Medical Missionary and Benevolent Association. The Conference officers elected were nearly the same as last year. Elder Haskell is President, the office of Vice-President was created, and Elder Mc Clure

elected to fill the place. For this arrangement, universal satisfaction was expressed in a unanimous vote; while it leaves brother Haskell free to labor to some extent in the general interests of the cause. The meeting closed with the prevailing impression that it was the best ever held in the Conference. The lessons taught from the desk were those of practical Christian experience and work. The duties of Christian living in the home, the church, and the world; the importance of a practical knowledge of the truth in all its features, and especially upon the subject of health and temperance, were held up to the people. The enlargement of our work both in the scope of its character and in its application to all parts of the world, and to all classes of men, were set forth. It is thus, by giving them a better knowledge of his will and work and of their individual privileges, duties, and responsibilities, that God is blessing his people. As we come to a more perfect knowledge of these things, God will more and more manifest himself and his glory in our midst.

G. C. T.

SELF-DECEPTION.

WE live in an age of deceptions. The very elect would ere long, if it were possible, be deceived and thereby led to their ruin. The whole world will be deceived, with almost the entire Christian church, into fighting against God and the truth, and their deception will be followed by their destruction. It becomes us, standing upon the threshold of the solemn period which is to decide our eternal destiny, to examine well the foundations of our hope and expectation of escaping the general deception and the destruction which will follow. It becomes us to be distrustful of ourselves, and not rely too confidently upon the facts, real or supposed, which seem to furnish a guaranty of our individual safety.

There are three sources of deception. There is the original source, "that old serpent, which is the Devil and Satan," who deceived our first parents, and there are those whom he has deceived,—the "blind guides," who lead others into the ditch; but the most subtle and dangerous source of all is within the individual himself. It is his own depraved, perverted nature, which blinds his judgment to the true and hidden motives that underlie his actions. Set it down, therefore, that self with its sinful heart must be watched more carefully than deceitful men or even than Satan himself, if we would rest our expectations in more than a fancied security.

The Bible is not silent concerning the possibility and danger of such deception. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Prov. 14:12. Many to-day are going down the ways of death who fancy that they are treading in paths of safety. There is a reason for this. "The heart is deceitful above all things, and desperately wicked." Jer. 17:9. "Who can know it? I the Lord search the heart" (verse 10), but only the eye of Omiscience can note all the hidden springs of evil that lie within it.

This deceitful character of the heart finds expression in the natural tendency of humanity to depend upon outward acts. By these men deceive their fellow-men, and even deceive themselves. But outward acts are not the foundation of true godliness. Profession is not possession; feeling and emotion are not actuating principle. A form of godliness goes often unaccompanied by the power. Back of all outward expressions, back of the words and actions, the forms and observance, which accompany the individual's profession, is the underlying, secret motive by which he is actuated. If that motive be what the individual thinks it is, he is not deceived; but what it is, he very often does not know. God sees and knows it, however, and no profession or outward show of piety can deceive him. The motive is the ultimate cause. By it, and not by the outward actions, the reality of the profession is determined.

When the final separation has been made between the evil and the good, and the destiny of every soul decided, many will say, "Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works?" And the answer will be, "I never knew you, depart from me, ye that work iniquity."

These will be among the great class of self-deceived. They will have performed great works and manifested (apparently) great zeal for the Master; but there was something wrong with the actuating motive of it all. The text—"have we . . . not done many wonderful works?"—indicates that self was there in the place of genuine love. The truth only dawns upon them when they come up in the final account expecting to stand among the righteous, and find themselves left out.

The self-righteous Pharisee fasted twice in the week, and gave tithes of all that he possessed; but it was merely a vain show. God read the motive of his heart, and counted him less righteous than the poor publican who did neither one.

But are there not some good works, some exercises of devotion and piety, which can assure the heart that it is indeed right before God, and manifest that the individual is walking in the right path? If he makes great sacrifices for the cause of truth, and gives liberally to the needy, if he has great faith, if he lives the life of a martyr, is it not certainly such a life as God regards with approval? The answer may be given in the language of 1 Cor. 13: 1-3: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling symbol. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." So then it is possible to do all these, and yet be lacking in the motive which would make them acceptable. They have all the appearance of the works of a genuine Christian, but in reality they count for nothing. And it is certain that multitudes to-day are deceiving themselves in just this way. Self has many disguises, and no opening is so small as to shut it out where it desires admission. It works its way into the heart, and does its baleful work, and its victim has no suspicion of its presence.

A profession of sorrow for sin, accompanied by a display of much emotion, is not conclusive evidence of genuine repentance.

Self is never more subtle than when it tries to dictate the course of an individual in some important move. It will suggest to the individual that he can follow its dictates, after having first prayed over the matter to make sure that he has divine guidance! That is just what Balaam did. He purposed to secure the rewards offered by Balak; but first he would inquire of the Lord, and if possible, secure the divine sanction. Prayer will never take the place of a careful examination of the subject in the light of God's word, and a close scrutiny of the inmost motives of the heart, but this might profitably take the place of many a selfish prayer.

"There are thousands at the present day who are pursuing a similar course. They would have no difficulty in understanding their duty if it were in harmony with their inclinations. It is plainly set before them in the Bible, or is clearly indicated by circumstances and reason. But because these evidences are contrary to their desires and inclinations, they frequently set them aside, and presume to go to God to learn their duty. With great apparent conscientiousness, they pray long and earnestly for light. But God will not be trifled with. He often permits such persons to follow their own desires, and to suffer the result."—"Patriarchs and Prophets," p. 443.

Love—not for self but for God and our fellow-men—must be the actuating motive of the Christian life. Without it, the greatest deeds of benevolence and self-sacrifice are not acceptable to God. Even the faith of the Christian must be "faith which worketh by love."

The person who has a high opinion of himself, or who fails to bridle his tongue, or who is a hearer and not a doer of the word, is self-deceived. 1 Cor. 3:18; Gal. 6:3; James 1:22, 26.

How may self-deception be avoided? A person cannot himself look into his heart and see all the evil that is there; but there is one who can do this work. "I the Lord search the heart." He must do it for us. How?—By his word, which "is quick, and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Earnest, prayerful study of the word and its reception into the heart will discover the lurking places of self, and the thoughts and intents of the heart will be revealed. By taking heed to this light, we may escape the fate of the self-deceived.

L. A. S.

Youth's Column.

"Remember now thy Creator in the days of thy youth."

THE STUDENT'S VISION.

An Allegory.

(Continued.)

"I WAS traveling for the College one summer, and on a certain occasion I put up at the house of a man who lived on a large farm near a prosperous village. He had a daughter about seventeen years of age, who was very promising in appearance, and I desired to persuade her to attend college. She had quite a desire to get an education, but she greatly feared she would be too homesick to allow her to remain away. I could not understand what she would need to feel homesick for. I knew she would find a large house to live in. The house she then lived in was mostly built of logs, and was much cramped for room. I was sure she would get as good food as that they usually had. I had seen teachers as kind as her parents, and fellow-students much kinder than her brothers. I did not argue the point much, but I kept my eyes open to watch for events. Next morning about eight o'clock,—I guess she thought I had left the house,—I heard a plaintive voice from the chamber, 'Ma, ma.' 'Well, daughter, what is it?' 'Where is my gray dress?' Then I had the clue. No wonder she feared she would be homesick. She had not yet learned to keep track of her own clothing. She finally decided to attend college, but she proved to be much like an infant on the hands of those who had charge of her, and her predictions of homesickness were fully verified. I think if more people knew the full significance of homesickness, there would be less display of it, and more effort to suppress it."

Professor Will-and-Courage-to-Undertake finished by quoting the following poem:—

"The claim I make is strong and bold,
And yet disprove the same who can,
Whether of big or little mold,
The will is more than half the man.

"The men who scale the heights of fame,
Leaving the aimless throng below,
And chisel there a deathless name,
Are those alone who will it so.

"Whoever turns the written page
To see by what mysterious skill
Men stamp themselves upon their age,
Will find that it is force of will.

"Why idly prate that fortune, luck,
Aids men some great work to fulfill?
Away with this; blind guides! 'tis pluck,
Determination, courage, will.

"Luck does not guide the artist's hand
To paint those forms which live for aye,
Nor cause the sculptor's work to stand
Deathless in marble, bronze, or clay.

"Luck never made a martyr strong
To suffer for the true and right,
Luck never wrote a deathless song,
Nor armed a chieftain for the fight.

"The claim I make is strong and bold,
And yet disprove the same who can,
Whether of big or little mold,
The will is more than half the man."

After he had finished, Professor Faith-and-Hope-to-Persevere made a few remarks. He said: "I feel interested in all your remarks, and am especially desirous to aid Professor High-Purpose to keep our young people from the great mistake of leaving school too soon. I know that many of them feel that they are getting too old to remain in school. Many are also poor, and they think that if they stay out to earn money to go on, they will lose their class standing and interest in the work. Others feel that unless they start at once, they will never have time to accomplish what they have laid out for a life work. Very few are aware that the college which sees worthy students leave its doors for lack of means, is almost wholly unknown. Of course, they are not often carried through at the expense of the college; but there are often people who are able to give such, and who are looking to see who the worthy ones are, and to throw in their way opportunities for earning the means they need. There is no need of failure on

the part of any one to complete a course in a college he may choose, if he will but keep his faith and hope to persevere.

"Some time ago a young lady came to my office saying that she feared she must quit school, for he means had given out. I said to her, 'You have given your heart to God?' 'Yes.' 'And have you promised to spend your life in his service?' 'I have.' 'And you want an education to make you service efficient?' 'I do.' 'And you lack means to pay your way?' 'Yes, sir.' 'Well, now, the Lord has plenty. He owns the silver and the gold, and has cattle upon a thousand hills. I am sure he will gladly give you a fitting up for his service. Shall we kneel down at once and ask him?' After we had risen, I said to her, 'Now go about the duties of the day, and ask not to see far into the future but expect to see before you ever an open door which will surely lead you to the promised reward.'

"Two weeks after that time, she was calling at the house of a man with whom she had but a brief acquaintance. He interrupted the conversation with a very blunt question: 'Have you all the money you want?' She replied with some embarrassment that she had three or four dollars, enough for present needs. 'No,' said he, 'that is not what I mean. I would like to see you have a college education, and, if you will agree to get it, I will see to necessary bills paid.' A more complete surprise can hardly be imagined. The offer was gratefully accepted, and recognized as an answer to prayer. She is now pursuing her college course with every prospect of reaching the goal of her lofty ambition—that of becoming an efficient servant of the Lord.

"I have observed many other instances which illustrate the same point, though not exactly in the same way. One student wrote, 'I feel as if I must return to college this fall. I do not know where the money is coming from; but when the term opens, you will see me there.' The term opened, and the student was there, knocking at the doors for admission. None such were ever turned away. The term bills were paid, though I cannot now explain how.

"At the first students' prayer-meeting held in the fall of the year, I heard a student remark, after expressing his gratitude to God for being allowed to return, that when he entered college three years before, he had money enough to take him only one year; but that now he had enough for two years more. He had just discovered that when a student will get enough together to pay his way for one year, if he proves to have the right material for him, there are those watching such boys, and when they may not pick them up and carry them along, they will often open up before them ways (which they never suspected) for gaining the necessary funds.

"To those young people who think they are getting too old to learn, I like to relate an incident which recently came to my knowledge. A negro woman, familiarly known as 'Aunt Clara,' was the slave of a kind master some time before the war of the Rebellion. By working extra hours and carefully saving her wages, she at length purchased her freedom. She went to Colorado, and began washing for the miners. The wages she received enabled her to purchase the freedom of her children. She then began sending them to Oberlin College as fast as they were qualified. When they had all completed their courses, she did the same for her grandchildren. When some seventy-five years of age, she said in conversation with an officer, 'Ise gwine down to Oberline, and Ise gwine to learn to read.' He replied in astonishment, 'Why, Aunt Clara, won't it be pretty hard work for a woman of your age to learn to read?' 'Massa General,' she exclaimed, 'Dis ole darkey done a heap o'hard work in her time! Now if by plenty o'hard work I kin git enough book-larnin' to read dat Bible [laying her hand affectionately on a copy], I'll be satisfied.' Would that many of our younger folks could recognize as fully what great possibilities there are in a 'heap o'hard work.'

F. S. HAFFORD

(To be continued.)

—Falsehood is in a hurry; it may be at any moment detected and punished; truth is calm, serene; its judgment is on high; its king cometh out of the chambers of eternity.—Dr. Joseph Parker.

Progress of the Cause.

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

"A WORD IN SEASON SPOKEN."

BY JESSIE HOCKER.
(College Place, Wash.)

"WORD spoken in due season, how good it is." Prov. 15:23.
"Word fitly spoken is like apples of gold in pictures of silver." 25:11.

"A word in season spoken!" O the power!
One word may have, when fitly 't is expressed.
What balm amid the terrors of some hour
To him who is by toil and care oppressed.

"A word in season spoken!" O the souls
That thus are snatched from off the fatal brink,
Which quivers o'er the darkened depths that
holds
The fatal quicksands where weak feet will sink.

"A word in season spoken!" It may be
That grim and cold "formality" must yield;
He scorns its claims who finds a heart at sea,
Without the joy which this great power can
yield.

"A word in season spoken!" If we knew
How many souls are hanging on a word,
I think the cheerless words would be more few,
And seldom, too, would murmurings be heard.

"A word in season spoken!" God will show
Just when that season cometh, and the way
Thou ought approach him 'neath the weight of
woe,
And lead him into everlasting day.

QUEBEC.

KXVILLE.—I arrived at this place May 18. I joined here by brother H. E. Rickard, and we had meetings over Sabbath and Sunday. Our meetings were very good, and we trust profitable. In a council meeting it was voted to hold our camp-meeting at Ayers Flat.

We visited scattered brethren and sisters at Way's Mills, and we visited one family on our way to Way's Mills, who began to keep the Sabbath last without hearing any preaching. I am more and more convinced that if people would lay aside prejudice, and take the Bible as their guide, all would keep the seventh-day Sabbath; for the sacred book nowhere says the first day is a sacred day.

We met with the church at Fitch Bay, Sabbath and first day. The Lord has helped in our meetings. I have enjoyed my visits and labors among the people very much, and have been made welcome in their homes. Pray for the work here.

May 29. J. B. GOODRICH.

IOWA.

KNOXVILLE.—We closed our meetings at the above place Sunday evening, May 14, to get ready for the camp-meeting. Although we had considerable rain all through our meetings, the attendance was quite good. The Spirit of the Lord came very near at times, and light and joy came in; souls were softened, subdued, and brought to the Lord. Twenty-two were added to the church, two by confession of faith, and twenty by baptism. One who had left us was reclaimed, making in all twenty-four. Others were left halting between two opinions, who we hope may yet decide to obey the Lord. Our courage is good. We are now at the camp-meeting.

M. LARSON,
G. F. WATSON.

GEORGIA.

GAINESVILLE.—We pitched our tent and began meetings in this place May 18, and have now given thirteen discourses. The attendance has ranged from one to three hundred, and good attention has been given. The subject of the Lord's coming has awakened a deep interest on the part of many of our hearers. The people are kind and hospitable, supplying many of our temporal wants, buying tracts, and contributing toward our expenses. Tract sales so far, 1,500 pages; donations, \$7.88. This place had been canvassed for "Bible Readings" about two years ago, and we find the seeds of truth sown then to be a help to our interest now.

The Lord is giving us freedom in presenting the truth, and we hope for some precious souls to accept this last message of salvation. We desire to be remembered in the prayers of all God's people.

May 29. W. A. McCUTCHEON,
R. S. OWEN.

ARKANSAS.

HELENA.—I came to this place in company with brother McDonald, March 20, and began canvassing for "Bible Readings." Since then we have taken 1,041 orders. If we deliver them all, we will have sold books to the value of \$3,864.65. The Lord has wonderfully blessed the work here. One family of white people are now keeping the Sabbath. They never heard of our people until we came here. Now they are rejoicing in the hope of a soon-coming Saviour. They hope to attend our camp-meeting, which will be held at Clarksville. Two colored Baptist preachers and their families have also begun to keep the Sabbath. The Lord is surely going before us in the work. At some places, where it seemed impossible to gain access to the people to get their order, and after we had ceased our efforts, they would, to our surprise, voluntarily give us an order for the book.

My courage was never better than at present. I am thankful for the privilege of being a co-worker with Christ, to bring souls into his kingdom.

C. M. BRIMER.

I ARRIVED in this State April 5, and in a few days had my family located at Springdale. The brethren greeted me very cordially, and I at once entered upon my work. After a council with the committee, it was decided that I should acquaint myself with the work by visiting all the churches in the Conference. I began my work here at Springdale, and although this is the oldest church in the State, the interest is so great that in a few hours' notice, we can have the house full. Truly the message is becoming interesting to those who a few months ago would hardly countenance it.

I next visited a small church near Hindsville. There are but a few families here, and they thought the interest to hear had died out long ago, but we found this was not the case; and from hearing a few sermons, four embraced the truth. Two of these, a man and his wife, were Baptists, he having preached some for them; thus a new interest is springing up in the minds of men everywhere. The little church is greatly encouraged.

From here I went to Ellsworth, where a church was organized last year. I remained with them over two Sabbaths. I did not shun to bear a plain testimony on the subject of healthful living and on the gifts of the Spirit, and I am glad to know my testimony was well received; confessions were made, and reformation promised. There are a number here who are almost persuaded, and I think they will soon decide to live no longer in rebellion against God. One young woman began to keep the Sabbath. I find that a strait testimony given in the fear of the Lord will be received.

From here I went by private conveyance forty-five miles across the mountains to Ava, Perry Co. A small church was raised up here last summer, and the members have erected a meeting-house which was to be dedicated the Sunday following my arrival. As soon as we began our meetings, I discovered that a very bitter feeling existed in the minds of some who rejected the truth, and we were informed that we would be mobbed the evening after the Sabbath. While I was satisfied they were none too good to carry out their threats, I felt in my heart that the Lord would care for his people, and we just left it all with him. A few friends remained on the outside of the building to notify us if anything irregular should take place. Nothing unusual happened, but I could see that the people were uneasy. The house was to be dedicated the next day, and that was the thing they did not want to see done. The next morning I found a letter thrown in the yard of the house where I was staying, which read as follows:

"The people has decided that it would be the best not to have any other servant preached in this country by the advents and if you do n't take this at what it says we will have revenge out of the one that preaches it you may think that the lord will be with you in preaching here but me think he will be with us in getting you out of here."

We felt in our hearts that the enemy would break up our work here if possible, but we went on with it as though nothing had happened, and we were not molested. The house was quite well filled at the dedication, although it rained up to the time of meeting. One united with the church, and others are keeping the Sabbath who we expect will soon unite with us. There seemed to be a prejudice here against health reform and Bible giving. One brother said that it was told them that it was optional with them whether they should give or not. I think we all should read 2 Cor. 12:13; Phil. 4:17. I am glad to say, however, that before I left, the same brother told me that he would return the Lord his own. In all, we had a good meeting; the Lord came very near, and they were all willing to learn what the Master would have them do. They are just as willing to obey as any people I have ever met. I almost regretted to leave them in that low valley with so much mean prejudice against them. I could only entreat them to

look up to Him who is able to shield and keep them. O, I can see as I never have before, what is coming upon the earth!

From Ava I traveled to the nearest railroad station, forty-five miles, camping out at night. This trip was made with an ox team. All things are pleasant when they are seasoned with the grace of God in the heart.

My next appointment was at Van Buren. Here we had a most excellent meeting. The Spirit was felt at every gathering. Three united with the church.

From there I returned home, to find that during my absence a storm had leveled to the ground every building on the place where we live, except the dwelling-house. The storm came up in the night; my family arose and dressed, but the storm had passed on, and they were not harmed. Thus I feel more and more that the protecting arms of the Lord are around his people. My brethren, the cloud is rising; let us keep our eyes on it. We are fully able to go up and possess the goodly land.

J. M. REES.

MICHIGAN.

I THOUGHT that my report of May 1 would be the last that I would make for Michigan for some time; but while visiting before leaving for my new field of labor, some things have happened which I thought would be of interest to the readers of the REVIEW; so I give them.

First, I visited Chicago and the World's Fair, where the words of Dan. 12:4 were impressed upon my mind at almost every turn: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." The street-cars run on almost every street in the city, with one to three coaches in a train; the elevated trains, with five or more coaches, were all of them loaded, and running only two and one-half minutes apart, while the streets and sidewalks were crowded with people and vehicles, all going as if everything depended upon the speed they made.

On the Fair ground is seen the implements of agriculture, household, and warfare of the ancient Cliff Dwellers, said to be the first inhabitants of this country. It is claimed the relics were found in a cave in Battle Rock Mountain, in Colorado, and are of the crudest sort,—knives, forks, and spoons of bone, stoves of clay, axes of stone, plows made from the crooked limb of a tree, canoes made of the skins of animals stretched over hoops, round, like a washtub, etc., while on the same ground are seen the wonderful inventions of this century. As I viewed them, it seemed to me that man had reached the pinnacle or limit of knowledge in this line, and I said in my heart, Surely we are living in the time of the end, and it is almost past.

I spent one Sunday in Chicago, and devoted a portion of a day to seeing what was going on in the vicinity of the Fair grounds while the gates were closed. The first I came to was Buffalo Bill's great show, which was open, and although it claims to accommodate twenty thousand people, it was obliged to close its doors against over two thousand for want of room. As I passed on, I saw side shows, games of chance, gambling dens, saloons, etc.,—all running full blast and being liberally patronized by the thousands of people with which the streets were literally packed. "Yes," said these vultures of humanity, "give us closed gates on Sunday; we love it." And I said, "The American Sabbath is being kept in Chicago with a vengeance. How pleased the advocates of Sunday-closing must be with their efforts so far."

I spent two days each at Benton Harbor, Sodus, and Riverside in Michigan, where to me it was like a transition from pandemonium to paradise, so great was the contrast. I found the brethren and sisters of good courage, and the good work going on. Thirteen were baptized, four of whom have lately begun to observe the Sabbath through the labors of the brethren at Riverside.

As I go to my new field, I pray that every one of our brethren and sisters may become laborers together with God, and that very soon old Michigan may ring with the third angel's message, and when the Saviour comes, a goodly number may be found who will look up and say, "Lo, this is our God; we have waited for him, and he will save us."

June 1.

F. I. RICHARDSON.

SOUTH CAROLINA.

SPARTANBURG.—God has opened the way for the truth in this city in a remarkable manner. There is, so far, but very little prejudice; and often, as we go to the homes of the people, they take us by the hand, welcome us into their parlors, listen attentively to the truth, and invite us back to talk with them again, even though we are strangers with a strange, new doctrine.

Our plan of work has been quietly to scatter

reading-matter, and to have our brethren in the North send papers and correspond with them, and in this way and by visiting, create an interest and a demand for preaching. Besides scattering a great many periodicals and religious liberty leaflets, we are using "Steps to Christ" and pamphlets, selling the latter and taking orders for the former. In this we have been quite successful. We have received a few responses to the call given in the REVIEW of April 18, for correspondents, and have sent sixty-eight names to twenty-three brethren and sisters. Eternity alone will reveal the result of the work done in this way, and it might be the means of saving some of our people, who, from inactivity in some line of God's work, are spiritually dying. We have names of those who are now waiting to receive some of our papers, but no names of those who will send the papers laden with the glorious truth that these precious souls are longing for. We want, within the next six weeks, fifty names of those who will send their papers to, and correspond with, those whose names we will furnish. A few have done nobly in sending us papers; but we very much need more, and would be very thankful for clean copies of our periodicals, especially *Sig*s, sent post-paid.

This is entirely a new field, and before we can expect any fruit, we must sow the seed. That would be very slow work for two or three in so large a territory; but if our people will take the truth God has prepared and placed in their hands, and by the mails send it into this State, the people here would soon be given the message. The people are generous, kind hearted, and very hospitable. They are willing to listen to anything that is Bible, and although very pronounced in their religious, as well as their political views, they seem always ready to acknowledge the truth when they see it. If some good, staunch, Seventh-day Adventist families could come into the State, and live out the truth before the people, we know no reason why every one of them might not see a church raised up around them. The State is adapted to fruit-growing, agriculture, and stock-raising. A diligent farmer with a little means could, by the Lord's blessing, prosper and do much good. I would be glad to correspond with any who wish information on this point. Please inclose stamp for reply, especially those who send for names to work with.

We greatly rejoice to be in the Lord's work, and are encouraged to see it going forward with such power and rapidity. Address Box 171, Spartanburg, S. C.

E. W. WEBSTER.

May 26.

WISCONSIN CAMP-MEETING.

So far the prospering hand of the Lord has been with us in this gathering. At the time of writing, the second day, there are about six hundred brethren encamped. At the ratio of increase, we may confidently expect 1,000 or over. But especially has God's blessing been with us. The Saviour is walking in the midst of the camp, as promised in Deut. 23:14. May the Lord incline the hearts of those to come who have not yet decided.

B. G. WILKINSON.

Special Notices.

NORTHWESTERN NEBRASKA CAMP-MEETING.

We are glad to announce to our brethren of northwestern Nebraska that it has now been decided to hold a camp-meeting with them at Crawford, July 11-18. Last year, as all will remember, the meeting was held at Hot Springs, So. Dak., and it was indeed a feast to all who were present; but this season many were the calls to hold a camp-meeting in northwestern Nebraska, many feeling the need of the meeting, but fearing they could not attend should it be held so far away. So after corresponding with the brethren near Crawford, and learning that they had secured a pleasant grove near the city in a bend of the White River, and further, that this location would generally suit the people of that section of the State, it was decided to locate it there.

Crawford is quite centrally located, and being at the junction of the Burlington & Missouri River R. R., and Fremont, Elkhorn & Missouri River Valley lines, will be very convenient for those coming by rail. Plenty of good tents will be pitched on the grounds, which may be rented if desired. The price will be two dollars per tent. Hay and straw will also be furnished upon the ground. There will also be a place provided where warm meals may be had, though we presume most all would prefer to board themselves, thus saving expense.

The laborers expected at this meeting from Nebraska are J. P. Gardiner, D. Nettleton, J. J. Devereaux, and the writer. Professor Loughhead, of Union College, will also be present in the interests of that institution, and we are glad to learn from a recent letter from

Elder J. H. Durland, superintendent of Dist. No. 4, that he will also be with us at this time. The Secretary of the Nebraska Tract Society, Miss Mary Beatty, will be upon the grounds, with a good supply of books, tracts, pamphlets, etc., to supply all who desire anything in this line.

And now, brethren, this meeting must be the best one ever held in northwestern Nebraska, and it will be if all come seeking God's blessing, earnestly desiring to be instructed of him. We hope to see a general rally of all of our people in that section of the State, and believe there will be. Remember the time, July 11-18, and may we all at that time meet upon the camp-ground at Crawford, spend a week in learning more of God's power to save from sin, his truth that is now going to the earth, and the relation we should sustain to the same.

W. B. WHITE.

CANADA CAMP-MEETING.

THE camp-meeting in this Conference this year will begin June 28, at 7:20 p. m. It will be held at Ayer's Flat, on the fair-ground, on the line of the Boston & Maine R. R., between Newport, Vt., and Sherbrooke, P. Q. The usual arrangements will be made to care for both man and beast. We expect the meeting this year to be the best that we have ever had, and why not? We are living in the midst of events which are now taking place long foretold by the Spirit of God through his servant John (Rev. 13:11-15); and there never was a time when we as a people should feel the need of being clothed with the righteousness of Christ as now.

The General Conference will send us able help for our meeting, and let us all come praying that God will pour out his Spirit upon us, and cause us to behold wonderful things out of his law. Let no one remain at home who can possibly attend. Begin now to lay your plans to attend. We need your counsel and your help at the meeting. Shall we have it? Do not disappoint us.

There are plenty of stalls on the ground, so that all can come with their teams, if they wish. We hope to have all the tents up, and everything in readiness so that we can begin the meeting on time. Come at the beginning and stay until the close. Remember the time, June 28 to July 4.

J. B. GOODRICH.

The Sabbath-School.

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

THE COMING OF THE LORD.

LESSON XII.—THE MILLENNIUM.

(Sabbath, June 17.)

1. Review questions:

- (a) What can you say of the moral declension of the professed people of God in the last days?
- (b) What do they lack?
- (c) What sins do they cherish?
- (d) What call is made to his true people?
- 2. What is the meaning of the word "millennium"? Ans.—It comes from "mille," thousand, and "annum," year.
- 3. What events are connected with the millennium? Rev. 20:2, 4, 5.
- 4. What marks the beginning of that period? Verse 5, last clause.
- 5. What causes the dead to be raised? John 5:28, 29.
- 6. When will his voice be heard? 1 Thess. 4:16.
- 7. What is said of the dead who rise at that time? Rev. 20:6; 1 Thess. 4:16.
- 8. Just before the Lord appears, what decree goes forth? Rev. 22:11, 12.
- 9. Then can there be any conversions during the thousand years?
- 10. What change will be wrought in the righteous that are living at that time? 1 Cor. 15:51-54.
- 11. What will they do when they meet the resurrected ones? 1 Thess. 4:17.
- 12. To what place has Jesus promised to take them? John 14:1-3.
- 13. What will the living wicked do when they see Jesus in the clouds? Rev. 6:15-17.
- 14. Why should they cry for the mountains to fall on them? 2 Thess. 1:7, 8.
- 15. What does the Lord do with them? Jer. 25:30-33.
- 16. When will they live again? Rev. 20:5, first sentence; Isa. 24:22.
- 17. If the righteous are taken to heaven, and the wicked are slain at the beginning of the thousand years, who will be left? Rev. 20: 2.
- 18. In what condition did the prophet see the earth? Jer. 4:23-25.
- 19. When is this to be? Verse 26.
- 20. Then what will be the condition of the earth during the thousand years? Verse 27.

News of the Week.

FOR WEEK ENDING JUNE 3, 1893.

DOMESTIC.

—Reports from forty-nine of the sixty-three Internal Revenue districts show that 11,278 Chinese have registered.

—Arrangements are being made between the directors of the Chicago Exposition and the railways running into that city, for cheap excursion rates to the Fair.

—The fastest train in America, to be called the "Position Flyer," covered the space from New York City to Chicago in nineteen hours and fifty-eight minutes.

—The cruiser "New York" had her official trial May 22. She made speed of twenty-one knots an hour. This makes her the fastest armored cruiser in the world.

—The Viking ship from Norway, which is being rowed across the ocean for exhibition at the World Fair, was lately spoken off St. John's, N. F. All went well on board.

—Jefferson Davis, who was buried in New Orleans, was removed to Richmond, Va., May 28. General John E. Gordon took charge of the removal and the ceremonies connected therewith.

—A decision of the Secretary of the Interior was filed May 27, which cuts off many pensioners from the list. He rules that no disability contracted outside the army, unless total, entitles a soldier to a pension. A saving of \$40,000,000 yearly is expected.

—It is reported that the Chinese government has notified Mr. Gresham that if the United States carries out the provisions of the Geary law, China will immediately compel all United States citizens now in China to return to America, and will cease all commercial and diplomatic relations with the United States.

—Decoration day was generally observed throughout the country, May 30. Among the noted events of the day was the decoration of the tomb of La Fayette, in France, by 500 Americans, members of La Fayette Post of the G. A. R., and the placing of a wreath upon the tomb of Grant, in New York City, by the Princess Eugenia, the infanta of Spain.

—Judge Stein, of Chicago, has rendered a decision in the case of Clingman vs. the World's Fair directors, praying for an injunction to prevent them from closing the gates on Sunday. The judge granted the injunction. He holds that the Sunday-closing bill was not a law, but a contract; that the breaking of this contract by Congress released the directors from all obligation to close the Fair.

—Workmen excavating in Fairbault, Minn., May 28, discovered eight human skeletons. Old stories of former days, when a hotel of questionable character occupied that ground, were revived, and there seems to be no doubt that many foul murders similar to those committed by the infamous Bender family, took place here. All of the skeletons had their skulls broken, apparently by a heavy hammer.

—Alexander Russell Webb, the United States consul, who has lately embraced the faith of Islam, is negotiating for large tracts of land in the Southern States for the purpose of colonizing Mohammedan colonists from India. Many rich Mohammedan subjects of Queen Victoria are interested in the movement. Mr. Webb declares that the Mohammedans are great admirers of our country because of its free institutions, and that they will make the best of American citizens.

—Several wealthy Californians have devised a scheme to hold a great commercial fair in that State, following the close of the World's Fair, and they are hopeful of getting many of the exhibitors at the World's Fair to remove their exhibits to California for that purpose. They already have the promise of the entire sections of Austria, Belgium, and Italy, and about three thousand exhibitors from Norway, Germany, and France. If the plan is carried out, the fair will be held in the north end of Golden Gate Park, San Francisco.

FOREIGN.

—Determined efforts are being made to reconcile Bismarck and the emperor of Germany.

—It is now confidently stated that Emin Bey is dead, having been killed in the interior of Africa by Arab slave traders.

—The French government is having some difficulty with Siam, and several French gunboats have been dispatched to Siamese waters.

—The German emperor has had built at Potsdam a perfectly modeled steel fortress as a plaything for his boys. It cost 1,000,000 marks.

—The Russian Imperial Council has under consideration a proposal to make the Russian peasantry direct owners of the land which they now till for the Commune.

—The British ship "Germania" was struck by a fearful cyclone and sunk in the Bay of Bengal, May 29. All on board, seventy-four men, perished.

—It is reported that 5,000 residents of Pasto, Ecuador, are suffering from influenza. Fully one fourth of the cases prove fatal, and the situation is said to be frightful.

—Fifty thousand persons are said to be suffering from influenza in Rome. So many of the Swiss and Palatine guards at the Vatican were down with it, that the medical staff there had to be increased.

—The emperor of Austria lately declared that while the friendliest relations existed between Austria and all other powers, he felt it to be his duty to develop the military organization of his country by a progressive and uniform process.

—The young czechs of Bohemia are demonstrating that race prejudice is not confined to the "Jew baiters," and are driving the Germans out of Bohemia. The Austrian authorities will interfere. The czechs are strongly opposed to the Triple Alliance.

—The Center, or Catholic, party in Germany, has issued a manifesto through its leader, Dr. Lieber, which, divested of all verbiage, declares that the government can have the support of the Center party, if the Jesuits shall be allowed to return to Germany.

—With a view of preventing the spread of cholera, the ameer of Bokhara has ordered a complete disinfection of the caravanseras, harems, and bazaars in his territories. On the Russian side the government has ordered a quarantine of seven days for all arrivals.

—May 27 was the tenth anniversary of the coronation of Alexander III., emperor of Russia. There were great festivities in the principal cities in Russia, and in the Greek churches everywhere, even in the United States. Extreme precautionary measures were taken to preserve the czar's life from plotting nihilists. The students of St. Petersburg were forbidden to go to Moscow, where the czar is staying during the jubilee.

RELIGIOUS.

—The "United Brethren" General Conference lately voted, without a dissenting voice, to remove their exhibit from the World's Fair, if it should be opened Sunday.

—The establishment of Dubuque as a Roman Catholic archdiocese, makes it the fourteenth metropolitan see in the United States. It includes Iowa, Nebraska, and Wyoming.

—The Mc All mission in New York City was established twenty-one years ago. It now has 135 mission halls, 3,000 children in Sunday-school, and 23,000 meetings were held during the year.

—The Presbyterian General Assembly has voted to remove its exhibits from the World's Fair in case of Sunday-opening. It has also set apart the second Sunday in June as a day of prayer for the better observance of Sunday.

—The trial of Dr. Charles A. Briggs, which has been occupying the attention of the Presbyterian ecclesiastical courts so long, was concluded at Washington, D. C., May 31. The charge, which was that of teaching heresy, was sustained by a vote of 383 to 116.

—A strong organization in Germany called the *Evangeliischer Bund*, organized three years ago to oppose the Jesuits and prevent their return to Germany, now has 75,000 members. They have succeeded in arousing much enthusiasm among German Protestants to resist the encroachments of Ultramontism.

—Probably the largest congregation in the United States is that of the Church of the Most Precious Blood (Roman Catholic) in New York. It was founded for Italians only a few years ago, and 25,000 of that nationality belong to its parish. The parish of St. Joachim, which is also an Italian church, has about fifteen thousand communicants, and it is estimated that 7,800 attend mass there every Sunday, there being six services.

—The thirty-ninth general assembly of the United Presbyterian Assembly of North America, which has been in session at Monmouth, Ill., dissolved, May 31. Their statistics show 11 synods, 62 presbyteries, 805 ministers, and 930 congregations. A resolution to establish a bureau of reform at Washington to influence national legislation, and another to patronize only such papers as are friendly to the Sabbath and Christian reform, were passed by the assembly.

Appointments.

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

THE next annual session of the Canada Seventh-day Adventist Conference will be held on the camp ground at Ayer's Flat, June 28 to July 4. Let all of our churches see that they are represented by delegates in the first meeting.

J. B. GOODRICH.

ELDER J. N. LOUGHBOROUGH and the writer will meet with the following churches and companies:

Hamler, Ohio,	June 9-11
Gilboa,	" 12-14
Van Wert,	" 15, 16
Elgin,	" 17, 18
Mendon,	" 19
St. Mary's,	" 20
Cincinnati,	" 21, 22
Wheelerburgh,	" 24, 25
Washington C. H.,	" 28
Bowling Green,	July 1, 2

We trust the brethren at or near these places will arrange to be present on the dates named, as we have matters of importance to present, and would like to reach as many of the brethren as possible on this trip. If the brethren at New Antioch and vicinity could meet us at Leesburgh, and carry us across the country to Wilmington, on our way to Washington, we could hold one meeting with them. You can address me at any of the above places, by sending ahead of time.

GEO. A. IRWIN.

CAMP-MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

New York, Cortland,	June 15-25
Canada, Ayer's Flat, P. Q.,	" 28 to July 4
West Virginia,	Aug.
*Virginia,	" 2-8
Atlantic,	" 17-27
Vermont,	" 24 to Sept. 3
Maine,	Sept. 1-10

DISTRICT NUMBER THREE.

*Indiana, Indianapolis,	Aug. 8-14
Ohio, Mt. Vernon,	" 11-21
Michigan (State), Lansing,	Sept. 21 to Oct. 1
(northern), Traverse City,	" 21-28
Illinois (State),	" 28 to Sept. 4
(southern),	Sept. 13-19

DISTRICT NUMBER FOUR.

*Minnesota, Minneapolis,	June 13-20
*South Dakota, Madison,	" 21-28
Nebraska,	" 22-29
" (northern), Crawford,	July 11-18
*Iowa, Des Moines (Ingleside Park),	May 30 to June 6

DISTRICT NUMBER FIVE.

Texas,	Aug. 10-20
Arkansas,	" 24 to Sept. 3
Colorado,	" 30 to " 10
Kansas, Herrington,	Sept. 7-17
" Pittsburgh, Philips Co.,	July 20-30
" (southeastern),	Aug. 3-13
" (southwestern),	" 17-27
Missouri,	Sept. 20 to Oct. 2
Oklahoma,	Oct. 3-9

DISTRICT NUMBER SIX.

California, Oakland,	May 11-21
Upper Columbia, Milton, Oregon,	" 24-30
North Pacific, Portland, Oregon (East Side),	May 30 to June 6
Montana, Livingston,	June 15-21
Appointments marked by a star will be preceded by a workers' meeting.	GEN. CONF. COM.

BUSINESS NOTICES.

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

FOR SALE.—Ten-room house in good condition. Block and a half from the Sanitarium; lot 5x12 rods with trees and shrubs. Inquire of M. G. Beach, 9 Upton Block, Battle Creek, Mich.

LABOR BUREAU.

WANTED.—A position by a Sabbath-keeping engineer and machinist of wide experience. Address G. H. Thompson, 595 Mitchel St., Albina, Oregon.

PAPERS WANTED.

COPIES of the REVIEW, Signs, and Sentinel, if sent post-paid to Geo. M. Ellis, Memphis, Mo., will be thankfully received.

I WOULD be glad to receive clean copies of Signs and Sentinel to be used in missionary work. Send post-paid to my address, M. E. Napier, Girard, Kans.

LATE, clean copies of our periodicals will be carefully used in missionary work, if sent post-paid to P. M. Buchanan, 1,304 N. 27th St., Omaha, Nebr.

SEVENTH-DAY ADVENTIST papers will be thankfully received and used for missionary purposes if sent clean and post-paid to Mrs. Nellie M. Rowe, Torrington, Conn.

I WOULD like more papers, etc., for missionary work, if any have more to spare. I wish to thank those who have already sent me papers. Lottie Mullin, Cottage Grove, San Jose, Cal.

THE friends of the cause of truth in Washington, D. C., express thankfulness for periodicals sent them, and request that more be sent them. Send post-paid to Mrs. M. A. Neale, 428 6th St., N. E. Washington, D. C.

THE society in Atlanta, Ga., desires to express thanks for papers received, but need more. Papers, tracts, or anything bearing on present truth will be gladly accepted. Send to John D. Bradley, Cor. S. Boulevard and Bryan Sts., Atlanta, Ga.

CLEAN copies of the Signs, Sentinel, Instructor, Little Friend, and Medical Missionary, sent to me, post-paid, can be used in my work this summer to good advantage. Wm. H. Mills, 205 Congress St., Emporia, Kans.

CLEAN copies of the REVIEW, Signs, Sentinel, Instructor, Little Friend, tracts, or any other of our publications, will be thankfully received, and used for missionary purposes, if sent post-paid to Alta D. Braden, Rockford, Spokane Co., Wash.

DISCONTINUE PAPERS.

I HAVE a sufficient supply of papers for missionary work. A. H. Downs, De Soto, Mo.

SPECIAL ADDRESS NOTICE.

THE American correspondents of W. C. White, Mrs. E. G. White, and Miss Emily Campbell, are requested to address all letters to them till Sept. 30, 1893, in care of Edward Hare, Turner St., Auckland, New Zealand. Letters from Europe and Africa will reach us soonest if sent in care of Echo Pub. Co., North Fitzroy, Victoria, Australia. W. C. WHITE.

CORRECTION.

THE post-office address of D. K. Mitchell, treasurer of Ohio Conference, is Corsica, Ohio, instead of Clyde, as noted in year-book. Make money-orders payable at Galion, Ohio.

D. K. MITCHELL.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

EAST.	† Day Express.	N. Shore Limited.	N. Y. Express.	N. Falls & Buffalo Special.	† Night Express.	† Detroit Account.	† Atlantic Express.
Chicago.....	am 9.00	pm 12.20	pm 8.10	pm 4.55	pm 9.30		pm 11.46
Michigan City.....	10.55	2.05	4.56	6.99	11.25		am 1.42
	pm 12.40	2.57	5.48	7.31	am 12.30		2.50
Kalamazoo....	2.05	4.00	7.04	8.57	1.57	am 7.10	4.28
Battle Creek....	2.45	4.80	7.37	9.25	2.35	7.52	5.20
Jackson....	3.90	5.98	8.62	10.42	4.05	9.49	6.45
An. Arbor....	5.30	6.97	9.45	11.27	5.65	10.40	9.05
Detroit....	6.45	7.25	10.45	12.30	7.10	11.52	9.55
Buffalo....	8.00	8.00	6.25	7.35	7.40	pm 8.00	8.20
Rochester....	5.69	9.55	11.20				10.20
Syracuse....	7.60	pm 12.15	pm 2.10				10.20
New York....	8.45	8.50	8.50	am 6.18		am 8.45	7.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 6, 1893.

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CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

Some are expressing themselves as interested in the greater circulation of the REVIEW, as suggested in recent numbers. One brother writes expressing his wish that the REVIEW may soon go to 100,000 subscribers each week.

A brother attending the University at Oklahoma, at Norman, O. T., writes us that the president of that institution teaches the students that civil government is based on the ten commandments, and refers, as proof, to the Justinian code, and the recent action of the Supreme Court of the United States. He advises the students to study the ten commandments, as he says our government is based upon them.

It seems necessary to speak again of a matter which we had thought there would not be occasion to notice further. We refer to the publication called "The Loud Cry," which fanatical parties are sending over the country. This faction, it seems, are now issuing their matter in the form of illustrated sheets containing the most grotesque, absurd, and ridiculous figures it is possible to imagine. And many of our readers are wondering how such matter happens to be sent to them. We can tell them. Some one, while the parties who are engineering this movement, were here in Battle Creek, succeeded by means of a traitor not yet discovered, in stealing a portion of our REVIEW subscription list; and on that they are presumably mailing their trash. This is why so many of our readers are troubled with it. All we have to say is, Pay no attention to this compound of fraud and fanaticism.

We were hailed by a friend upon the street the other day, with the exclamation, "Well, you have the answer to your prayers, and the Fair is to be opened Sunday." No, we replied, we have put up no prayers, nor signed any petition that the Fair be opened on Sunday; that is to us a matter of indifference. All our contention has been that Congress should keep its hands out of that with which it has no business to meddle. We refer to the matter simply to show how the position of Seventh-day Adventists is misapprehended. No divine law, or sanction, or example would be vio-

lated by keeping the Fair open on Sunday. But if those within whose jurisdiction the question of opening or closing on that day, or on any other, properly comes, desire to close it, let them do so. We have nothing to say. What we object to is, Congress, contrary to the Constitution, legislating upon religious questions. And no word would have been heard from Adventists on the subject had not religious bodies, so-called reform associations, and Sabbath Unions, begun to besiege Congress to set up its authority and enter the fatal path of religious legislation. So, whatever may come, let no one lay it at the door of Seventh-day Adventists.

When acts are passed which cannot be enforced, it is a travesty upon legislation. Such appears to be the nature of the Geary Chinese Exclusion act. To test the matter, one Ny Look, a Chinese of New York, who has resided about thirty years in this country, and was a cook in the Union army, was brought before the court, having no certificate of residence, and so, according to the law, subject to deportation from the United States. Judge Lacombe could of course do no less than to give an order in accordance with said act; but with grim humor he worded it in this way: "That the said Ny Look be, and he is, hereby discharged from said marshal, and ordered to be deported from the United States whenever provision for such deportation be made by the proper authorities." The Geary act authorizes no one to carry out the order for deportation, and makes no provision for the expense of the same; and it would require no small sum to deport nearly a hundred thousand persons. So the whole matter falls as a dead letter, greatly to the welfare of American missionaries in China. Ny Look was told by his counsel that he would not be troubled any further, and departed to his place of business with "a smile that was child-like and bland."

The first four pages of this week's paper are filled by three articles, which makes them of course rather lengthy; but the matter is all of the deepest interest, and we trust that none will fail to read them on account of their length. The synopsis of the sermon by Elder Butler, is a condensed but cogent and conclusive statement of the important doctrine of the perpetuity and present manifestation of spiritual gifts in the church. Many friends who had read it in sister Bahler's manuscript, have requested copies of it; and now it is given so that all may have it. Sister White's account of the New Zealand camp-meeting, and her labor and travels in that far-off land will be read with interest. It is most gratifying to all the friends of the cause to know that she has so far recovered from bodily infirmity, as to be able to go again from place to place to engage in active labor; and most of our readers know how she labors when she is in the field. Elder Littlejohn enters this week upon a timely and important subject, which will occupy a brief series of four or five articles. He will show how the United States government is now on trial, and how the result will be utter ruin to the nation, unless it shall turn from the course of action upon which it has entered. Every point he makes is fortified in his usual careful and conclusive manner. The articles will not only well repay present perusal, but preservation for future study and reference. We are fast entering upon the concluding scenes of the great drama which has been so long with us an object of study and expectation.

THE CLOSING QUESTION.

It has not yet been finally decided whether the World's Fair shall be open on Sundays or not. Both those who favor and those who oppose Sunday-opening, have been busy during the week. An important decision bearing on the case was rendered May 29, in the Superior Court of Illinois. One of the stockholders, Charles W. Clingman, brought suit against the directory, praying the court to grant an injunction to prevent the directors from closing the Fair on Sundays. Opponents to Clingman filed a counter-petition. After a full hearing, Judge Stein granted a temporary injunction. He held that the act of Congress was in no

sense a law, but that it was a contract; that as one party, Congress, had broken the contract, the other party, the directors, had a right to do the same. This decision gave the sanction of Illinois law to the opening the day before. Meanwhile, Mr. Milchrist, acting under the authority of the attorney-general of the United States, has filed a bill before the United States federal court at Chicago, praying for an injunction to compel the closing of the gates on Sunday. To this bill the directory and the commissioners, who are now practically united, have filed a counter-case. The court consists of Judges Woods, Jenkins, and Grosscup. It was expected that Chief Justice Fuller would sit with them on the case, but sickness in his family prevented. We understand that Justice Brewer was present the last day of the trial, but we have not yet learned that he took any part in considering the case. The latest we have heard, is that the judges took the case under advisement, and will render their decision Thursday, June 8. They declined to grant a temporary injunction, closing the Fair to-day, Sunday, June 4.

M. E. K.

MORE ARRESTS IN MARYLAND.

We are just in receipt of a letter from one of our ministers in Maryland, stating that the elder of the church at Millington, Md., was arrested for working on Sunday, May 28. Our correspondent tells us that the church of which he is elder has been but newly organized, and since a number of the members had previously belonged to another church in that locality, it has incensed that church very strongly against us. He said that a member of the Methodist Episcopal church called on the elder of our church last Sunday, and found him engaged in laying floor in his barn. Brother — invited him to supper, which invitation he accepted, and then the next day informed of him. The house of brother — and the Methodist member who called on him, are at least one half a mile apart. Brother — has had a preliminary trial before the justice, but the case is put off to the regular court, and will be heard next October. In the trial before the justice, the M. E. member stated in open court that his church urged him to do the way he had done, and that it was not his desire to prosecute brother —.

We are glad that while this opposition and persecution is being so strongly set against us there in Maryland, our brethren in that locality are awake to the situation, and doing what they can for the advancement of the truth. Three tent meetings will be held this summer in the territory where the persecution is arising, and the Religious Liberty Association desires to co-operate with them also in the circulation of a large amount of literature. Our brethren throughout the field have sent us a good supply of money to use in that work in Maryland; still we could use much more in that field and in other fields, in prosecuting this work. When we stop to consider the persecution that is arising on every hand, and the great prominence that is being given to the Sunday movement and the Sabbath discussion, it behoves us to be fully awake. Things are swinging to the front with unparalleled rapidity, and only a very few months bring about great developments. But are we as a people keeping our minds on the work, and laying our plans to devote ourselves and all of our means to the advancement of the third angel's message? Now is our time to work; we can see the storm gathering on every hand, and we should be fully awake to the importance of the times in which we are living. Now we can co-operate with Christ in the salvation of souls; but only a little time from this, and it will be forever too late.

A. O. TAIT.

WANTED.

THE Religious Liberty Association desires to secure some first-class advertisements for a publication that it is contemplating sending out quite extensively. If any of our brethren have had experience in placing advertisements in newspapers or elsewhere, we would be glad to correspond with them. Please address the undersigned at Battle Creek, Mich.

A. O. TAIT.