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Wesleyan  
DAILY BULLETIN  
— OF THE —  
GENERAL CONFERENCE.

VOL. 5.

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No. 26.

MEETINGS OF THE GENERAL CONFERENCE  
COMMITTEE.

DURING the two weeks following the General Conference, fifteen meetings were held by the General Conference Executive Committee, the members named below being in attendance:—

Elders O. A. Olsen, S. N. Haskell, J. N. Loughborough, W. W. Prescott, R. M. Kilgore, I. D. Van Horn, A. J. Breed, D. A. Robinson, and J. H. Durland.

Among the actions taken at the meetings the following will be of general interest.

DISTRICT SUPERINTENDENTS.

The following named members of the committee were elected superintendents of the different General Conference districts:—

- District No. 1.*— Eld. I. D. Van Horn.  
*No. 2.*— Eld. R. M. Kilgore.  
*No. 3.*— Eld. J. N. Loughborough.  
*No. 4.*— Eld. J. H. Durland.  
*No. 5.*— Eld. A. J. Breed.  
*No. 6.*— Eld. E. W. Farnsworth.  
*No. 7.*— Eld. W. C. White.  
*No. 8.*— Eld. D. A. Robinson.

ELECTION OF SECRETARIES.

At the late General Conference two secretaryships were left vacant, to be filled by the General Conference Committee, which was done by the Committee voting as follows:—

1. That L. T. Nicola be elected Corresponding Secretary of the General Conference.
2. That W. A. Spicer be elected Secretary of the Board of Foreign Missions.

CREDENTIALS.

The Committee voted:—

1. That ministerial credentials be granted to D. T. Bourdeau and F. M. Wilcox.

2. That missionary credentials be granted to Anna Ingels and F. W. Spies.

DISTRIBUTION OF LABOR.

It was voted:—

1. That C. L. Taylor be recommended to make Nebraska his field of labor.
2. That W. N. Hyatt be given permission to go to Nebraska to labor, he having requested permission to do so.
3. That S. F. Svensson be recommended to labor in Iowa and Nebraska in the Scandinavian work.
4. That Eugenie Clough be recommended to labor in the Tennessee River Conference, in the Bible work, instead of Helen McKinnon, who had been recommended to go there, but was unable to do so, on account of poor health.
5. That J. B. Thayer and G. P. Briggs be recommended to go to the Southern field to engage in the canvassing work.

MISCELLANEOUS RECOMMENDATIONS.

It was voted:—

1. That the General Conference provide a tent for the Bay Islands, for the use of Elder F. J. Hutchins and his assistants.
2. That the General Conference provide a tent for South Carolina.
3. That the arrangements for the Chinese mission work in Chicago be left with the Illinois Conference Committee and the superintendent of District No. 3.
4. That the General Conference school to be conducted in connection with Battle Creek College, recommended at the late General Conference, open Oct. 12, 1893, and that it continue twenty-four weeks, and further, that Elder O. A. Olsen, Prof. W. W. Prescott, and Elder J. H. Durland be appointed to make all necessary arrangements for the school, announcements, etc.
5. That Elder W. C. White be appointed to represent the General Conference on the Australian school locating committee, and further, that the matter of selecting a building committee be left with the Australian Conference.
6. That the week of prayer for 1893 be appointed for December 23 to 31.
7. That the Pacific Press be authorized to publish the Bible lessons given at the late General Conference as a number of the *Bible Students' Library*.
8. That the following appointments be made for the Southern field:—

*Tract Society.*—President, R. M. Kilgore; Vice-President, D. T. Shireman; Secretary and Treasurer, L. Dyo Chambers; Directors: C. E. Sturdevant, Cumberland Mission; D. T. Shireman, North Carolina; E. W. Webster, South Carolina; W. A. McCutchen, Georgia; L. H. Crisler, Florida; H. S. Shaw, Louisiana; A. P. Heacock, Alabama.

*Sabbath-school Association.*—President, W. A. McCutchen; Vice-President, R. S. Owen; Secretary, Mrs. A. Hunt; Executive Board: W. A. McCutchen, R. S. Owen, Mrs. A. Hunt, L. H. Crisler, H. S. Shaw.

9. That Elder A. T. Jones and Elder C. L. Boyd be appointed to present in person to the Legislature of Tennessee, the "Protest" prepared by the late General Conference, which reads as follows:—

#### PROTEST.

The following preamble and resolutions were passed by a unanimous vote of the Seventh-day Adventists General Conference, assembled March 1, 1893.

*Whereas*, There has been introduced in the Legislature of the State of Tennessee an act which distinctly names the Seventh-day Adventists, and proposes to legislate in their behalf, in the following words:—

*AN ACT to Prohibit Interference with the Religious Rights or Liberties of Certain Classes of Persons:*

SECTION 1. *Be it enacted by the General Assembly of the State of Tennessee*, That Section 2289 of Milliken & Vertrees' compilation of the Statute laws of the State of Tennessee be and is hereby so amended as not to apply to persons known as Seventh-day Baptists, Adventists, or any other persons whose religious faith teaches them to conscientiously believe that another day than the one generally observed by the people of the State is the proper one authorized by God as a day of rest. Provided, that their usual avocations shall not interfere in any manner with the peace, quiet, or proper rights of others. And provided further, that said persons shall observe one day in each week as a day of rest, as commanded in the Scriptures.

SEC. 2. *Be it further enacted*, That all laws or parts of laws in conflict with this act be and are hereby repealed.

SEC. 3. *Be it further enacted*, That this act take effect on and after its passage, the public welfare requiring it.

*Whereas*, This proposed act does require that our religious faith shall teach us to conscientiously believe that another day than the one generally observed, is the proper one authorized by God; and that we shall observe one day in each week as a day of rest, as commanded in the Scriptures; and,

*Whereas*, Our consent to this act would be only to surrender to the State our God-given right to be religious or not religious, to observe or not to observe a day according to the dictates of our own consciences and the convictions of our own minds; and would be only to consent that the State shall take judicial and supervising cognizance of our religious beliefs and our conscientious observances; and would be only to consent that the State shall be the interpreter and expounder of the Scriptures for us; and would be to consent that there should be enforced upon others that—the observance of Sunday—which we would not have enforced upon ourselves, and would therefore be a violation of that blessed precept of our Saviour and Master: "All things whatsoever ye would that men should do to you do ye even so to them,"—in short, that it would be to consent that we and all others should be deprived of the dearest rights of mankind, therefore be it—

*Resolved*, By us, the Seventh-day Adventists in General Conference assembled, for and in behalf of the Seventh-day Adventists in Tennessee, and all other places, that while appreciating the good intention of the author of this Act, we beg to, and hereby do, enter our most solemn and emphatic protest against the passage of this act, or any other of similar import, by the State of Tennessee or any other State or government on earth.

*Resolved*, That this preamble and resolutions be printed, and that a copy be placed in the hands of each member of the Legislature

and officer of the State government of the State of Tennessee. And be it further—

*Resolved*, That a committee be appointed to carry this protest to the Legislature of Tennessee at its present session, to explain as fully as occasion may allow, our reasons for the position which we are compelled to take in this matter.

The dates of the American and European camp-meetings for the coming summer were arranged as far as possible, and the laborers selected to attend them. Also other important meetings to be held during the time were duly provided for. The publication of the particulars will be made in the REVIEW at an early date, and from time to time as may seem to be necessary.

During the session of the meetings of the Committee, the same harmony and good spirit prevailed as at the session of the General Conference. The presence and help of the Lord were marked in their manifestation.

O. A. OLSEN, *Chairman*.

L. T. NICOLA, *Secretary*.

#### PROCEEDINGS OF THE BOARD OF FOREIGN MISSIONS.

SINCE the General Conference, the Board of Foreign Missions has held a number of meetings, from the minutes of which we take the following actions, involving the movement of laborers:—

It was voted,—

1. That M. E. Cady be requested to go to the British field with a view to taking up school work in Ireland.
2. That E. M. Morrison be permitted to return to this country as soon as may be arranged consistently.
3. That the General Canvassing Agent be authorized to select for the British field as many canvassers as may be thought advisable by the committee for that field.
4. That a tent for meetings be furnished Elder F. J. Hutchins in the Bay Islands.
5. That C. G. Howell be recommended to go to the Bay Islands to labor under the direction of Elder Hutchins.
6. That William Lenker and W. H. Anderson be recommended to go to India as canvassers.
7. That Kate Ross be recommended to go to the Mexican field.
8. That another laborer be sent to Queensland (Australia), with A. S. Hickox.

#### SEVENTH-DAY ADVENTISTS' PUBLISHING ASSOCIATION.

SINCE the annual meeting of Feb. 23, 1893, the new Board of Directors of the Seventh-day Adventists' Publishing Association has organized as follows:—

*President*—O. A. Olsen.

*Vice President*—Uriah Smith.

*Secretary*—W. H. Edwards.

*Treasurer and Business Manager*—A. R. Henry.

*Auditor*—Harmon Lindsay.

C. Eldridge having resigned, March 7, as director, president, and manager, L. McCoy was elected to

take the vacancy on the Board of Directors, for the unexpired time. O. A. Olsen was elected president, and A. R. Henry manager.

The time of the old Board expires April 28, 1893.

W. H. EDWARDS,

Sec'y S. D. A. Publishing Association.

### A CORRECTION.

Through an oversight on the part of the copyist, a parenthetical expression was omitted in the Resolution in regard to the selection of editors for our denominational papers, found on page 492 of the BULLETIN. It is therefore given here in full again. As introduced and passed, it reads as follows:—

*Whereas*, Our denominational papers speak for the denomination, and

*Whereas*, The General Conference is the highest authority that God has upon the earth ("Testimonies for the Church," Vol. 3, page 492), and

*Whereas*, The General Conference has already decided that our denominational periodicals should be controlled by the General Conference (see BULLETIN page 437), therefore

*Resolved*, That it is the sense of this body that the selection of editors for our denominational papers should be made by the General Conference (the General Conference Committee to act in such matters between the sessions of the General Conference as occasion may require), and that immediate steps be taken for the carrying out of this plan.

### THIRD ANGEL'S MESSAGE.—NO. 23.

ELDER A. T. JONES.

I WISH we had six weeks in which to study the third angel's message now. [Congregation: "Amen."] I mean six weeks together; of course we all have more than that separately. What I meant was that we might have six weeks together. Then we could begin to get a pretty good outline of the message for this time. But, keeping what the Lord has given us, and going from here with that, all that remains is to study the message and preach it, and it will grow as we do. And we will all see alike, if we keep what we have received here and preach that.

The time is so near past, though, now, and there is so much to be said before we separate, that about all we can do to-night is to touch just a few points that lead out from where we are, in lines that we need to follow, and which will be our guide henceforth.

Let us turn to the 13th chapter of Revelation to begin with this evening, and study that passage of Scripture that refers to the United States, and see, if we may know where in the prophecy the working of this power comes in to deceive "them that dwell on the earth, by the means of those miracles which he had

power to do in the sight of the beast." I know that a good many are losing sight of what has been done by looking for something that they had decided must be done first; and while looking for that which they had decided must be done, and neglecting to use that which has been done, they will still go on, getting further and further from the light, still less and less prepared to meet any of these things, whether they have come, or whether they are yet to come.

Now, in the 13th and 14th verses is the statement of prophecy about the working of that power: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

From the connection in which this is placed, a good many have been writing to me and saying that all these things must come to pass before the image is made; that these workings and wonderful manifestations are the workings of spiritualism, and are to persuade the people to make an image of the beast. It is important therefore for us to study the prophecy and see what it says, and as much as possible, what it does not say.

Let us now begin with the eleventh verse of the thirteenth chapter: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." When did he speak as a dragon? When he was coming up? [Congregation: "No."] When is it that he speaks as a dragon? Read the fifteenth verse: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." That is when he speaks as a dragon, is it? [Congregation: "Yes."] Isn't it the image of the beast that speaks as a dragon? [Congregation: "Yes."] Was the image of the beast made, when he was seen coming up? [Congregation: "No."] When this beast was seen coming up out of the earth, was the image of the beast made? [Congregation: "No."] Was he then speaking as a dragon? [Congregation: "No."] Then all of that verse does not apply in the place where it is printed. That you may see this a little more plainly, turn to Testimony 32, page 208. This was printed in 1885:—

"The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the current is tending. Its professions are mild, and apparently Christian."

Has that any reference to the two horns like a lamb? [Congregation: "Yes."]

"Its professions are mild, and apparently Christian; but *when it shall speak, it will reveal the spirit of the dragon.*"

"When it *shall* speak." That was written in 1885; he had not yet spoken. Is that correct? [Congregation: "Yes."] When was he seen coming up? [Congregation: "In 1798."] "He had two horns like a lamb," when he was seen coming up, and has had them all the time. Is that so? [Congregation: "Yes."] "Its professions are mild, and apparently Christian." But there is the prophecy,— "He spake as a dragon." And we have found by the connection that it is *the image* that speaks, and causeth that as many as will not worship the image of the beast shall be killed. That is the dragon voice. But, "when it shall speak, it will reveal the spirit of the dragon."

Then, I say again, that that eleventh verse is not all fulfilled in the place where it stands in the prophecy, and in the order in which the things that it mentions are mentioned in the prophecy. The last expression of the eleventh verse is not fulfilled until we reach the fifteenth verse.

Let us read on. Twelfth verse: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the beast, whose deadly wound was healed." Now, has this beast that was seen coming up out of the earth been exercising as yet all the power that the first beast before him did? [Congregation: "No."] Has he compelled them that dwell on the earth to worship the first beast? [Congregation: "No."] Is that verse, then, that 12th verse, fulfilled until the time of the 15th verse? [Congregation: "No."] Until the time after the image is made? [Congregation: "Yes."]

Then those two verses of the prophecy are manifestly not fulfilled in the order in which the statements are set down. Is that so? [Congregation: "Yes."]

The thirteenth verse: "And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." Is that fulfilled before the image of the beast is made? [Congregation: "No."] We all know, who have read "Vol. IV," that that is one of the last things that is ever done before Satan comes himself, personally. You who have read "Vol. IV," know that, and you who have not read it, just read it and you will see that the making of fire to come down from heaven is one of the last things that are done before Satan appears personally, if not the last in fact. Vol. IV does not say positively that this will be wrought before Satan appears personally, or after; but, taking the most extreme view possible of it, it

is amongst those things that are carried on when the very powers of the satanic agencies are exerted to their full extent, to deceive, if possible, the very elect. This miracle is wrought to prove to the children of God that they are wrong in keeping the Sabbath. This miracle is wrought as a deciding test, and it will be one of the very last things before the decree goes forth to put people to death; if not the very last before that, it will be one of the last. The contest will be between the powers of the earth and the Lord; between those who yield and obey the powers of the earth, and those who obey the Lord.

Now, are these miracles all wrought openly, and above board, distinctly *as against the Lord*? Is that what they pretend to do? [Congregation: "No."] Are they wrought by those who openly and professedly deny Jesus Christ? [Congregation: "No."] Who then?—Those who profess themselves to be Christ. "False Christs will arise, and shall show great signs and wonders." This will be done by those who themselves profess that they are representatives of Jesus Christ, and that Christ is with them, and that God is the God of that side of the question. But it will be denied, and it will be known that it is not so, by those who know the Lord. But this challenge will be made. There was a contest once as to whether the Lord was God or whether the sun was god—Baal. The test which decided that day amongst the people that Elijah was a man of God, and that God was the true God, and not the sun—not Baal—that test was, fire came down from heaven.

Now, that test comes again, but this time it will be done to deceive; and it will be done by those who claim now to be Baal's, or rather, those who are really Baal's servants, but profess that Baal is god, which is Satan, of course. And they will present that challenge to you and me: "Now, you say that the Bible is the word of God. You stand on that?" "Yes, sir." "You say that God is your God?" "Yes, sir." "And that the Sabbath ought to be kept because that is the sign of what God is to man and what Christ is to man?" "Yes, sir, that is the position exactly." "Now, a test was put once before which decided this question. That was that, fire came down from heaven. That decided there that the Lord was the true God. Now, we offer you, upon your own proposition, to-day, the same challenge. We say to you that we challenge you to this decision; we give you an open, fair challenge; we say to you now: If we are the men of God, if God is our God, and not yours, if we are men of God, let fire come down from heaven upon the earth."

And what then?—Fire comes. "He doeth great

wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Men will see it; and it is done to decide this question — to decide that they are the people of God; that they are men of God. And when the true people of God say that that is not the test — that that does not prove anything, then you see, they will say: "Well, you go back on your own evidences. You say you believe the Bible, you say that is your foundation, and you agree that that decided this question once." "Yes sir." But now, when we do the same thing, you deny that that is any decision at all. What is the use of reasoning any more with such men as that? They all go back on the plainest evidence, that they themselves say that they stand upon. What more should be done but to kill such people as that? You can't reason with them any more, and the fate of the world, the plagues, and pestilences and all these things are coming upon the people on account of your craze, because you will not surrender or yield; you are stubborn, you will have it your own way anyway. Now, in order to save people whose lives are precious, the only thing we can do is to put you out of the way." So, we say, and you will see by reading, that that is not done before the image of the beast is made; it is after that, that it comes.

Brethren, it is not only time for every one of us to read "Vol. IV," but to read it over and over and to know the situation of things as they are. It is time to read it, and we cannot afford not to read it.

So then, the three verses which we have read, you yourselves see, they are not fulfilled in the order in which the statements are set down.

Now let us read on: "And he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Let us read another passage now, in the 19th chapter of Revelation, referring to the coming of the Lord, 19th and 20th verses: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image."

Some one told me the other day about another translation, speaking of that — I do not know whether it is the Revised Version or some other — that reads, "the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that had worshipped the image."

[Elder D. T. Bourdeau: "So reads the French."] The same thought is in this. That shows then, that the miracles, the deceiving miracles, that are wrought,

are done to deceive them that had the mark of the beast. But, do men receive the mark of the beast before the image is made? Under the message, and the responsibility which the message brings, are men held responsible for receiving the mark of the beast and worshiping the beast before the image comes on and undertakes to compel them to do it? — No; because we found in our lessons here that until the image was made there was a way of escape from the worship of the beast. The way was open for a man to refuse; but, *after the image is made*, there is no way open for a man to refuse to worship the beast, because there is no place on the earth where the power of the beast is not found: consequently, after that comes there is no escape any more, and then it is that men become responsible for worshiping either the beast or his image. There is no other way of escape. The only way is to turn to God, then. Then the time comes that the decision is clear cut, and must be made between God and the powers of the earth alone.

Again: read the 16th chapter of Revelation. There the plagues, you know, are threatened to come upon the people because of worshiping the beast and his image. Under the sixth plague, we read verses 13 and 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of" — What? Doesn't it read this way: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and deceived people *into making* the false prophet?" [Congregation: "No."] What is the false prophet, in other words? [Congregation: "The two horned beast."] The image of the beast is the false prophet, because that verse in the 19th chapter tells it: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshiped his image." In the 13th chapter, we read: "He exerciseth all the power of the first beast before him [in his sight,] and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Then what is the false prophet? — The image of the beast.

Now then, these spirits, they are the spirits of devils. The next verse (Rev. 16:14) says: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." But these spirits of devils working miracles come from where? — They come from

certain places to do these miracles. That is the truth, isn't it? And they come from those places, to gather the people to the battle of the great day of God Almighty. These spirits of devils come at that time with this miracle-working power, in this miracle-working power, in this miracle-working way, to do a certain thing. Where do they come from?—The beast and the false prophet (or the image of the beast). Then, from those testimonies, and from those two verses, isn't it plain that the deceiving miracles—the great miracles that are wrought to deceive men, come *after the image is made*, and not to make the image? [Congregation: "Yes."]

Well, let us see whether we are right. Testimony 32, page 207:—

"To secure popularity and patronage, legislators will yield to the demand for Sunday law."

Will they?—They have done it. Is that fulfilled? [Congregation: "Yes."] That has been fulfilled. They have done it, and they have done it so certainly that they themselves have publicly said that they did do it for that purpose. The evidence, more than we have had at any other time, is in this little pamphlet—"The Captivity of the Republic." It is a report of the hearing before the Committee on the World's Fair Sunday Closing Bill, an account of which I gave here in my second talk. This is now being printed and coming from the press. It is entitled "The Captivity of the Republic." And the idea is that the churches have captured the republic and hold it in the captivity in which they have taken it, and the quotations there from congressmen themselves, lately, not simply those of Hiscock and Hawley, and those of last summer, but those of the very latest—members of that Committee which heard our arguments and refused to hear what they would not hear willingly, but which they had to hear—statements from these very men, saying that they must not go any further in that direction for fear of the damage to the Fair and country at large, that the church element would do. You have it over and over there in several different ways; so there is further evidence than that which we had last summer; but they keep on saying that they did it then, for that reason, and they still maintain it for the same reason. So that is fulfilled over and over, if anybody wants evidence on that point.

We continue reading from No. 32:—

"Those who fear God cannot accept an institution that violates a precept of the decalogue."

Does this institution that has been set up by those men to secure popularity and patronage, refer in any way to a precept of the decalogue? [Congregation: "Yes."] Did they mention any precept of the decalogue in the doing of it? [Congregation: "Yes."]

"Those who fear God cannot accept" it. Do you hear that? [Congregation: "Amen!"]

"Those who fear God cannot accept an institution that violates a precept of the decalogue."

And an institution that so entirely violates a precept of the decalogue that it itself could not be set up by the government without taking the precept of the decalogue out of the way, altering it entirely. It is not set *alongside* of the other one. They did not enact any Sunday law on its own merits, but they deliberately set up the precept of God, and took out of it what he put into it, and put into it what the Catholic church set up in the place of it.

"On this battle-field comes the last great conflict of the controversy between truth and error."

And the battle is joined, and we are to go from this Conference into the midst of it.

"And we are not left in doubt as to the issue. Now, as in the days of Mordecai, the Lord will vindicate his truth and his people. By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness."

Now another thing: I want to ask you whether it has been fulfilled. This was written in 1885, remember:—

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power. . . ."

That is, "when she shall." In 1884 it said "She will." This says, "When she shall." That little special testimony, when it came a year ago now, said, "She is reaching." She is doing it. We know now that she *has done* it. Don't we? Let us read from "Testimony No. 33," page 240:—

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery."

But they joined hands with popery in the doing of it, in order to do it; and is it not all true in that one thing? She has joined hands with the papacy. That is fulfilled then, is it? [Congregation: "Yes."] Then the Testimony is fulfilled down that far. Is that so? [Congregation: "Yes."]

Then further: this same paragraph here, on page, 240 of Testimony No. 33:—

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than *giving life* to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."

We have found by our other studies and by the latest Testimonies that have come that it is through the influence of the United States government that all the nations are brought back to the papacy; and when that is done, it is through this country that

life is given to that same tyrannical spirit which passes all over the world. So then, we are up to that point now, are we? [Congregation: "Yes."] Now let us see what remains. There is something else to come in this connection. On page 207 of Testimony No. 32 we read:—

"When she shall reach over the abyss to clasp hands with spiritualism. . . ."

It is fulfilled up to that point—up to that last one now. Is it? [Congregation: "Yes."] The other remains.

"When she shall reach over the abyss to clasp hands with spiritualism. . . . When, under the influences of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government. . . ."

When they joined hands with popery, it was to set up the papal institution, as the testimony which has been printed in the BULLETIN told us, that God's memorial has been set aside, the false sabbath has been put in its place. In the doing of that, she has joined hands with popery, has set up the institution of the papacy instead of the institution of God. That much is fulfilled, then; that was accomplished in joining hands with popery. Now, the next thing is to join hands with spiritualism. And then, "under the influence of this threefold union" every principle, not only as a Protestant, but as a *Republican* government goes. Now, a Republican government is a government of the people, not monarchical. What is the object of Satan in working all these miracles? Well, I shall read the rest of that sentence first:—

"When, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and *delusion*, then we may know that the time has come for the marvellous working of Satan, and that the end is near."

Now, why is it, and for what purpose is it, that Satan does these miraculous things? Isn't it to prove that he is Christ? [Congregation: "Yes."] "False christs shall arise, and shall show great signs and wonders, if possible to deceive the very elect." But he puts himself in the place of Christ.

"Christ is King," isn't he? [Congregation: "Yes."] When Satan in those miracles puts himself in the place of Christ, it is to be the same thing, is it? [Congregation: "Yes."] When this is done, then upon the very face of it, every principle of Republican government has been taken away, and they will have a monarchy established. And so, the object of spiritualism is to open the way for the professed coming of Christ and the setting up of his kingdom on the earth.

So you see, having done so much already, it is easy enough to take the next step and to recognize "Christ" as king. That is the thing that is being

urged now by the National Reformers, who have been working for that which they have obtained; by those who recognize the strength of what has been done in making this a "Christian Nation." This will be done in much the same way. The principle will be recognized in some way; and they will clasp hands with spiritualism. Then, when that is done, when the way is opened, "Christ" is recognized as king, that opens the way for Satan to come as *christ* and set up his kingdom here and do all these miracles and sweep the world with him, and then the cry is raised—"Vol. IV" gives it—"Christ has come! Christ has come!"

Then does not all this show to us that the working of Satan in spiritualism, in these wonders and miracles that deceive men, is *after the making of the image*, even as the prophecy says?

"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the number of his name."

Then you can see again that up to the fifteenth verse, not one of the verses is fulfilled in the order in which its statements are set down. "Well, then," says one, "what in the world is that that way for? How are we to know, then, when it *does* come?" "Volume IV" tells you that, too. It says this, page 443:—

"To learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself,—the papacy."

We are to learn of the fulfillment of the prophecy, and be able to detect that, from our knowledge of the thing of which it is an image. In other words, we are not to get the knowledge of the fulfillment of this prophecy from the prophecy itself alone; but we are to detect, and to learn of, the fulfillment of this prophecy from the record of the nature, the working, and the disposition, of *the beast* of which this is only *an image*. So you see, in order to see when these passages are fulfilled, in order to see when they are met, we must be acquainted with the original, we must be acquainted with the beast; and *well acquainted with it*, that when any one of these points appear we can see where that belongs, because we know where it belonged in the original; and then, knowing where it belongs, we can avoid that thing.

There is a peculiarity about this prophecy that is



not about many others: There are some prophecies, like the prophecy of Daniel seventh chapter, the passing away of Babylon, Medo-Persia, Greece, and Rome, and so on, — those prophecies, men could see the fulfillment of them in the event, and they could be perfectly safe in it. In other words, was it safe for men acquainted with the Scriptures to look for another kingdom to succeed Babylon, and to look for it as Medo-Persia, and know when that thing was fulfilled from the event itself? Yes; and they could see it fulfilled and the event itself. But mark you, here is this prophecy that comes at the end of the world, and in the whirl of events that bring the end of the world, and the man who waits to see this fulfilled in order to act, he will be too late.

Therefore this is a prophecy with which God wants us to be so well acquainted beforehand that we will look at it from the right side, and not be behind when it does come. And in order to do that, you see the Lord gives us a picture that has already been wrought out in history; he gives the course of events that have already been carried out, fulfilled before the eyes of men, in a slow process; so that in studying it as it occurred slowly in that, we can become thoroughly acquainted with the principles that were established, and their outgrowth, and the result of them. And he does that in order that we may be so well acquainted with those things in all their bearings, that when the first hint of those things is touched *here* we may know the outcome of it long beforehand, and, therefore, have ample time to take warning, and never get caught.

This is why the Lord does not want us to look for the fulfillment of this prophecy in the prophecy itself; because if we wait for that, the most important things in the fulfillment of the prophecy will be those things upon which depends our salvation at the very moment that that thing is fulfilled; and if we are on the wrong side, if we are late, we are simply left. Therefore he fixes it and has fixed it, so as to show us the beast in its fullness, in all his working, in order that by studying that, we may be able to detect the image, in every phase and on every side. The first hint of anything of the kind is enough; because we know what the thing is: everything is in it; and therefore just as soon as that thing is touched, we can say, "That means the image of the beast; the image of the beast is in that thing, and I must avoid every connection of it or with it from now until the end of the world." Watching the growth of that thing which has been started, which I know was the spirit and principle of the papacy when it was started, when I see that and avoid all of it at every step, I am on safe ground, and unless I do that I am on dangerous ground.

Therefore the Spirit of Prophecy has told us

that if we would know about the image, we must study the original — the beast. And those who are watching it in this way will be able to detect the evil thing in every one of its phases; no difference how it comes up, or where it comes up, even if it be only the merest glimmer. And God wants us to be so well acquainted with the original that we can detect the image even though it be only a glimmer.

Brethren, these things are important for us to consider, and for us to know, so that we shall not be overcome, so that we shall not be taken unawares on anything or at any point, but always be ahead in the thought and in the light of the Spirit of God.

So I say it over again. From the nature of things and in the fast whirl of these last days and these things all coming so fast, in order to be safe we have got to be ahead of the actual occurrence of events. And in order to prepare us for that God has drawn it slowly out before our eyes in the historical evidence of the beast. He has drawn that out so that we can study it at leisure, and in this study as it occurred slowly even up to the full development and ruin that was wrought by it before, we can, by the Spirit of God enlightening us, always be ahead of these things that are coming now; so that when they do come, however fast, we are only glad, because we know beforehand what it all means.

That is all that I can say upon that particular line of prophecy, or this particular passage. But did think that it was necessary as so many questions had been asked upon that, to call attention to it before we separate.

Now let us just sketch what is in the book of Revelation after that. The third angel's message warns against the beast and his image and the danger of drinking the wine of the wrath of God. And then follows the coming of the Saviour to reap the harvest of the earth, and the people of God standing on Mount Zion. So there, that is a sketch through from where we are to the final victory.

Then the sixteenth chapter takes up the plagues; the seventeenth refers to Babylon the great, the mother; the eighteenth is the message of warning; the times of refreshing, the latter rain, the lighting of the earth with the glory of God, the calling out from Babylon, because she is fallen and is become the habitation of devils, as well as the hold of every foul spirit, and a cage of unclean and hateful birds, and that ye receive not of *her plagues*; and God hath remembered her iniquities. And then the word goes on and gives the actual occurrence of the judgment of God upon that great Babylon, to her utter ruin and perdition.

Then the nineteenth chapter you will remember, is that song, that voice of a great multitude of much people in heaven, saying, "Salvation, and glory,



and honor, and power, unto the Lord our God; for true and righteous are his judgments, for he hath judged the great harlot, "which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." And the next thing he sees is heaven opened and behold a white horse and the coming of Christ, the destruction of the nations of the earth, the beast and his image are cast together into the lake of fire and the remnant are slain.

Then the 20th chapter is the binding of Satan, the resurrection of the righteous. Then the thousand years expire, and then comes the resurrection of the wicked and the judgment and destruction of them. The 21st chapter announces the new earth, and the heavenly city upon it. And the 22nd chapter—"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Now, brethren, don't you see that from the message of Rev. 14, from the record of the third angel's message, when the image of the beast is made, that the rest of the book of Revelation is a straightforward story, as straight as can be written? From the time the image of the beast is made, and the third angel's message goes forth as it reads, as now it goes forth from this Conference; as we go forth with the message; the rest of the book of Revelation is a straightforward story to you and me right through to the end of the book? Don't you see that? [Congregation: "Yes."] One event right after another, all coming in directly in connection, and those things are right before us,—the rest of the book is just that, and you know that well enough.

Now here is another word that we want to read

from where we are; you will recognize it. "Testimony, Vol. 1," page 186. It speaks of the Laodicean message:—

"It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. *Angels were sent in every direction to prepare unbelieving hearts for the truth.* The cause of God began to rise, and his people were acquainted with their position."

There is where we are. He has said, "Arise," hasn't he? [Congregation: "Yes, sir."] He has brought us to the message which says to us, "Arise; shine, for thy light is come." Well, now the time has come for us to rise. We have arisen; for he told us to, and he says so. We have arisen; because we are not to forget that when he speaks the word and we yield, then the word is fulfilled. He says, Arise. We say, Lord, Arise it is; and then we are up. His word raises us. He says shine. We say, Lord, shine it is. And it is so. Back there, when darkness was upon the earth, he said, Let light be: light was. Now he says, Arise; that word when we rest upon it, raises us. He says, Shine. And that word when we yield to it, causes us to shine. His word to-day which says, Shine, has just as much light in it as that word that said, Let there be light, back there. That word has light in it, and when we yield to that word he will see to it that we shine.

But what I wanted to call your attention to especially was this promise that angels were sent in every direction to prepare unbelieving hearts for the truth. Now the angels of God have gone forth, haven't they? They are sent. What are you going to do?

When we go from this meeting, depending upon the power of God, we go with his power, in his presence, with his glory upon us, waiting for him to manifest himself in his own way, in his own good time, just as he pleases, then you can see, he, sending his angels ahead, and then sending us on, why he just sends us to meet the hearts that the angels have prepared already.

Then, brethren, we have got nothing more to do any longer with "getting up an interest." Don't you see that? We have nothing to do with getting up an interest, and to make a great display getting up an interest. The interest is up. God wants us to get up to the interest. Get up to the interest, and not get up an interest. We will do well if we get up to the interest; that is all the Lord asks of us.

Then when he sends us we are to go with that promise; it is before us; and go to meet the work that God has prepared for us on every hand, in every direction; that is where we are. Is not that the way it was in the apostles' days? One reason why I wished we might have six weeks more to study to-

gether here was that we might study the book of Acts; then we could see how God works when he has his own way; but you can study the book of Acts yourselves. That is our lesson book now. That is the way he worked when he had poured out the early rain, and that is the lesson book to see how he will work now in the time of the latter rain. Here is an instance at that time. Acts 16:4 and onward:—

“And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. . . .”

Were *forbidden* of the Holy Ghost to preach the word in Asia! And that too when the Lord had sent them to preach the gospel to every creature! “And after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.”

There were men who knew what the leading of the Spirit of God is. And you and I are to know it too. [Congregation: “Amen.”] And that is what the Testimonies mean; and that is what the lessons of this meeting mean. Unless you are prepared to know the leading of the Spirit of God, and to recognize the guidance of the Spirit of God, then don't you go from this place until you do. That is what this means.

Well, they could not preach the gospel in Asia any more, and they could not go into Bithynia, and all they could do was to go as far as they could in the only direction that was open, and so they came down to Troas; that was the limit. They could not preach anywhere behind them, they could not go to the right hand, and there was no place to the left, and there they were at the edge of the sea. There they were. What then? Then the Lord told them what to do.

“And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord has called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women

which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.”

Why did the Lord want them to go over into Macedonia?—To meet the interest which the angels of the Lord had opened already.

Cornelius, too, was seeking the Lord. An angel appeared to him, and told him to send for Peter who would tell him words, whereby he should be saved. Peter went, but it was only to meet the interest that had already been raised. Philip, too, was sent away across the country to find the eunuch and meet the interest that was already raised in his mind and heart.

That is enough on that point. You can see by this, that the book of Acts, from this day forward is your lesson-book and mine on the work of God; how he will carry on the work, and what place he wants us to occupy in it. And, brethren, bear in mind that what he says is so all the way through.

Let us turn to Isaiah and read a passage as to what the Lord wants us to do and what he has for us. You remember that I referred to the 60th chapter of Isaiah. We will now read the last two verses: “Thy people shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time.”

Then the 61st chapter: “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.”

Now the last two verses of that same chapter, and then the 62d chapter: “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” That is what he is going to do now.

“For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest.” What do you say? Afraid of getting tired, are you? “O yes, I have been at work quite a while now, and I think I had better go home and rest.” You had better stay

where you are and rest. Stay there and *work* while you rest.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Brethren, I want to tell you that if you will take up the health reform and live it out according to God's idea, you will not have to rest; you will work while you rest, and you will need no vacation at all. I know it from experience. You know as well as I do that for the last three years I have been working all the time, and have had no vacation; I have not needed it; do not want any. I have gone through institutes and camp-meetings, right out of one into another, without any rest, and have gained in weight and strength all the time. And I shall go out of this General Conference, where I have been working every minute of the time from early morning until sometimes midnight, just as fresh as I was when I started into the Conference; and I expect to stay so. But you must learn to work on your victuals, instead of on your vitals. A man cannot keep this up and work on his vitals; but he can work on his victuals and do it year in and year out. You get the health reform as it is and it is all nonsense about having a vacation. So we can do this as he said, "and for Jerusalem's sake I will not rest." I am bold to talk on this subject of health reform, because I think I am a pretty good specimen.

Well, says one, you have a good strong digestion. No, sir; I have a weak stomach, and have had for years, and I have to be careful with my stomach all the time that it does not get all undone; but that is what health reform is for, to give a man sense enough to take care of himself.

So then, let us stick to that: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest."

Well when we work without rest, and give him no rest either, I tell you there is something going to be done.

"And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by the arm of his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion [This is our message], Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken. *Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength?*" Who is this? "I that speak in *righteousness*, mighty to save."

That is the coming of the Lord. The 63d, 64th, and 65th chapters of Isaiah speak of the new heavens and the new earth; and the 66th declares that as these remain so shall we remain, "and from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord."

Do n't you see that Isaiah, from the 60th to the 66th chapters, is a parallel of Revelation 13 on to the end of the book? All these things the Lord uses to show us what he is going to do now.

Well, brethren, the Bible is full of it; the Bible is full of it. Let us believe it; let us believe him, and the message that he has given us, and the power of the message which he has given to every one, and may none go from this Conference without it.

### THE THIRD ANGEL'S MESSAGE.—NO. 24.

ELDER A. T. JONES.

We will begin with that passage that we had last night, in "Volume IV." It is on page 443 of the canvassing edition of Great Controversy:—

"To learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself,—the papacy."

And we need to study this now, just as much as we ever have needed to study it; because not all the

features of the image of the beast have as yet been developed. The image has not yet appeared before the world in all its features and in all its developments. Each step that is to be taken, and all that is to be done from this time forward, will be the appearance of successive features of the image, creating more and more the full likeness, the perfect likeness, in all its parts, of the original. Only the start has been taken now; but, as we have found in our lessons here, the start which has been taken is such that no power on earth or anywhere else can stop it. It will go on and develop all that is in it, in spite of all that can be done to prevent it. It will go on, even against the wishes, and many times contrary to the intentions, of those who have started it.

Now just see how this thing has grown with us; how it has grown right before our eyes. Several years ago, when we first began real, direct, active work upon this particular phase, we established the *American Sentinel*; that is eight years ago now, I think. There was then only one organization in the country, that was set to obtain this thing. In a little while that organization gathered to itself others, and within a year or two, it gathered four or five. Then the movement got beyond the management, and really beyond the power, of the original organization. Then the original organization itself dropped out of our minds entirely, and this new mold was put upon it, this increased power that was given to it, carried it beyond the original organization by those that were added to it. That was what our opposition was against then; it was this new form that we had to deal with.

Now, the increased power that has been brought to it by these additional organizations, has carried itself and the whole movement to the place where the original organization intended it to go; so that now we have no more to deal with these organizations. We have nothing to do with them, particularly, any more. Our contention is not against them or their work. We have now to deal with the government of the United States; and these things are, I was going to say, merely incidents, but they are less than that; because the government will take steps, and will be forced to take steps that will be directly against the intentions, and many times against the power of those who have done what has been done. And whereas our first work was against that first organization, and as our second work was against the increased organization, and the work that it was doing,—now all those organizations are out of the way, and we have now to deal with that which has been done by them.

That is our position now. That is where we stand, and whether the American Sabbath Union does this, that or the other, it is nothing to us now; because

steps will be taken, and things will be done that the American Sabbath Union never did intelligently or conscientiously intend. Things will be done against the wishes, and beyond the intent, the conscious intent, of the whole combination. Because they, even in their most radical intent, never intended anything but that they themselves should manage the government when they got it: but, behold, the Catholics will manage the government after these have got it. And that is where they will find themselves left in the fog; that is where they will find themselves at a disadvantage. And things will be done in spite of them that they never thought of when they were blinded by their own zeal to get power that did not belong to them; but they have nobody to blame but themselves.

Now, Congress has adjourned; and the action which that Congress took, is fastened upon the government without any remedy. Not only that, but an additional step was taken in that line in the very last days of the session. I have not found the full particulars of the outcome yet, but I know the facts, and they are these: It was found that the inaugural ball that was to be held, celebrating Cleveland's inauguration, had to be held Saturday night. It was expected, of course, that they would dance over beyond twelve o'clock in the night. The Marine Band—the National Band of the United States—was employed; they were to furnish the music for the ball, and were also to give concerts on Sunday following. The ministers of Washington city sent up a petition to Congress, and Senator Quay, of course, presented it. And here are the particulars that are reported on that.

"Feb. 28, 1893. Mr. Quay presented in the Senate to-day a petition signed by the pastors of many of the Washington churches and others, on the subject of the proposed concert by the Marine Band, in the Pension Office building, next Sunday, as a part of the inaugural ceremonies."

I don't know how that was. This is the petition:—

#### SUNDAY CONCERTS IN PENSION OFFICE BUILDING.

*Mr. Quay.*—I present a petition of sixty clergymen of the city of Washington, which I ask to have read.

*The Vice-president.*—The petition will be read if there is no objection.

*The Chief Clerk.*—The petition is as follows:—

To the President of the United States, The Secretary of the Interior,  
and the Senate and House of Representatives in Congress  
assembled:

#### A Petition.

Whereas, It having been announced by the inaugural committee through the daily papers that, as a part of the program for the inaugural ceremonies, three concerts by the Marine Band are to be held in the Pension Office building, on Sunday, March 5, proximo; and,

Whereas, The Congress of the United States, in deference to the Christian sentiment of the nation clearly and unmistakably expressed

by the religious press, the pulpit, and by petition, has by legal enactment closed the doors of the Columbian Exposition on Sundays:

Therefore, believing to permit the holding of such concerts on Sunday by a band of musicians connected with one of the great departments of the government, in a government building which is occupied by another great department, and as a part of the ceremonies connected with the inauguration of *the President of this great Christian nation*, by and with the sanction of her chosen rulers, would be a *national sin*; believing also that such desecration as proposed is unprecedented, would result in incalculable harm, and would be used as an authority and example for the complete secularization of Sunday:

We earnestly petition that orders be issued forbidding the use of any government building for such purpose on that day.

Signed by W. R. Graham, pastor of Congress Street Methodist Protestant Church; W. Sherman Phillips, pastor Mt. Tabor Methodist Protestant Church, and many others.

So you see, the Senate passed a resolution in answer to that petition, complying with its request so far as to ask the Secretary of the Interior for information. I have seen by a later paper, in giving the report of the outcome, the statement that the Secretary of the Interior had ordered that the Marine Band should not play on Sunday, and that President Cleveland had signified his wish to the same effect. Therefore, when twelve o'clock struck, Saturday night, the band just stopped short, the great, brilliant electric lights were turned off, and everybody on the floor stopped dancing.

What I call attention to that for, is for you to see that the government, the United States Senate, at least, has taken an additional step in support of Sunday, by passing that resolution; and there it stands.

Now, another thought: that case that was in Judge Tuley's court in Chicago, in which the Steamboat Companies thought to enjoin the World's Fair Commissioners from shutting Jackson Park to Steamboat excursionists on Sunday; that failed, and Judge Tuley decided that the United States government had sole authority in the Park for exposition purposes, and as it had stated that Sunday should be observed there, that shut out the State of Illinois and the City of Chicago from any word in the matter.

So then, you see, everything that touches this question, everything that comes up, all is turned to the support of what has been done. Now, if no extra session of Congress is called — and none has been yet, and doubtless will not be now, as the President has not signified his intention to do it — then that legislation goes on without any question or interference until the World's Fair is ended, and the thing for which the act was passed has been accomplished; then we shall have the United States government committed to, and having lived through, more than a year's history under the present statutory Sunday law. And thus the precedent will have

been established which will be a part of the experience of the government, a part of its history; and as men who are not statesmen, — and very few are nowadays, especially in Congress — are governed more by *what has been done* than by *what ought to be done*, that will be the strongest argument and the great bulwark forever after, in favor of Sunday as the sacred day of the government of the United States.

But, as we have said formerly, if an extra session should be called, and another Congress repeal that Sunday law, that would not effect the principle involved in the Sunday legislation in the least; because any succeeding legislation can repeal any law passed by any previous legislature, and such action does not call in question the right of the previous legislature to *enact* that which has been repealed. When a legislature repeals an act of a previous legislature, it does not call in question the right of the previous legislature to enact it, but simply the policy of it. The right to do the thing is just the same as though it were not repealed. Consequently, if an extra session should be called, and should repeal that Sunday-closing act, the government would be just as clearly committed and pledged to the principle that Sunday legislation is right on the government, as it is now.

[Voice: "Suppose they repeal it on constitutional grounds."]

If Congress should repeal it expressly upon the statement and for the reason, that it was unconstitutional entirely, that would effect it but a very little more; because it would be simply the opinion of one Congress against the opinion of another, as is often done between the great parties. Even now this is precisely the position of the two great parties on the tariff question. The Democratic party insists that the Republican tariff bill is unconstitutional. Therefore if this Sunday legislation should not be repealed bodily because it is unconstitutional, any succeeding Congress could take it up again because Congress did that once before; so it would throw the thing into an even-going controversy, and that is all there would be to it.

But nothing that can be done can obliterate the legislation entirely, in the principle of the thing, and the right of the government to carry it forward. The fact is that the government is so thrown into the hands of this hierarchy, that it never can be delivered. Controversies will arise, and as soon as the Catholics begin to launch ahead a little, and show their strength, the professed Protestants will resent it. We may expect that at any time. We may look for it to come from any direction, and from almost any source. It will certainly come, and as a matter of fact, it has already started. When the World's Fair buildings were dedicated — the Catholics, Cardinal

Gibbons and the representative of the pope, there received great honors; and because of that, quite a number of professed Protestants, the preachers, got into a great "huff" about it. They said they would not have anything to do with the Fair any more. They declared, "If the Catholics are to have precedence, and they are to receive the honors, and all this,—why, we'll just simply not have anything more to do with the Fair." Well, the Catholics don't care for that. They have got the honor, and they will have the power, and if "Protestants" don't like it, all they need to do is to stay away. And by their staying away, they will give the Catholics that much more to do what they wanted to do in the first place. So the sum of the matter is, that if they stay away, that gives the Catholics that much more power; if they go, it is a recognition of the Catholic supremacy. And thus they are taken captive; and all they can do is to be moved about by that power at its will. That's all they can do.

There is just one thing that they can do. They can escape the whole thing and be delivered from it if they will; but the only way they can do it is to accept the third angel's message. There is no other way out. These men, many of them, have been led into this by not seeing what was in it. They have been led into this by the influence of ministers who have a higher standing than they in the denominations round about, never dreaming what was in it. When they see that they are caught in a perfect labyrinth, and the further they go in it, and whichever way they turn, they get lost; when they see that, and how completely they have allowed themselves to be sold, they will deliver themselves by fleeing unto God. And that is why the Lord lifts his people up above the world and causes his church to shine so that we cannot be hid, and when they begin to look for deliverance, they will see where deliverance is, because in the third angel's message God has set deliverance before the world, and "a city set upon a hill cannot be hid."

Now, when God lifts us up, sets us up on a high mountain, as it were, and causes his light to radiate in every direction, then people in every direction will see it, and when they find that they are so badly lost where they are, they will be glad to get deliverance from any source. They will be glad to see that it is God that will deliver in this direction, and they would rather have God than the papacy, even if they have to come to the Seventh-day Adventists to find him. They will do it.

Then another thing: This church Congress, this World's Fair Auxiliary, that was dedicated, or rather inaugurated at the dedication ceremonies,—Archbishop Ireland was the grand magnate, and the one orator,—and it was opened up with the sanction,

and blessing, and good will of the Catholic church. And in this to begin with, as well as in the ceremonies of the Fair grounds, the Catholics by the prominence that was given them, simply compelled these same Protestant ministers to say, "Well, if the Catholics are going to run the whole thing, we will not be there."

Now, when that World's Congress of Religions comes, and all these things are brought out, then we may expect—we do not know how it will come, but we may expect—controversies to arise out of that governmental recognition of religion. And from this day forward, in everything that comes up, we may expect only the further development of the image that is already made. All that we can look for now is just simply that in each step, and in everything that is done, other features will be developed which more perfectly fill out the living, standing, full image of the beast.

In all these things it will come, and when the turmoils, the riotings, and all the evils that this thing engenders, begin to be wrought, and begin to come upon this nation, there will be an effort made to clear the government from it. There will be an effort made to rescue the government, and free it from the evil that is being carried on through it. Persecutions will come. Oppressions will come from this more and more, and there will be a reaction; and if that reaction should lead to a governmental act, that would in its intent swing the government clear back to the original principles of the Declaration and the Constitution, as I stated the other night, when that thing is done, it will be time for every one to get ready to go at a moment's notice. That will be the time for every one to increase his energies, deepen his consecration, put himself and everything, with all his might and main into the work; because when that reaction itself reacts, and the evil tide sways back again, as it surely will, into the religious persecuting, oppressing way, then it stays there.

In Europe this may be done twice. I will read a passage upon this from matter that never was published. It was given in a vision in 1850 and another in 1852. Brother Cornell had this and allowed us to copy it. He says that Brother O. Hewitt was present when the visions were given, and secured these copies. Upon that point, this was said:

"I saw in Europe just as things were moving to accomplish their desires, there would seemingly be slacking up *once* or *twice*, thus the hearts of the wicked would be relieved and hardened, but the work would not settle down (only seem to), for the minds of kings and rulers were intent upon overthrowing each other, and the minds of the people to get the ascendancy."

So you can see, though it slacks up once or twice, it does not *really*; it only *seems* to. And it says that

thus the hearts of the wicked will be relieved. Relieved of what? What had affected the hearts of the wicked? Why, the message telling them what these distresses mean, as the Lord has said, "Distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." They will be convinced by the Spirit of God that that thing is so, and they will be afraid that it is—not glad that it is so, but afraid it is. Then, when it slacks up, that will relieve them, you see. Then they will say, "We thought that was all a false alarm." And then when it swings back, and the message goes on saying, "That is what we told you, and now be sure to get ready," then they will say, "That's what you said before, and it has slackened up and swung back." That is where the hardness of heart comes in, just like Pharaoh's heart was hardened, and consequently the hearts of the wicked will be relieved and hardened, and when it does swing back, the end comes and they are caught.

Now about our own country: In 1888, when I went to the Senate, I had the hearing before the Senate Committee. When I came back, Sister White asked me what the situation was there and what was the prospect. I told her what the Senators told me, that that being a short session, Congress would expire on the 4th of March; that the session was so far gone that they could not possibly get the legislation through, even if it were introduced. From the calendar they had, they saw no possibility of its getting into the Senate even, and if it did, still there was no possibility that it could be passed and go through both houses, as it would have to. I told her the situation as it was. The answer she made was: "Then it is nearer than we expect." The natural thought would be, if it should *not* pass then, these things that we are looking for—troubles, persecutions and so on—would be farther off; but, if it *should* go through, then these things would be nearer. Well, as that would be the natural way to look at it, of course God's way being the right way, and ours the wrong way, his is bound to be the opposite of ours, and what we would naturally think the sign that it was farther off, would indeed be the sign that it is nearer.

Well then, she went on to say that when this passed, when they did get the government into their hands and begin their oppression and carry out the spirit that is in them, the oppressions and persecutions that will be set up will cause a reaction by men of fair minds, who abhor persecutions, and there will be a lull, and a little time of relief and apparent peace. And *then* when the tide should swing back after the reaction, all things would wind up shortly. So you can see the situation here, is similar to what

she saw it would be in Europe, as expressed in this testimony in 1852.

So, that is why I said the other night that none of us want to get caught or deceived by anything that will be done hereafter, professing or expecting, to undo what has been done. Whatever comes, bear in mind, when it does come, it is only a little relief that God gives us in which to do more work than we ever did before in the world. And that it only opens up the way for us to do *in an easier way* what we have to do. And so, every one that will take that view of it and who acts upon it—then when the work of God is finished, he simply goes on to the triumphant assembly on Mount Zion.

But every one, that is saying, "O no. You were going too fast; you were making too much of this"—as a good many will say,—we want to be warned against these things also. Here is the record of what some will say ("Testimony 33," page 243):—

"When the watchman, seeing the sword coming, gives the trumpet a certain sound, the people along the line will echo the warning, and all will have opportunity to make ready for the conflict. But too often the leader has stood hesitating, seeming to say, 'Let us not make too great haste. There may be a mistake. We must be careful not to raise a false alarm.' The very hesitancy and uncertainty on his part is crying 'Peace and safety.'"

Then don't you see in this, that any one who hesitates, any one who wavers, his very conduct says, "Peace and safety"? He may not say it out loud, but he says it. That is why in the other place we read, in previous lessons, "Calebs are wanted who will say 'Now is the time for action.'"

I read on:—

"The very hesitancy and uncertainty on his part is crying, 'Peace and safety. Do not get excited. Be not alarmed. There is a great deal more made of this Religious Amendment question than is demanded. This agitation will all die down.'"

See? That shows that some will say that. Well then, don't you see, those who say that, and take that hesitating, lingering, questioning, wondering position, when they see something that appears like the undoing of all that has been done, they will say, "Yes, that's what we told you. We told you that long ago. But you have gone ahead and got the people all stirred up and alarmed, and now it is all undone, and what's your work worth? It is a false alarm that you have sent. You have deluded the people."

*It is no such thing!* Because when that lull comes, that is the very thing that those who stand in the fear of God, and in the council of God, will see is their very grandest opportunity. [Voice: "Isn't it in answer to our prayers to hold the winds in check?"] Yes sir. And when that lull comes in—



stead of saying, "peace and safety," every one who stands in the council of God, will exclaim, Now get ready, quick. Get ready; for soon the tide will swing back, and then, every one that is caught is caught forever. That is the danger, you see.

Let us read a little further from "Great Controversy," page 443:—

"When the early church became corrupted by departing from the simplicity of the gospel, and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people she sought the support of the secular power."

That was the papacy, bear in mind.

"The result was the papacy, a church that controlled the power of the state, and employed it to further her own ends, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends."

Has anybody here seen anything of that kind done in the United States? [Congregation: "Yes."] Now, honestly, do you believe there is a person in this house besides yourself that has seen such a thing as that in the United States? [Congregation: "Yes."] Is there any one that has *not*? [Congregation: "No."] No difference what he says about it; no difference what he thinks about it, or how he views it himself; is there any one in this house, or in the United States, that has *not* seen that thing? The question is not what he believes about it: that is not the question at all; but is there any one that has not seen just that thing done? [Congregation: "No."] There is not one that has not seen that thing done: they know it is done, whether they allow it is the image of the beast or not; that is not the question; but *it is done*. They have seen it done. If anybody should say it is not the image of the beast, we can answer that it is something just like it anyhow. We could go that far together, perhaps.

Then, another thing that comes in right here. Some have wished that they might have a statement by the Supreme Court of the United States as to what the Court meant in that decision, or as to what the Court intended by it. But, brethren, that would not do a bit of good. If the Supreme Court of the United States should write out an express statement that the Court did not mean at all to make this a Christian nation, that it did not intend at all to establish a national religion here, it would not affect the thing the snap of your finger.

The question is not, what the Court *intended*; it is, what the Court has *done*. It is that that counts. And what the Court has done will be seen, and the fruits of it will be reaped, and the effects of this will be carried on, in spite of anything that the Court ever may have intended. That has nothing to do

with it. I do not suppose that any one in the Court intended what is in what the Court said; because the Court does not know what is in what it has said; and therefore it could not have intended what is in it. The Court does not know what is in it. They do not dream what is in it.

Did Congress know what was in the Sunday act, closing the World's Fair on Sunday? Did they know what was in that? [Congregation: "No."] Suppose Congress should rise up and pass a resolution for the nation, the American people, saying, "We did not intend at all by this act to put the government of the United States and the power of the government into the hands of the churches." And they could say so honestly, don't you suppose they could?

*Question.*—Did the bishops of Constantine's time know what was in it, back there?

*Answer.*—No; they did not see what was in it; they did not know what was in it; that is the point.

So now if Congress should plainly say that we did not intend to give the government into the hands of the churches, and therefore the government *is not* in the hands of the churches; does the conclusion follow? No; it *is* there, whatever they intend. •

The point is, they do not know what is in it, and they themselves *now* know that there is in it what then they did not know was in it. A senator from the State of Washington told Brother Decker, that if he had known before what he knew afterward, he would not have voted as he did. Exactly; and members of the house have said the same thing. But there is the mischief of it. Satan does not care, and the papacy does not care whether they know what is in it or not, or whether they intended it or not; it is done, and the fruits of it will appear, and the wrong that is in it will come, in spite of what the court intended, in spite of what Congress intended, in spite of what the court knew, and in spite of what Congress knew.

That is not where we are to look anyhow for interpretations of these things that have been done. In the word of God is where we are to look for the interpretation of these things that have been done. In the history of the papacy is where we are to look for the interpretation of these things that are done. And only those who do look there will be able to see what there is in these things which have been done. He who is not acquainted with the history of the papacy; he who has not studied that and seen the origin of these things, and the encroachments, and the building up, and the logic of each step as it went on in its way until the final outcome—he who has not followed this, will not be prepared to see what is in these things and what is to come out of them.

And therefore the Lord has pointed us to that

thing as the source of our knowledge. Let me read that again: "To learn what the image is like, and how it is to be formed." Just as I stated last night, God has given us things by which to know long beforehand what is going to be, in order that when it appears, we shall be able to recognize on the instant that that means the papacy.

Therefore what the Court intended in this has nothing at all to do with the question. And if a document could be secured from the Supreme Court of the United States signed by every Judge on the bench, saying that they did not intend anything of that kind, I would simply say, That has not anything to do with the question. There is just what they said. They said, "This is a Christian nation," and "proved" it. And all this will come out of it in spite of anything they ever intended, or ever knew about it. That has nothing to do with it.

And there are those testimonies we read here, all have them in the little Special Testimonies. There it is said that we are not to get our information from those without; we are not to take counsel with the world; our orders are to come from above; our counsel is to be received from there. In the REVIEW AND HERALD of February 21, first page, is a statement to the effect that those who stand in the counsel of God will have wisdom to detect Satan's movements, and avoid them. Brethren, the Lord has left us armed at every point against everything that Satan may do. Why, three distinct sources you see he has opened for our absolute knowledge of this thing—the Bible, the Testimonies, and the history of the papacy. There are three sources of knowledge upon this: there is the history, there is the Scripture, and there is the Spirit of Prophecy to explain both. Has not he left us fully armed, then?

Well, then let us make use of the documents and the means that he has given us by which to be fully armed against these deceptions. That is what is wanted. It will require study; but what in the world is a preacher for, if he is not to study? That is what I want to know. He has nothing else to do than to study; and nothing else to do than to work. Study and work, work and study *all the time*. Of course it will be harder work than a good many have done, to study up all these things, and put your mind to it with all your might. But you need not be afraid of getting the brain fever; do not be afraid of that. I just wish—I would not confine it to ministers, because all must be ministers one time or another,—but I wish that every Seventh-day Adventist would get down to it and study until his brain fiber snaps. It would do him good. Study until his brain fairly cracks because of the exertion. What does the Lord say? "Thou shalt love the Lord thy God with all thy heart, all thy soul," and how much

of your mind? [Congregation: "All of it."] Then go at it; come along; let us get at it. "All of your mind" is what he wants. *All of your mind. All of it.* Let him have it.

I will read that statement a little further concerning those who say it will all die down: "Testimony, No. 33," pages 243, 244:—

"Too often the leader has stood hesitating, seeming to say, 'Let us not be in too great haste. There may be a mistake. We must be careful not to raise a false alarm.' The very hesitancy and uncertainty on his part is crying, 'Peace and safety. Do not get excited. Be not alarmed. *There is a great deal more made of this Religious Amendment question than is demanded. This agitation will all die down.*' Thus he virtually denies the message sent from God; and the warning which was designed to stir the churches, fails to do its work. The trumpet of the watchman gives no certain sound, and the people do not prepare for the battle. Let the watchman beware, lest through his hesitancy and delay, souls shall be left to perish, and their blood shall be required at his hand."

Then another thing. Some of the ministering brethren and a good many of the people, have said, "I do not think this religious liberty work, this church and State work is quite the thing; it is too much like politics. I do not think it is exactly the thing, to work in the church, and on the Sabbath, and so on." Well, that depends altogether on what the condition of your heart is; it depends altogether on what it is to you. If it is simply a political thing to you, then all it is to you is politics. If it is religious liberty work indeed with you and in you, then it is the gospel. If it is with you only a theory, only an outward formalism, then all it is with you is politics: policy is all you know. But if it is with you and in you, the real soul liberty, the real liberty that Christ gives the converted soul, then it is religious liberty indeed, the gospel of Christ, and no politics about it. That is the difference between politics and the gospel of Christ.

I would like to know who is the greatest, the sharpest, and the most tricky politician on the earth. [Congregation: "The pope of Rome."] Of course, the pope. He always has been the greatest politician. Every one of them has been a politician, you know. But he professes the gospel. Where is there a broader *professor of religion* than the pope? But the principles of the papacy and the gospel as professed by the papacy are all on the outside. It never can be anything but politics. But let the principles of the gospel that these men put on the outside only, and which they simply hold as a theory, as a creed, let those principles of the gospel reach the heart and bring Jesus Christ into the heart, and then you have got religious liberty indeed. But they would then be no popes.

And so those brethren that have supposed that the religious liberty work was too much like politics for

them, what they need is to find out what religious liberty is, and to get religious liberty for themselves and in their hearts, and then they will know it is not politics; they will know that it is religion. Those folks have not found out what real religion is. No, sir; the man who finds the religious liberty that there is in Jesus Christ, and which the gospel brings to him, and which separates every religious thing from the State, separates Church and State,—the man who does that, he knows that it is not politics; because he knows the straight way, and he will take the straight way, and he will go that way in the face of every consideration that the earth can furnish or mention; and there is no politics in that; that is principle.

Well, then this is where we stand. These are some of the things we are to consider. And the secret of all, the beginning and the ending of all, *the all in all* of it, is simply Jesus Christ in a man, the hope of glory. That explains everything; that gives understanding of everything; it supplies everything. Christ, Christ and him crucified; that is all that any man wants; that is all that any man needs; it is all we can have; for "In him dwelleth all the fullness of the Godhead bodily, and ye are complete in him."

Then as we separate, going forth to carry the message which God has given us, in the power which he has given with it, to carry the everlasting gospel to every nation, and kindred, and tongue, and people—and do not forget—saying with a *loud voice*, "Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters," with the other angel following saying, "Babylon is fallen, is fallen, that great city, because she made *all nations* drink of the wine of her fornication." Has she? All nations now? [Congregation: "Yes."] Then let the *still louder* voice go, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. . . . Blessed are the dead which die in the Lord from henceforth."

Well, then when one of your friends dies why do you mourn? God has promised a blessing upon him. Do not rob *yourself* of a blessing too, by unbelief. "Blessed are the dead which die in the Lord from henceforth." And then it is confirmed: "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown and in his hand a sharp sickle. And

another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." That is where we are going. It is a straight journey right through. That is where it is.

Well, then don't you see that everything we do, every subject we take, every word we utter, is in view of the coming of the Lord. He *is* coming. He *is coming*. Are you not glad of it? Yes, the Lord is coming, himself. And we shall see him as he is. Not as he *was*, but as he *is*. His face shining as the sun; his raiment white as the light; his voice like the voice of a multitude, speaking peace and everlasting joy to those who wait for him. Yes, brethren, he is coming; all over glorious, he is coming. We shall see him; we shall see him. Yes, like that blessed hymn, which says:—

He comes, not an infant in Bethlehem born,  
He comes, not to lie in a manger;  
He comes, not again to be treated with scorn;  
He comes, not a shelterless stranger.  
He comes, not to Gethsemane,  
To weep, and sweat blood in the garden;  
He comes, not to die on the tree,  
To purchase for rebels a pardon;  
Oh no; glory, bright glory environs him now.

Exactly; wrapped in a blaze of boundless glory it is. How many of the holy angels with him? [Congregation: "All of them."] All of them? [Congregation: "Every one."] But shall we know him then amongst such a company of them, each one shining above the brightness of the sun? Ah, brethren, he who has gone with us all the way; he who has been with us in suffering; he who has been with us in sorrow; he who has delivered us from trouble; he who has walked with us all the way; he who has saved us from our sins; he who has made us acquainted with him,—can anything obscure him in that day, and hide him from us? [Congregation: "No."] No; that blessed presence that has bound us to him when he was so far away, can anything keep us from him when he comes so near? No; and the ten thousand times ten thousand and thousands of thousands of angels, are not there to *keep us from him*; they are not there to surround him like a body-guard of soldiers, to keep people away. Oh, no; they come to *take us to him*. [Congregation: "Amen."] That is the only thing they are there for, to bring us

to him. And he will take us to himself; for he says so, he says so. And we shall see him for ourselves, and our eyes shall behold him, and not a stranger. No, not a stranger. The last words of Paul were: "O Lord, when shall I embrace thee? when shall I behold thee for myself without a dimming veil between."—*Sketches from the Life of Paul*, p. 331. Can't we all say it, too? [Congregation: "Amen."]

Brethren, it will not be long. [Voices: "No, indeed."] It will not be long. Why, think; more than that, we shall see all the rest there. And did you ever notice that turn that is taken in Paul's words there when he is comforting us about the loss of our friends who have died; that they will all come from the dead again. 1 Thess. 4. Now let us read that: "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with *one another*?" [Congregation: "With the Lord."] Why, he started out to tell them that they would meet with their dead friends after a while; but when he came to the time he did not see them at all. What is the reason? Because *the Lord is all in all* that day. Why, of course; we will be glad our friends are all there; but, brethren, we will be gladder than all that *that Friend himself* is there. He takes precedence of all our other friends in that day. We are so glad that that Friend is there that we have not time to look for these; and so he says. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with *THE LORD*."

Brethren, then there will be no dimming veil between. We shall be like him; for we shall see him as he is. Then let us be glad. Let us be glad all the way. Tell the people that the Lord is coming. Tell them, Get ready, for he is coming. Tell them these things. Say, His coming is near. Get ready, for he is coming. Get ready to meet him, for he is coming. Get ready to be like him; for that glory of which he has given us a part now will make us like him altogether in that day.

Where is that Hymn book? Let us sing that piece—1175—"In the Resurrection Morning." I think we can sing that together now.

"In the resurrection morning we shall see the Saviour coming,  
And the sons of God a-shouting, in the kingdom of the Lord.

#### Chorus:

"We shall rise; we shall rise,  
When the mighty trumpet rends the azure skies;  
Yes, the dead in Christ shall rise, all the dead in Christ shall rise,  
In the resurrection morning we shall rise."

"We feel the advent glory; while the vision seems to tarry  
We will comfort one another with the words of Holy Writ.

"By faith we can discover that our warfare 'll soon be over,  
And we 'll shortly hail each other, on fair Canaan's happy shore.

"We will tell the pleasing story, when we meet our friends in glory,  
And we 'll keep ourselves all ready for to hail the Heavenly King."

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