

The Advent REVIEW AND HERALD

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

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WAITING FOR MY LORD.

BY ELDER W. S. CRUZAN.
(Elkhart, Tex.)

I AM waiting for the coming
Of earth's long-expected Lord;
For the signs are now fulfilling
That he gave us in his word.
I am watching, I am waiting
For that promised happy day,
Yet I do not cease my working;
I must work as well as pray.

Day and hour no mortal knoweth
Of the coming of the Lord;
This the Master plainly showeth
In the teaching of his word;
Yet that day of days is coming,
And that glorious hour is nigh;
For the signs are now appearing
In the earth and sea and sky.

I may sleep before the dawning
Of that bright celestial day;
Short and sweet will be the slumber,
In the twilight shadows gray
Ere th' Archangel's trumpet soundeth,
Ringing through the graveyard's gloom,
And each Christian sleeper waketh
From the Sabbath of the tomb.

I am waiting, I am praying
For that coming happy day,
As I read each promise, saying,
"Christ is on his earthward way."
I can wait until that dawning—
Cast my care upon the Lord—
Come at eve or noon or morning,
He will bring my just reward.

Our Contributors.

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

THE WORK OF GOD TO BELIEVE IN CHRIST.

BY MRS. E. G. WHITE.
(Concluded.)

Good impressions made by the truth upon the minds of those who are out of the faith, often have been effaced by the unconsecrated life of the minister who himself needed to be reconverted. After presenting the truth, he lacked discernment to press the battle to the gates, to act as a prayerful, patient, earnest teacher, full of the solemn importance of the message of grace which he is to bring to his hearers, that they may come to the knowledge of God, to the full stature of men and women in Christ Jesus.

At the last Conference, many professed to see where they had made mistakes in their life and teaching. Have you begun to act upon the light you then received? Are you practicing the bet-

ter plan, educating both by precept and example, that the world may understand what it means to be a follower of Christ? or, do you still go on teaching in the same way which you have taught in the past? Are you acquiring new facts, getting fresh ideas concerning the plan of salvation? Are you acting upon those truths which you have already received, lest they leak out of your mind as water out of a broken vessel? Those who would become efficient laborers in the cause must put into exercise that which they already know of truth, disciplining the mind to practice line upon line and precept upon precept. The Lord desires that his messengers should find their inspiration by closely studying his holy word, by sinking the shaft deep into the mines of truth. He would have those who minister in the sacred desk able to present things new and old from the treasures of his truth. He would have them able to lift up the world's Redeemer, to magnify his love before the people, to touch the heart, to press the truth upon the conscience, and give full proof of their ministry in souls sanctified to the Master. O, how my heart aches, as I think upon the condition of ministers and people; for I know that many are satisfied to speak smooth things to the people, and those who listen go away not bettered by anything they have heard. And even when earnest appeals are made, those who hear often declare that they are aroused by what they have heard, their emotions have been stirred, their consciences have been touched, but after a little, the precious impression is lost, and they sink back into coldness and indifference.

Ministers are wanted who feel the necessity of being laborers together with God, who will go forth to bring the people up in spiritual knowledge to the full measure of Christ. Ministers are wanted who will educate themselves by solemn, reverential communion with God in the closet, so that they shall be men of power in prayer. Piety is degenerating into a dead form, and it is necessary to strengthen the things that remain that are ready to die. The work of the ministry has been neglected, and the work is raveling out because it has not been wisely bound off. How are you to know that the word spoken in the desk has proved of benefit to the hearers, unless you visit in families, praying with them, and drawing out the true state of their minds, and the real condition of their experience, that you may point them to the Lamb of God which taketh away the sin of the world? There is need that the breath of God should blow upon them, and give them spiritual life. The churches need to be enlightened in regard to practical religion in the home life. Again and again the necessity of living a virtuous life, of having a sanctified heart, of revealing a growing conformity to the image of Christ, must be presented to the people. Do they realize that the work of sanctification is to be the work of a lifetime? Jesus prayed that his disciples might be sanctified through the truth, and declared, "Thy word is truth." He said: "I sanctify myself, that they also may be sanctified." Are the undershepherds following the example of the great Shepherd of the sheep? Are they representing Christ, as he represented the Father. Practical religion as it was manifested in the life and character of Christ is a rare thing. Many in our churches are strangers to the experience that

it is the privilege of those who believe in Christ to have in the things of God.

Doctrinal discourses have been preached to the people, and many have listened and have accepted the doctrines, who have had little knowledge of the word of God; for they have not been students of the Bible, and have never felt it their duty to dig deep in the mines of truth. They catch at the surface truths. A much more thorough work should be done. Some system must be adopted, that those who really want to know the truth as it is in Jesus, may have an opportunity of becoming students, and that they may seek earnestly for spiritual knowledge and understanding, and partake of the rich provision of the Master's table. They have labored diligently for the bread that perisheth; let them now put forth an effort for the heavenly bread, and work with an earnestness befitting the treasure for which they seek. We plead not that the feelings may be stirred, the emotions awakened, but that the people of God may be fed with their portion of meat in due season. The work of our ministers must be of a different order. They must develop in patience and Christlikeness, that they may teach the way of life by precept and example. The truth is of no value to any soul unless it is brought into the inner sanctuary, and sanctifies the soul. Piety will degenerate, and religion become a shallow sentimentalism, unless the plowshare of truth is made to go deep into the fallow ground of the heart. When the truth is received, it will work radical changes in life and character; for religion means the abiding of Christ in the heart, and where he is, the soul goes on in spiritual activity, ever growing in grace, ever going on to perfection. All through our churches there are those who are spiritually paralyzed. They do not manifest spiritual life.

It is no real evidence that you are a Christian because your emotion is stirred, your spirit stirred by truth; the question is, Are you growing up into Christ, your living head? Is the grace of Christ manifested in your life? God gives his grace to men, that they may desire more of his grace. God's grace is ever working upon the human heart, and when it is received, the evidence of its reception will appear in the life and character of its recipient; for spiritual life will be seen developing from within. The grace of Christ in the heart will always promote spiritual life, and spiritual advancement will be made. We each need a personal Saviour, or we shall perish in our sins. Let the question be asked of our souls, Are we growing up into Christ, our living head? Am I gaining advanced knowledge of God, and of Jesus Christ whom he hath sent? We do not see the plants grow in the field, and yet we are assured that they do grow, and may we not know of our own spiritual strength and growth?

Growth in grace does not come without much earnest prayer, without the humbling of self at every step. Jesus said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The sum and substance of the whole matter of Christian grace and experience is contained in believing on Christ, in knowing God and his Son whom he hath sent. But here is where many fail, for they lack faith in God. Instead of desiring to be brought into fellowship with Christ in his self-denial and humiliation, they are ever seeking for the supremacy of self. As long as they will not fall upon the Rock and be broken, they cannot appreciate the love of the character of God. We may be one with Christ, but we must be willing to yield our own way and our own will, and have the mind that was in Christ, that we may know what it is to have a fellowship with him in humiliation and suffering. Our ideas are too contracted; we must have more expanded views of Christ and the character of his work. O, if we did but appreciate the love of God, how our hearts would be expanded, our limited sympathies would be enlarged, and break away from the icy barriers of selfishness, and our comprehension would be deeper than it now is; for we should look beneath the surface.

It is because we do not know God, we do not have faith in Christ, that we are not deeply impressed with the humiliation he endured in our behalf, that his abasement does not lead us to the humbling of self, to the exalting of Jesus. The Lord calls upon you to humble yourselves under his mighty hand, that you may be partakers of his holiness. You are not to be above your Master, but as he was, so are you to be in the world. O, if you loved him as he has loved you, you would not shun an experience in the dark chapters of the suffering of the Son of God!

In order to be partakers with Christ in his sufferings, we must behold the Lamb of God which taketh away the sin of the world. When we contemplate the humiliation of Christ, beholding his self-denial and self-sacrifice, we are filled with amazement at the manifestation of divine love for guilty man. When for Christ's sake we are called to pass through trials that are of a humiliating nature, if we have the mind of Christ, we shall suffer them with meekness, not resenting injury, or resisting evil. We shall manifest the spirit that dwelt in Christ. The Christian cannot hope to live without trials. Difficulties will arise, unexpected sorrows will come to those who are called to be the stewards of the manifold grace of God; but in the face of difficulty, those who, through faith in their Redeemer, are united to Christ as the branch is united to the living vine, will become partakers with him in his self-denial, and will go forth to shed upon those who are in darkness the light of his love. We are to understand what the sacrifice, the labors, and the sufferings of Christ are, in order that we may co-operate with him in working out the great scheme of redemption.

Though Christ endured sorrow which no pen can portray, he did not shrink from the payment of the ransom for lost man. Let the minister and missionary look upon his example of faith and perseverance. Of him it was written, "He shall not fail nor be discouraged till he have set judgment in the earth." You are not to grow weary in well-doing, but to be of good courage in the work of God. It was love that sustained Christ in his humiliation, love for perishing souls that enabled him to endure the insults, the con-

tempt, the rejection of men, and at last led him to die on Calvary, that whosoever believeth on him might not perish, but have everlasting life. The salvation of the lost was the object of Christ's mission to earth, and he died to redeem sinners of every race and every clime. We are to be laborers together with him; for as long as there are sinners to be saved, so long are the followers of Christ to deny self, to work intelligently, to go forth into the high-ways and by-ways, showing forth the praises of Him who hath called them out of darkness into his marvelous light. Christ calls upon all who have discerned the merits of his sacrifice and character, to make known the wonders of redeeming love to those who know him not. He would have us bear with others as he has borne with us in our perversity, in our backslidings; for he hath not cast us off in our waywardness, but has forgiven our transgression, and clothed us with the robe of his righteousness, drawing us to himself by the cords of his love.

We are to bear Christ's yoke, to work as he worked for the salvation of the lost; and those who are partakers of his sufferings will also be partakers of his glory. The apostle says, Ye are laborers together with God." Then let us take hold of his strength. Let every one who names the name of Christ among us, become a laborer together with God. Let not the burden of the whole work fall on the ministers, but let every member of the church realize that he has a work to do. Instead of all settling in one place, let the people of God scatter abroad, moving in all directions into cities and villages where the light of truth has not shone, that the knowledge of God may be diffused among men. Tell others what they must do to be saved. "This is the work of God, that ye believe on him whom he hath sent." If you had a realizing sense of the lost condition of souls who are out of Christ, you would work according to your intrusted talents, not growing weary in well-doing. The Saviour's commission to his people is, "Go ye into all the world, and preach the gospel to every creature." O, how grievously has this work been neglected, and yet the famine-stricken world is perishing for the bread of life. Let every one surrender himself to God, accept the heavenly endowment of the Holy Spirit, and go forth to tell those who sit in darkness of a Saviour's love and sacrifice, that they should not perish, but have everlasting life. In whatever place you take up your abode, be a light to the people, pointing out the path cast up for the ransomed of the Lord to walk in, and thus become laborers together with God.

THE GRACE OF GOD.

BY ELDER J. H. DURLAND.

(Oakland, Cal.)

"GRACE be to you, and peace, from God our Father, and from the Lord Jesus Christ." Eph. 1:2.

Knowing, as the apostle did, the faithfulness of the church at Ephesus, he commanded them to the grace and peace of God. He knew their trials, and that it was impossible for them to meet them without the grace of God. When he said: "Grace be to you," he meant more than we are apt to give to the expression in these days of unbelief. The original word denotes specially, "God's grace and favor manifested toward mankind, or to any individual, which as a free act is no more hindered by sin than it is conditional upon works. It is the grace of God, because it denotes the relation assumed and maintained by God toward sinful man. It is joined with Christ, because it is manifested in and through him."—Bullinger.

There was a time when the apostle had to learn that there was power in the grace of God. He had been seeking the Lord to remove some physical infirmity that he thought was a serious hindrance to the work that the Lord would have him do. After seeking the Lord thrice, he received

the following words: "My grace is sufficient for thee." 2 Cor. 12:9. It matters not what may be the seeming hindrance to our progress, if we can but have the grace of God to sustain us. There can be nothing in God for his people, that is insufficient. The promise, "My grace is sufficient for thee," is the promise of himself and everything he possesses for his faithful ones.

1. His grace is for the beginning, the continuance, and completion of our salvation. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9. This grace was given to Adam to keep him from falling; and had he trusted in it, he could have met Satan with a weapon that would have given him the victory.

2. His grace is sufficient for all trials which, like Paul's, are *secret*. Every heart knows its own bitterness. Every Christian has, perhaps, some peculiarity of temperament in mind or body which is an affliction to endure. He may have some eccentricity which exposes him to misconception or severe judgment from his brethren; or he may have a personal besetting sin which harasses and torments him daily. Forget not, brother, that Christ's grace is sufficient for you in these trials. Seek it in prayer, believe the promise; and he who supported the apostle with his "thorn in the flesh," will support you.

3. His grace is sufficient for those trials which are *open* and *public*. When your name is cast out as evil; when you are falsely accused of sin and calumniated by your enemies, having within you a deep consciousness of innocence; when your influence in doing good is curtailed by slander, and you are persecuted for righteousness' sake, you need something more than yourself or your friends to sustain you in peace and confidence. "My grace," says your Lord, who was in like manner tried, "is sufficient for thee."

4. His grace is sufficient for the *veriest duties* of the spiritual life. He imposes no obligation without giving adequate help to meet it. Your weakness may be great; your difficulties may be equally so; your fears may be oppressive, and you may sometimes shrink with dismay from your duties; but look to the promise, and receive the grace which shall be sufficient to help in time of need.

5. In all trial, duty, and privilege, which lie before you in the future, his grace will be sufficient. Fear not to look at them. Rely upon his promise. Doubt not. Whatever comes to you in the pursuit of eternal life, your guide and Lord, even Jesus, will give you grace which will sustain you.

MORE GRACE.

Grace received in the past will not suffice for the present. We need other and more grace now than when we were first born into the Christian life. Every day the infant lives, it requires food, and as its days increase, it requires more than it received previously. The very food of preceding days has so helped to develop its physical powers in age and strength, as to occasion the need of *more* food now. And as it grows in life and enters into more active duties and trials, it will need increasing supplies, sustenance, and support.

It is thus in divine life. The blessings of the first days of our experience enlarged our capacities for more blessings, and created a necessity for them. In our progress we have acquired views, entered upon duties and responsibilities, and engaged in conflicts which demand still more grace; and if not received, we will either settle down in spiritual dwarfage, or relapse into spiritual death. More grace is what we must have, not only in the sense of receiving to-day what we had not yesterday, but in an enlarged degree; and so the increased measure must go on daily, until we have obtained such a fullness of grace as shall prepare us to enter into the kingdom of God.

Grace comes from God's great heart of love. It was shown in giving his son as a ransom for

sinnery. He has purchased us, and wants to save us. "By grace are ye saved by faith." He wants us to grow in that grace until we reach that place where we are filled with all the fullness of God. For this reason "he giveth more grace," to enable us to overcome sin. When the apostle wrote to the Ephesian brethren, commanding them to the grace of God, he did it that they might be kept from the snares of the wicked one.

VICTORIES OF GRACE.

Grace comes, with its heavenly charms and divine power, and obtains her triumphs, not from motives of ambition, but from purest love. This is the noblest motive and the most subduing power in the universe. Grace conquers all other conquerors, and lovingly brings them to pay tribute to her supremacy, and to join in her happy service. Amiability she makes more amiable; affection more affectionate; honor more honorable; faithfulness more faithful. She puts new spirit into them, gives a new expression to their experience, and a new sphere to their action. She raises them from their earthly elements and associations, into higher life, power, and glory, even the divine and heavenly. They become under her touch the real gems of heaven; before, they were only imitations.

The victories of grace are peculiar to herself. Doubt, in religion, she meets with a force of truth before which it retires and leaves in its place the "full assurance of faith." Disappointments she conquers with a power of infallibility to which it submits, and there rises up from its ashes the certainty and confidence which "rejoice evermore, and in everything give thanks." Sin is pardoned by its act; Satan repelled in his temptations; the world overcome in its smiles and allurements. O, the victories of grace! who can celebrate them!

Reader, is your life marked by triumphs? Are they only the triumphs of nature from earthly and selfish motives and for earthly and selfish ends? or are they the triumphs of grace, achieved under the command of Jesus and for the honor of his name?

BREVITIES.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

EXPERIENCED teachers tell us that "observation comes before reason; concrete before abstract; facts before definitions; processes before rules; simple before complex; particulars before generalizations. Proceed step by step from the known to the unknown." Would it not be well to pursue such a course in religious matters?

People who have time to waste would better waste it at home, as a religious idler is at a discount. Time well employed is more than money; let us fill each day and hour with prayer and faith and work and love.

How much care and expense we expend upon the sick! If we were as careful when well, to guard against sickness and disease, there would be but little sickness, few diseases, and doctors' bills would be the exception.

Where will you find a real good description of sanctified common sense?—In the 13th chapter of 1 Corinthians.

What will be the effect when a man is truly converted?—He will do his duty without being urged; tithes will come in freely; work will be done spontaneously; self will be nothing, God and his cause everything.

He who would be a Christian at any time, must be so all the time.

The fourth commandment as given on Sinai, is, from the first word to the last, a reminder of the Sabbath given in Gen. 2:2, 3. How, then, can infidels claim that it was not known until given on Mount Sinai? None of the other nine are so distinguished in the books of the Pentateuch. The fourth precept is also distinguished above the nine, in that you are compelled either to keep it, or not to keep it, every seventh day. Every

one of the other nine may be broken or kept in hypocrisy, for a lifetime, and no one know what your real principles are. It is not so with the Sabbath; your position on this point soon becomes known, whether you keep the "wild solar holiday of all pagan times," or the good old Sabbath of Eden.

When people tell you that you talk too much on Bible things, refer them to Deut. 11:19, 29. A person may not always press special points. He who reads his Bible will find an endless fund of subjects for an interesting talk, but our own work we must not neglect.

"WE WOULD SEE JESUS." JOHN 12:21.

BY MARCUS L. CARPENTER.
(Fremont, Mich.)

"We would see Jesus," spake those Greeks of old,
Who sought an introduction to the One
Whose mighty works throughout the world were told;
The Christ, Messias, God's beloved Son.

"We would see Jesus," sighs the longing soul
Who from a life of sin has turned to God;
"O to be with him, yield to his control,
Live as he lived, and travel where he trod!"

"We would see Jesus." We desire in vain,
If but the outward form we wish to scan;
No portraits, busts, or statues old remain
To show the features of the Son of man.

"We would see Jesus." In God's holy book
His character and works so grand and true
Are well portrayed; yea, here for those who look,
His mind, his life, his love, are brought to view.

"We would see Jesus." Mark the patient one
Who humbly seeks forgiveness for each sin;
Who trusting prays, "Thy will, not mine be done,"
Whose daily life shows Jesus formed within.

"We would see Jesus." Take the book and read;
Ask for a spirit right, and heart made clean;
Give yourself to him; his commandments heed;
Then in your life the Saviour will be seen.

"We would see Jesus." Lo! he comes with clouds;
Before his glory, sun and moon grow dim;
All eyes shall see him; terrors move those crowds;
All kindreds weep and wail because of him.

"SIMPLY FOR INFORMATION."

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

THE writer recalls a visit once made at a place of business, during the temporary absence of the proprietor, and while waiting for his return, one of the employees of the firm took advantage of the situation to look through the account books lying on the table; and while thus engaged, the gentleman returned, and sharply demanded why he was taking that liberty, and received the reply, "Simply for information."

The world is full of people continually prying into that which is none of their concern, "simply for information,"—not for the purpose of gaining a knowledge that will benefit them in the least, but simply to gratify a morbid curiosity. An authenticated rumor is floating about the neighborhood,—a bit of gossip,—and there is on hand a dozen "simply-for-information" people who can rest neither day nor night till they have "run it down." The ears of many a Christian are loaned to the recitation of some slander or reproach against a brother,—not to help him out of his difficulty or in the least to benefit him, but "simply for information."

There are mysteries on every hand. We cannot find them all out if we would, and we would be none the better if we did. Many have a world of queries concerning God and his providences, and because they cannot know the *why* of them all, they doubt. God's ways are not our ways. The things necessary for us to know in order that his eternal purposes may be carried out, he has revealed to us. A tiny blade of grass springs forth from the ground. How, we do not know. Neither can we tell why it is that this same blade of grass will produce wool on the back of a sheep, hair on a cow, and feathers on a duck; but we know it does. Time spent in speculation as to

the *why* and *how*, is often worse than wasted. When we have said it is the creative power of God, we have said all that is known by man.

Jesus was ever ready to answer proper inquiries of his disciples, but he gave no encouragement to the curious and speculative. One of them asked him, "Lord, are there few that be saved?" In thought, the answer came, Why are you so solicitous about others? The thing that should concern you most is, whether *you* will be saved. "Strive to enter in at the strait gate." When Peter wished to know what would befall John, Jesus said to him, "If I will that he tarry till I come, what is that to thee?" And when, just before Christ's ascension, the disciples asked him the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" the Master replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." From these we may gather that in our every-day life, matters that do not concern us, whether in our social or business relations, should be severely let alone. It will save us many annoyances. Facts gained "simply for information," and to "know the latest," have cost many a man his social and business standing. Further, there are themes in connection with God's providences that are above our reach; there are profound problems which are beyond comprehension by our mental abilities; but that which God wants us to know, and which is necessary to our eternal welfare, he has made simple and plain, and "information" concerning it will make us wise unto salvation.

MAN'S TWO-FOLD BONDAGE UNDER THE LAW.—NO. 5.

BY G. FRED STEVENS.
(Battle Creek, Mich.)

WE have seen that all classes of beings, good and bad, are under the dominion of the law; that the office of the law is that of a judge to determine the character of an individual, and to declare him to be in possession of the qualities of life or of death; that the freedom of the law, or life under the approval of the law, is liberty, and is the only liberty to be found in heaven or on earth; and that to be in captivity or spiritual slavery, is to be "bound by the law," by being under its sentence of condemnation and death.

NOTE.—The law merely declares what is. It never puts an individual under bondage. When there, he is there of his own accord, contrary to the approval of the law, and the law is the signal which God uses to give notice of the fact. Death was in the law before sin, ready to follow sin; for the region (that of wrong-doing) upon which man ventured had been condemned (by approval of the opposite course) for eternal ages past, and during all that time had been covered by the death sentence of the law. Thus the law stands eternally. It is man that changed his bearing, and the law is standing proof of the fact. The law measures and establishes right or wrong, and is evidence of what is in moral things.

The law of God is the law of righteousness, in that it reveals right; the law of sin, in that it reveals or defines sin. The very existence of the law of God involves the possibility of the existence of disobedience as well as of obedience. It is as much the test of one as of the other, and the only medium and cause by which either exists (Rom. 7:5-8; 8:4), and the standard and just estimate of both alike. Now in this light, view Paul's statement, "The law of sin and death" (Rom. 8:2),—which is the bondage of the law of God explained in the previous paper,—from which "Christ Jesus hath made me free." How?—Jesus brings to me the law in himself, who is the fullness of the righteousness of the law; and when I take him, I take the law and its right doing, and this is "the law of the spirit of life in Christ Jesus." It is only as I take it in Christ that it can free me. The same law which in Christ is life, apart from Christ is death. Since transgression, Christ has become "the way" to the law. There is virtue in the law of God in Christ Jesus. It is there magnified and fulfilled. It is all that there is to the life or character of Christ, and it is for that reason alone that there is virtue in Christ. With Christ in the heart, we have there both the law and law-keeping strength by which it is impossible to transgress as long as Christ remains in the heart. 1 John 3:9; 2:3-5; Ps. 119:11; Isa. 51:7; Rom. 8:3, 4. We have seen that the law has forbidden ground wherein reigns "sin and death." To be in this position to the law, is to have its right doing principle hidden from the heart and its wrong-doing

principle written upon it, which is "the law of sin which is in my members." Rom. 7:2, 3, 5. To be freed from this condition, means to change position before the law of God, which is done by the obedience of Christ (Rom. 5:19), or in other words, by "the law of the spirit of life [or the law fulfilled] in Christ Jesus." In still other words, it is done by justification through Christ by faith, which is nothing else but the bringing a person into perfect conformity to the law by the reception of Jesus into the heart.

Lucifer, the archangel, was the first being who went under the condemnation of the law, and none had gone before to tempt him thither. At this juncture, he became the "enemy of all righteousness" (Acts 13:10); and having transformed himself "into an angel of light" (2 Cor. 11:14) that he might successfully act the "tempter" (1 Thess. 3:5), he entered the garden of Eden, and "beguiled Eve through his subtlety." 2 Cor. 11:3. Success in bringing man under his own condemnation (1 Tim. 3:6) gave him entire possession of this world (Luke 4:6; Job 9:24), of which he became both "prince" and "god" (John 12:13; 2 Cor. 4:4),—the irresistible seducer and blinding power of the earth (Col. 1:13; Eph. 6:11, 12),—where as a roaring lion, he "walketh about, seeking whom he may devour." 1 Pet. 5:8.

Now notice that the condition into which man has fallen is that of bondage upon bondage, and darkness upon darkness; for *first*, there is the *bondage of the law* (Rom. 7:2, 6, 23; 8:19)—previously brought to view—which held Lucifer and his angels as soon as they returned beyond the approval boundary of the law. As there existed no tempting influence outside of the archangel himself, enticing him to evil, so it would have been just as possible for man to have sinned had there been no Satan. Had that been the case (and had Lucifer not fallen), man would have been merely under the bondage or sentence of the law, without the darkening influence of a devil to thicken the veil of sin, and without an irresistible alluring power working as "an angel of light" to draw him under the condemnation of the law, and then to hold him there. For, *second*, there is the *bondage of Satan* (2 Tim. 2:26; Heb. 2:14, 15; 2 Pet. 2:19; Isa. 14:17) *within the bondage of the law*, which is the fastening-under-condemnation power of the "god of this world," blinding "the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4. Christ is "the way" of escape from the bondage of the law. But all the energies of Satan and his angels are actively employed in bewitching and beclouding the minds of men, guarding this door of escape from them, and transforming the light and truth of Jesus into the appearance of a lie. All their time is spent in working deception into "the children of disobedience" (Eph. 2:2), darkening their understanding (Eph. 4:18) "lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted." Matt. 13:15.

Let the one bondage be denoted by *a*, the other by *b*. Then we have:

a. In which the captor is the law,—a just and holy captor,—which is an instrument in the hands of the Lawgiver to mark where sinners stand. This captor does not, like the other, entice men to sin. Sin is the result of an individual's own freewill, and the law is the territory (over which hangs the death sentence of mercy) of his voluntary captivity. The law announces that man has trespassed upon its forbidden ground, and that to be in this condition is to be in bondage awaiting death.

NOTE.—Death would result at once, but that probation is granted under this bondage, affording an opportunity for life and liberty.

b. In which the captor is the prince of evil; a personal being; an aggressive enemy; the actual, unseen (because of angel creation) leader of this world, shadowing over men the bewitchingly delusive atmosphere of the presence of himself and his angels, and enshrouding in this dense darkness

that way where the light shines for escape from the bondage of the law. He thus binds in fetters of deception (plausible appearances) "the children of disobedience," who have not cherished light once called to their attention by the Spirit of God.

a. In which the captive realizes his danger when light is shed upon his path.

b. In which the captive feels perfectly safe where there is most danger. This is the case with which it happens we have to deal—that of an enlightened conscience benumbed. Satan is the numbing influence, acting only upon enlightened individuals.

a+b. This double captivity man went into at once. Had he gone into *a* alone,—as in the case of no Satan,—he would have sensed his condition as soon as the light of the grace of God appeared. As it is, when light shines upon the way, there is a desperate struggle (Gen. 3:15; Eph. 6:12, 10-18; Rom. 7:13-24; Heb. 10:32) with an outside power, before reaching the door of escape. Those who look for help no higher than themselves, remain captives of Satan within the bondage of the law. Those who look to God to "give them repentance to the acknowledging of the truth, . . . recover themselves out of the snare of the Devil" (2 Tim. 2:25, 26), and are restored to the liberty of the law. Gal. 5:1; Ps. 119:45; Rom. 8:21.

a. The bondage of sin (John 8:33, 34), that of the law; this alone veils the transgressed law so that it cannot be seen, because the entrance of sin extinguishes the light of spiritual discernment—a light absolutely essential to the recognition of a law which is spiritual; and that having disappeared, nothing remains except the "natural man," which "receiveth not the things (of which the law is supreme) of the Spirit of God." 1 Cor. 2:14; John 14:17! To this add *b*, the far more terrible condition—the binding and veiling work of the deceiver—more terrible in view of the revelation of "good tidings of great joy" (Luke 2:10), of the "word of God" (Rev. 19:13) proclaiming "liberty to the captives" (Isa. 61:1), which pure and simple word falls into the hands of the artful transformer, by whom it is converted into the traditions and precepts of men (Matt. 15:6-9; Isa. 29:13; 5:20; Titus 1:14; Col. 2:22; John 7:19) which are a lie and a fascination calculated to lull his victims into a profound slumber of confident security in the very midst of eternal danger!

EXTREMES.

BY C. E. HILLIARD.
(Duluth, Minn.)

THE mind is so constituted that, like the pendulum of the clock, it is constantly passing and repassing the central point of truth. Hasty formation of opinions and jumped-at conclusions are characteristic of the present age. The man who carefully weighs all sides of the question, considering it from every standpoint, is the man who does not form an opinion to-day, and repudiate it to-morrow. It is the superficial investigator who has frequently to change his position. He is also one who has but little influence with those he might benefit, were he more careful in his search for truth. The occasion of this hasty formation of opinion arises, largely, from mental laziness, and is fatal to mental progress.

The careless, indolent seeker for truth is usually inflated with pride, and upon complex questions he is ready to set forth his one-sided logic in a very positive manner. He is always willing to teach, but seldom willing to be taught. This spirit is contrary to the teaching of the meek and lowly Saviour. He said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Such, instead of teaching, need to be taught. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become

such as have need of milk, and not of strong meat." Heb. 5:12.

Truth often lies very near error, and requires close study to discover the difference. The slightest deviation from a fundamental principle of truth will often lead one to the farthest extreme in error. This can well be illustrated by a railroad switch, which moves the rails of the main line but a few inches, but forms a connection with another line entirely. While there are but a few inches at the diverging point, the terminus of these respective lines are separated by many miles.

When one has deviated from the line of truth, and gone to an extreme in error, if he recovers, he is very likely to take the opposite extreme. Nothing but a firm trust in Christ, earnest prayer, and careful study will enable one to keep his balance between these extremes.

We are living in a time when many false doctrines are being branded as truth, and set afloat upon the sea of theology. We should be as careful of what we accept as what we reject. Accepted error will prove as fatal as rejected truth. In fact, accepting error is rejecting truth; for to that extent that error comes in, truth must go out.

One great reason why many do not understand the Bible, is because of their desire to find in it something that accords with their sinful hearts. The Bible is spiritual. Man is natural or carnal. It is absolutely impossible for the carnal mind to understand spiritual things. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

It is only through the blood of Christ that our natures can be changed from carnal to spiritual. But after this change is made, there must still be a prayerful investigation of the Scriptures, if we expect to find the truth as it is in Christ. It will not do to draw an inference from some obscure passage, and bolster it up by a textual combination that seems to corroborate the position taken, simply because it pleases our fancy. Every point must be carefully tested. "Comparing spiritual things with spiritual."

We are sometimes started upon the wrong track by refusing to acknowledge our error when it is made plain; because we do not like the instrument that pointed it out. A spirit of hatred wells up in the heart, an excuse is sought out, and light is put for darkness, and darkness for light. Such a one becomes infatuated with his own opinions, and Christ and his word are rejected at the peril of the soul.

How important that we entertain a humble, teachable spirit in our search for the truth of God's word! It is only by submitting our will to God's will that we can be led into truth. It is certainly his will that we should know and obey the truth, or he would not have allowed his only begotten Son to sweat drops of blood, and to suffer the agonies of the cross. "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself." John 7:17, Revised Version.

Let human reason and finite judgment bow in reverent submission to the Infinite Mind, and truth, in God's own time, will be made clear to the weakest mind.

"Sympathy does not lighten a burden of sorrow, but it does help the burdened one to bear his load. If, therefore, you know of a sorrow which presses another's heart, give expression to your sympathy with him, even though you understand that he alone must struggle under the weight of his burden. In one sense your words cannot help him; in another sense they can. Speak them out, therefore, for what they may be worth. He will be grateful for them, and you will be the better for their speaking."

—How much better is the love that is ready to die, than the zeal that is ready to kill.—Thomas T. Lynch.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.
CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

MISSIONARY WORK IN POLYNESIA.—NO. 2.

THE FIRST MISSIONARY SHIP.

Now let us turn our attention to a group of islands about twelve hundred and fifty miles to the northwest of Pitcairn—the Society Islands. About five years after the settlement of Pitcairn by the English sailors, in 1795, some earnest Christian workers of England organized the London Missionary Society. Soon after the formation of this society, the directors came together to decide where the first work should begin. Much interest had been taken in the South Sea Islands by reading of the discoveries of Captain Cook, and it was decided that the first mission should be located at Tahiti. A large vessel called the "Duff" was purchased, and Aug. 10, 1896 she weighed anchor, hoisted her missionary flag, and started on her long, perilous trip to the Society Islands. The letter of instruction from the directors of the society to Captain Wilson, the master of the vessel, and the chairman of the advisory committee on board the vessel, contained the following:—

That a mission be undertaken to Otaheite, the Friendly Islands, the Marquesas, the Sandwich, and the Pelew Islands, in a ship belonging to the society, to be commanded by Captain Wilson, as far as may be practicable and expedient.

But as the directors knew that it might be necessary to depart from the original plan, they left it to the judgment of the missionaries whether they would establish a mission at the Sandwich and Pelew Islands. This was the first missionary ship of which we have any knowledge, at least in modern times. As I read of the preparation or the voyage, in an old book called "Missionary Voyages to the South Seas," printed in London, in 1799, which was presented to me recently in Tasmania, I could not help likening it to an almost exactly similar scene which took place in Oakland, Cal., Oct. 20, 1890, when the "Pitcairn," the last missionary ship sent out, sailed for the same islands to which the "Duff" was bound. The same eager interest was manifested by the people of London to provide for the comfort of the missionaries, and to show some token of their love and esteem. At Woolwich a vast number of people assembled to see the vessel as she passed, and the same disagreeable experiences in the matter of seasickness were endured by the missionaries, when the vessel got out to sea. Before starting, much time was spent in prayer by the missionaries, that God would give them a safe trip, and use them as a means for blessing the natives of the south seas.

On board the "Duff" were thirty missionaries, besides the wives of six of these men, and three children. Only four of the missionaries were ordained ministers; the rest were artisans, gardeners, and men of different occupations and trades. These men were selected with great care, that none should be sent out who were unworthy.

The sailors were generally Christian men, and the missionaries congratulated themselves that the name of God was not blasphemed, nor were passionate words spoken, nor any unbecoming actions shown by any of the crew on board. One of the ministers was a relative of one of our brethren whom I lately met in Hobart, Tasmania.

The trip of the "Duff" from England to Tahiti, which occupied seven months, or till March 5, 1797, was taken by way of Rio Janeiro around the Cape of Good Hope. It was the original instruction to double Cape Horn, thus saving seven or eight thousand miles of travel; but the winds were contrary, and after spending several days unsuccessfully beating to windward, the vessel was turned to the eastward. The experience of the missionaries was in many respects similar to our own, as we went to the same field. They had many evidences of the guiding hand of

God over them. From Rio Janeiro they wrote to their friends that they had not experienced one day of real bad weather, "and that the fiery heat of the sun in passing beneath its direct rays, hath been kindly checked by intervening clouds or cooling gales."

As all of them were unaccustomed to the sea, the sight of flying fish and sharks was quite a novelty to them. At one time they were alarmed at the appearance of a vessel which they took for an enemy, but on hailing her, found that she was a friendly vessel. The feelings of the missionaries were expressed in the following words, contained in a letter which they sent home:—

Many fears began to arise in our minds; but thanks be to God, we were enabled to cast our care upon him, and resign ourselves to his blessed will, knowing that whatever the Lord in his providence should send us, we trust shall be for his own glory; the Lord is better to us than all our fears.

They constantly felt that the good hand of the Lord was over them. They sailed more than six thousand miles before encountering any contrary winds. After deciding to sail to the eastward, south of Asia, Australia, and New Zealand, they found favorable winds nearly all the way, which carried them with great rapidity.

On March 5, they reached Tahiti, and anchored in Matavai Bay, near Point Venus. The latter place was in plain sight from Papaete, where the "Pitcairn" was anchored during our visit to Tahiti. As soon as the vessel anchored, the natives came off in canoes to visit it, and were very friendly. On being told that the missionaries intended to stay in Tahiti and teach the people, the natives were greatly pleased, and gave them a large tract of land, and a house that King Pomare had built for Captain Bligh, the commander of the "Bounty." Every day the missionaries were visited by the natives, bringing large quantities of food to them. On the Sabbath (for the missionaries observed the true Sabbath) the natives would attend services and show good interest.

The missionaries found many and great evils to contend with. In addition to the many vices practiced by the natives previous to the visit of the white men, they now practiced European vices. The visits of the vessels which preceded the "Duff," were anything but a help to the work of the gospel. Human sacrifices were offered at nearly all their heathen feasts, and the murder of children, as soon as they were born, was of almost daily occurrence. Though of a very friendly disposition, it was evident that there was a great work to be done for them to lead them from their condition of almost total depravity. They were so degraded that it was difficult to convince them that it was wrong to murder their new-born babes, to possess a plurality of wives, or to offer human sacrifice on their *moraia* to their gods.

Idolatry, always degrading, was doubly so in Tahiti, and all their religiousness could not lift them a particle; but they were continually going lower and lower. Nearly all their offerings were for the purpose of appeasing the anger of their deities. Whenever they made an offering, they would say, "Take this, and be not angry." The natives often expressed themselves as pleased with what the missionaries preached, but could not be persuaded to cease their sins, though some little improvements were seen in their lives.

After staying at Tahiti long enough to see the missionaries well settled in their new home, and to make needed repairs, and secure food, the "Duff" sailed to the Tongan, or Friendly, Islands, where ten of the missionaries were left. She then sailed to the Marquesas Islands, and left two more, after which she sailed back to Tahiti, finding all the missionaries well. Stopping a short time, she headed again toward Tongatabu, from which place her course was northwest through the Fiji group, over almost exactly the same route taken by the "Pitcairn" last August. Narrowly escaping shipwreck on one of the Fijian reefs, and not stopping at any of the islands on account of

the cannibalistic proclivities of the inhabitants, the vessel proceeded toward China, stopping a short time at Pelew Islands, where I learn from brother La Rue of Hong Kong, China, there is now one family of Sabbath-keepers.

Nov. 21, 1797 the vessel reached Canton, China, after being out from England fourteen months, sailing in that time 34,000 miles. In the following June, the vessel reached England in safety, after being out nearly two years.

E. H. GATES.

NEW ZEALAND CONFERENCE.

The third session of the New Zealand Conference has just closed. It was held at Napier, April 1-15, and it was my privilege to be present. This was the largest, and we think most important and profitable, meeting yet held by our people in this country. It had been announced that sister White would probably attend, and her unavoidable absence was a great disappointment to our people throughout the colony. Many prayers are offered to the Great Physician for the restoration of her health, and that she may in due time visit the churches in New Zealand.

We were favored with the counsels and labors of brethren White and Starr, recently from America; and brethren Gates and Read of the missionary ship "Pitcairn." We were pleased to have the company of brother McCoy from Pitcairn Island. The presence of so many ministers of experience in this far-off land, where our people are accustomed to see but two, and at most, three preachers, encouraged our own people and added dignity to the Conference.

The churches were well represented by delegates, and considering the expense of traveling, there was a good general attendance. Nearly all were present at the beginning, and remained until the close. The finances of both the Conference and tract society were in good condition, and so required but little attention. This left all of us free to seek for that wisdom and righteousness that come from above.

Besides the usual devotional and business meetings, there were three other meetings each day, of special interest and profit. One of these was the series of lessons given by brother Starr, on the book of Romans. The majority of the congregation seemed ready for the light presented. They had learned by experience of their utter wickedness and weakness; they had come to the place where they felt their need of divine help as never before. And when Christ, his righteousness, and the faith that makes them ours, were set before them, they believed and were blessed. Many testified that what they there learned about living by faith, met a want they had long felt, and that they looked upon Christ with more exalted views than ever before. For all this, we praise the name of our God. Let Christ be exalted before the people. He is "the chiefest among ten thousand," the one "altogether lovely."

Another line of instruction that met with much favor was the cooking school. This was a new departure for this country. An hour and a half each day was allotted to this department, and the instruction was given by sister Starr. Healthful cookery and the treatment of common ailments have been terribly neglected in this country. The baker and the physician are important factors among colonials. But there is a growing desire among the people to inform themselves on these points. This is especially true of those who have embraced present truth. Recipes for the preparation of foods, taken up in the school, had been printed on slips of paper, and were given to the class for future use. We expect that this phase of our work will be made more prominent in the future, and that by it we can give a blessing to many who are not of our faith.

The third feature of this Conference that was especially beneficial to our people, was the time taken each day to counsel with the officers of the various organizations, and instruct them with

reference to their duties. Brother White gave this matter much attention. Those who are to bear the responsibilities in the future were called together, and all the chief plans to be followed for the promotion of the work were laid before them. The reasons for adopting such plans were clearly explained, and the best methods for carrying them into effect were discussed. The relation of the different officers to each other, the needs of the churches, and how to work in new fields, received attention.

The establishment of the Australasian school was a live question both to old and young. Brother White gave an account of the way our different schools have been started in America, what plans have failed, and what have succeeded best. He also pointed out the needs of the school in this country, the plans on which it should be started, and the great responsibilities connected with such an enterprise. After discussing the question in its different bearings, the brethren were unanimous in the opinion that the time had come to go forward, and passed a resolution to unite with the Australian Conference in this work. They also appointed two men to act with the committee elected by the Australian Conference, to select a suitable location. The most of the New Zealand brethren are satisfied that the school should be located in Australia, and propose to support it as liberally with their means and patronage, as it is in their power to do. A number of the young people are ready to attend the first term, and others will prepare to attend later.

This meeting served to unite the hearts of our people throughout the colony. It had been two years since the last Conference, and during that time quite a number of persons had embraced the truth who had not seen any others of like faith. By coming together and planning for the work, they became attached to each other. This was manifested by a step that was taken near the close of the meeting. It was pointed out that those who first received the truth had borne heavy burdens to make the work self-supporting and to erect suitable and necessary church buildings. It was also explained that there is at present an indebtedness of \$5,000 on the three church buildings, and that it would be a source of encouragement to those churches to have a portion of this indebtedness removed. It was decided to invite the brethren throughout the colony to raise \$1,500, to be distributed equally among the three churches. Nearly two thirds of the amount was pledged at that meeting, and it is expected that the remainder will be donated by those who did not attend the Conference. We are glad to see that there is no sectional feeling. The interests of one should be the interests of all.

The interest in the meetings remained good to the close. Although they were sorry to part, the brethren returned to their homes hopeful for the future. It was arranged to have the ministers spend the most of their time during this winter with the churches. Brother and sister Starr are now in Kaeo, brother Read and wife at Gisbaine, and brethren Gates and White at Auckland. These churches are truly pleased with the visits of these laborers. I leave in a few days for Australia, my field of labor. I have enjoyed this visit to New Zealand, and place it among the most pleasant experiences of my life. The work here is onward. If the brethren will labor in the fear of God, I see no reason why prosperity will not attend the work here. I think it is one of the most promising fields in the world. They need one or two more strong laborers to fill important openings.

A. G. DANIELLS.

—A letter from brother E. M. Morrison, dated London, April 1, says: "The canvassers here in Great Britain made the best delivery last week that they have ever made. On the whole, the outlook here is very encouraging."

—The manner of giving shows the character of the giver more than the gift itself.—Lavater.

Special Mention.

A RELIGIOUS LECTURE.

THE people of Battle Creek were privileged on a recent Sunday to hear from the Rev. Mr. Ware, upon the subject of Sunday observance and the necessity, as he thought, for a strict enforcement of the law. He stated that it was not entirely a religious question; but judging from the fact that the movers and abettors in this proposed plan for the rigid enforcement of Sunday laws are either ministers or members of churches, I am inclined to think the gentleman is in error upon that point.

The Seventh-day Adventists appear to be especially obnoxious to Mr. Ware. Indeed, in his paper, the *Sabbath Watchman*, he devotes the larger portion of his space to them and their work. Is this because Seventh-day Adventists are trying to get a law to compel people to keep Saturday?—Not at all. They hold that everyone should decide for himself what day he shall devote to rest and worship, or whether he shall devote any day to that purpose. No one would ever have thought of keeping Sunday or any other day, but for the religious uses of the day. The attempt to put it on a civil basis is simply an effort to blind the public mind, and prevent their seeing the religious aspect of the question. The laws against the Huguenots in France, which drove 2,000,000 people away from the lands of their fathers, were called civil laws. So are the laws of Russia which at the present time are being so cruelly enforced against the Jews. But calling such laws civil, does not alter the fact that behind them is the spirit of religious bigotry and intolerance. A law to keep Sunday is as much a religious law, as one would be to compel people to keep the Jewish passover. Would Christian people consider such a law religious or otherwise?

The argument that men must be compelled by civil law to rest one day in seven is based on the assumption that man's physical nature demands rest thus often. But man's physical nature needs eight hours of sleep every twenty-four hours, much more than it does the weekly rest. Every physician knows this to be the fact. Do we then need a civil law to compel men to sleep eight hours out of every twenty-four, with the alternative of being arrested and sent to jail for non-compliance with the law? If a civil Sunday law for man's physical needs is a necessity, then enforced sleep, proper food, and a hundred other things of a like character, are necessary, and should be enforced. But this would be no more absurd than an enforced civil Sabbath. An enforced religious Sabbath—and any Sabbath, from its very nature, must be religious—is nothing but religious persecution. Mr. Ware would not attempt to make men religious; they may stay at home Sunday and snore, etc. But why is a man any better citizen who snores all day Sunday, than the man who by his energy does some useful work to support his family and contribute to the wealth of the State?

Mr. Ware is much troubled by literature which he finds everywhere, which opposes his work of enforced idleness on Sunday. The spirit he manifests shows that he gladly would stop the circulation of this literature, as he would Sunday work, which he proposes to do by law, if compelled to do so. I imagine if he could call fire down from heaven upon men, as did Elijah, the curling flames would soon lick up those who do not subscribe to the work of the American Sabbath Union.

The spirit of religious intolerance seems to leave the human breast with great reluctance; yet the hope has been cherished that in this country, at least, it was slowly going. But if the utterances of Mr. Ware are to be taken as the index of the mind of the American people, religious persecution, as great as ever disgraced the Christian (?) powers of Europe, and the colony of

Massachusetts, may yet be perpetrated in this country.

The Seventh-day Adventists have long predicted that such would be the case; and the efforts of Mr. Ware and his coadjutors will not lessen their convictions upon this point, nor cause them to slacken their efforts. They will not clamor for the civil law to enforce their religious faith; but they will still do as they have done in the past, in meekness instruct those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging the truth.—*M. E. K.*, in *Battle Creek Moon*.

UNITED EFFORTS FOR SUNDAY CLOSING OF THE WORLD'S FAIR.

We clip the following from the Atlanta *Constitution* of May 1:—

The Christian sentiment of this country against the violation of Sabbath sanctity at the World's Fair in Chicago, is being forcibly expressed, not only by the churches in their various assemblies, but by the people in public meetings. All leading denominations have formally avowed their convictions that the opening of the gates of this national Exposition on Sunday, will be national defiance of the divine commandment; and as they represent nine tenths of the population, their protest should not be disregarded. Whatever may be the result, the history of the times will show that the churches are standing for the proper observance of the Sabbath, with unanimity and earnestness. It would require columns to give even a list of the conventions, conferences, and newspapers which have formally protested.

The above sets forth clearly the facts in the case. There is a general combination of all the churches that keep Sunday, to secure the closing of the World's Fair on that day. In this confederation, we see the foundation being laid for that universal and oppressive Sunday law that we have taught for half a century would be enacted just before the second coming of Christ.

A. O. T.

HARDLY CONSISTENT.

THOSE who are interested in the Sunday agitation now going on, are aware of the fact that Colonel Elliott F. Shepard is president of the American Sabbath Union. They have read of his deep interest in the Sunday movement, and how untiringly he labors to secure the observance of that day by law, so, as he would express it, the toiling masses may have their day of rest. But if reports be true, he has evidently reached the conclusion that he may be made an exception to his own theories. If he may be allowed to hire men to labor on Sunday, why may not everybody else be granted the same privilege? The Pittsburgh *Dispatch* of May 16, is authority for the following:—

New York, May 15.—A small group of wonder-stricken people stood in front of Colonel Elliott F. Shepard's new building on Fulton street near Broadway, this morning, watching a number of workmen who were laying tiles and polished marble.

"Is it a dream?" the beholders asked themselves. For there could be no mistake about it. It was the *Mail and Express*, and, while its proprietor was in church, here in Fulton street the sounds of scraping and hammering grated harshly on the quiet Sunday air.

And this group stood and looked on and wondered, and the marble polishers polished, and the tile layers laid, and while they worked, they whistled an air that was never heard in church. Then an elderly man advanced, smiling curiously, and said to one of the men:—

"Does Colonel Shepard, of the American Sabbath Committee, know you're working to-day?"

"Betcher life," answered the man, with a grin; "he's payin' for it."

The group laughed, and another man asked: "How many are there of you?"

"O, about twenty. There's six of us marble workers, and then there is a lot of plumbers and steam fitters. This is the sixth Sunday we're at it. Shep's in a sweat to rent the offices."

"But don't you think it's wrong to work on Sundays?" the first man asked, gravely.

"Well, we gets double pay for it. You see, ole Shep wants de buildin' as soon as he kin. He's got a lot of tenants in already, and we can't work in the corridors except on Sundays."

One of the men in the group happened to have a copy of Saturday's *Mail and Express* in his pocket. He opened it to the editorial page, and there he read: "It is lawful to do good on the Sabbath."

The date of the above dispatch, May 15, was on a Sunday. Dispatches of the same date were in the papers, giving an account of Mr. Shepard's appearance before the Quadrennial General Conference of the Methodists, at Omaha, to lay before that august body the importance of Sunday laws. He was in Omaha *expounding* his theory, while the workmen were *pounding* on his building. He was *preaching*, and his workmen were in New York on the same day *practicing*,—but not his theory, however.

One thing urged as a strong point, by many who are working to secure Sunday laws, is that their chiefest difficulties are in getting the churches and those who are in favor of such legislation, to be consistent themselves. The Colonel's action, as above reported, might not be a bad text for a new discourse on the same subject.

A. O. T.

THE UNITARIANS AND THE WORLD'S FAIR.

THE Women's Western Unitarian Conference held its eleventh annual meeting at Chicago, May 17. A large number of delegates from several States were present. The following resolutions in relation to the opening of the World's Fair on Sunday was presented to the meeting, and unanimously adopted. They breathe the true spirit of religious liberty, and they make very refreshing reading at this time, when so many religious bodies are clamoring for governmental interference in religious matters:—

Resolved, In view of the international character of the coming Columbian Exhibition, the fact that it is to be not only visited, but participated in, by all classes and peoples representing different nationalities and all the varying religious faiths of the world whose opinions and rights in the administration of the Fair should be generously regarded. In consideration further of the obstacles imposed to any just knowledge or enjoyment of the great exhibit, not alone to the laboring men, but to all classes of business and professional men and women engaged throughout the day, and lastly because we believe the religious uses of Sunday can be well observed only by conserving all educational means and institutions to its use by making it a day of national rest and recreation, and that the interest of morals in the community will be best preserved by such means.

We thus regard it as the wish and conviction of the Women's Western Unitarian Conference, that the World's Fair, in all its educational and art exhibits, should be open on Sunday, and hereby petition the directory of the Columbian Exhibition, praying them in their decision of the question to consider not the denominational opinions and beliefs of any one sect or any one of the world's great religions, but in the light of that progressive faith which is limited only by the needs and aspirations of the entire race and the development of our common humanity. Be it also—

Resolved, That we most earnestly petition Congress now assembled and holding in consideration the question of an appropriation for the World's Fair, that it be guided in such action by no denominational pressure, which, according to the fundamental principles of republican government, lies outside its jurisdiction, such government being pledged by precept and precedent, as well as in its Constitution, to absolute non-interference on all questions of religion.

M. E. K.

THE SUNDAY ICE BILL BEFORE CONGRESS.

IN a former REVIEW, we made mention of the fact that a bill had just been introduced in Congress, prohibiting the sale or delivery of ice in the District of Columbia on Sunday. We have received the full text of the bill, and the following is a copy:—

A BILL

Prohibiting the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this act it shall be unlawful to sell or deliver ice in any quantity or quantities, by means of wagons or other vehicles, on the public streets or thoroughfares or at depots or offices within the District of Columbia on the Sabbath day, commonly known as Sunday.

SECTION 2. That any person or corporation violating the provisions of this act shall be liable to a penalty of not less than twenty-five dollars nor more than fifty dollars for each offense, upon conviction in the police court of the District of Columbia.

SEC. 3. That all acts or parts of acts inconsistent with this act be, and the same are hereby, repealed.

Why, if this law is at all proper, should it be confined to the sale and delivery of ice? And if the sale of ice is to be particularly specified, why should there not be a Sunday law for the District of Columbia in regard to everything else that is likely to be sold?

It is possible that men might want to deliver milk in the District of Columbia on Sunday; others might want to deliver ice-cream; still others might want to keep their stores open and sell pins and needles, boots, clothing, and all sorts of things; and if our clever congressmen are going to give their time to such particulars and enter into such details as this in their legislation, why do they not start in with a string of bills that will cover all these items that are likely to be sold on Sunday, and thus put an end to the matter? Legislation of this kind is the merest child's play.

A. O. T.

MEMBERS FOR THE RELIGIOUS LIBERTY ASSOCIATION.

A BROTHER from Kansas has just sent us seven dollars, together with seven new names for our Religious Liberty Association. There would be nothing especially noteworthy in the simple fact of receiving a number of new names to our Association, as almost every day brings in new accessions. But the brother sending us these names, says that he read an article in the REVIEW, from one of our religious liberty workers, and while he had felt the importance of religious liberty work before, this article made him feel it still stronger. So he went to work to secure new names for the Association, and in half a day obtained the seven which he inclosed to us.

Certainly this is a very commendable interest to take, and at this time, when there is so much being done to influence the people in favor of religious legislation, we trust that our brethren and sisters throughout the field will take an equal interest, not only in joining the Association themselves, but in securing as many additional members as they can. The work before us is great, and we trust that all may manifest a deep interest in its advancement.

A. O. T.

METHODS OF SECURING THE CLOSING OF THE WORLD'S FAIR ON SUNDAY; ARE THEY CHRISTIAN?

THE Washington, D. C., *Evening Star* of May 2, has the following:—

In presenting a petition for legislation for the closing of the World's Fair on Sunday, Mr. Vest described it as a "machine petition." It had been originally, he said, addressed to the two Ohio senators, and it contained a remarkable resolution, pledging the signers to refuse, henceforth, to support for office or position of trust any senator or member who should vote for further aid of any kind for the World's Fair, except on the conditions named in the memorial. Whatever might be his vote, he said, on the question, he should certainly pay no attention to that sort of resolution. He did not hold the people who had sent him the petition responsible for it.

It had been obviously prepared in the city of Washington as a sort of political blackmail. If that part of the practice were to continue, and if he were expected to vote for a bill which he might believe unconstitutional, he did not want to hold office on any such conditions.

We look in vain for the authority from the Master, for his people to issue any such threatening to legislators; and when persons claiming to be his people, threaten our leading men with defeat at the polls, if they do not do according to the desires of these would-be Christians, are they really followers of him who said: "My kingdom is not of this world"? But these religious enthusiasts have placed an object before them that God has not enjoined upon them, and they are determined to carry it at all hazards; and judging from the history of the past, we would conclude that many of those who are engaged in that work will steadfastly resist God's word until they perish.

The firm confidence that can trust in God under all circumstances, regardless of the clamors of the populace, and that will stand united to him, is what we need to-day. May it be that we shall each have that connection with the great

Source of all strength and wisdom, that will strengthen us and teach us to act well and wisely our part.

A. O. T.

THE GREAT OBSTACLE IN AFRICA.

THE Mohammedan slave traders held a conference, not long since, to devise measures for suppressing the rum traffic, because, forsooth, it was so rapidly diminishing the number of their victims.

But whence comes this deluge of liquor which is creating such havoc among the poor Africans—this Amazon of fire-water which is sweeping so many millions of human beings into eternity? Alas! that the truth must be told. It has its fountain-head in so-called Christian lands.

It is Boston rum, English gin, Scotch whisky, and German beverages of various kinds, which are inflicting such terrible wrongs on our dark-skinned brethren. Truly "conscience and commerce seem to-day as far apart as the poles." As writes an English traveler: "It is our own merchants who through this traffic are spreading ravages of demoralization and ruin among the African tribes, that ought to clothe us in sackcloth and ashes." The distilleries in eastern Massachusetts are under contract to supply the African trade with 3,000 gallons of liquor a day for seven years.

During the year ending June 30, 1890, 275,000,000 gallons of rum were sent from Massachusetts to five African ports, most of this being shipped from decorous Boston!

Two German companies annually export 200,000 tons of ardent spirits to the Dark Continent. The Scotch exporters, incited by Satan himself, one must think, have invented a gay cotton handkerchief as an advertisement of their nefarious traffic. In the center of these brilliantly colored handkerchiefs, bottles are pictured, each bearing a label, "Best Scotch Whisky," or something similar, and these are to be scattered broadcast among the ignorant natives to entice them to buy.

"In darkest Africa," the darkest of all shadows is that caused by the importation of this "liquid fire," "which, while the missionary," as one writes, "is gaining one convert to Christ, is manufacturing 100 drunkards. No wonder, continues the writer, "that the brave toiler grows sick at heart, and cries out in dismay: 'O, Christians at home, for the love of Christ, send us no more rum—no more of your soul-destroying drink.'"

The governments of Great Britain and the United States hold up their hands in holy horror at the enormities of the slave trade, forgetting the double criminality of their own pet traffic, which brings ruin to its victims not only for time, but for eternity. Travelers and others who are familiar with the condition of Central Africa, are of one mind in declaring that the rum curse is more terrible in its results than the traffic in slaves has ever been. Who can fail to indorse the words of Rev. Dr. Storrs, when he says that every dollar gained in the Congo liquor business, ought to burn the palm of the man who gains it, like fire from the infernal regions.—*N. Y. Observer*.

UNDER A LAW OF 1794.

Prosecutions for Pursuing Worldly Employment on Sunday in Pennsylvania.

PITTSBURGH, Pa., May 16.—Informations were made to-day against the proprietors of the *Dispatch*, *Leader*, and *Press*, by Robert McClure, agent of the Law and Order Society, for pursuing worldly employment on Sunday. The defendants will give bail for appearance in court.

For several months past the Law and Order Society has been arresting news dealers, newsboys, and carriers for selling papers on Sunday; and the war which has been quite unpopular, has now been transferred to the proprietors. The informations are made under the blue laws of 1794.—*Inter Ocean*, May 17.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 24, 1892.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRAD, M. E. KELLOGG.

"YE SHALL BE AS GODS."

As an exhibition of presumption on the part of man, it would seem hard to find anything to exceed a certain position on the Sabbath question which is coming to be quite common at the present time. Men are so determined to get rid of the Sabbath that they resort to the desperate expedient of mixing it up with the Jewish ritual, with which it has nothing whatever to do, and then sweep it away with that system. But it is evident that the Sabbath is inseparably connected with the whole decalogue, and if one goes, so must the other. But, rather than retract their position, they, in their frenzy, class that in the same category, and sweep that all away also.

But now they find themselves in a dilemma with respect to the Sabbath institution; for the advantages of the Sabbath—a day of devotion, rest, and worship—are so many and so obvious that it is evident that such an institution cannot be dispensed with, and they are brought face to face with the problem, what they are going to do about it. The Lord, they say, has abolished the Sabbath he made; but that proving a mistake, inasmuch as man must have a Sabbath, they, by their actions, say, "We will come to the rescue, and supply the lack." Thus they charge God with folly, and then rise up in their greatness to help him out of his difficulty!

This is but another manifestation of the old blood-poisoning with which man became tainted in Eden, when a desire was instilled into his soul to become as God. "If we need anything, we will not ask God for it, but supply it all ourselves. We will take our place in his seat, and act in his stead. And when we have erected our institution, we will enforce it by law as if it was God's."

Such is the basis on which the Sunday institution is now virtually placed by many; namely, that God took away an institution that was essential to the welfare of mankind, and that mistake men have found it necessary themselves to remedy. But what kind of idea have such persons of God? Has he the good of his creatures at heart? Is he able to supply their wants? Does he know what is for their good? Would he make the blunder of taking away what had been once ordained for their benefit, and had proved its benevolent character? Remind such views back to the depths of Stygian darkness from which they sprang. Man would better get down from his little perch. God has the field, and no human being can usurp it. God has never abolished the Sabbath which he made in the beginning for man; and man would better submit to walk in God's way and be saved, rather than go on in the light of the sparks of his own kindling, and land in perdition at last.

A SAMPLE.

THE following from *World Wide Missions* (May, 1892) under the heading, "The National Fair and the Sabbath," we lay before our readers, not because it contains any new ideas on the subject of closing the World's Fair on Sunday, but because it expresses in a style a little more than usually vigorous, the desperation and determination that are taking possession of church people over this question. It is well to note what good time superstition and bigotry are making on this subject. The article reads as follows:—

"Abraham Lincoln at the outbreak of the war

solemnly addressed the people of the Confederate States in these words: 'You have no oath registered to destroy the Union, but we have the most solemn one to preserve, protect, and defend it.'

"We may use almost the same language to those who seek to have the government violate its own laws and open the gates of the national Fair upon the Sabbath day: 'You have no oath registered to destroy the Sabbath, but we have the most solemn one to preserve, protect, and defend it.'

"The observance of the Sabbath is required by the laws of the kingdom of heaven; and every time we have taken the holy sacrament, we have sworn allegiance to the King and his kingdom.

"If those gates are open on the Sabbath, millions of Protestant Christians can never pass through them. The Missouri Conference of the Methodist Episcopal Church takes the proper stand by resolving, in the event of open gates upon the Sabbath, not to attend on any day of the week, and to induce the people to follow their example. If we cannot save the Sabbath, the great Fair will be only a waymark in the path of the nation's destruction.

"Thirteen and a half millions of Protestant Christians ought to stand up now for the Sabbath of God. If the Fair is to be run by Sabbath-breakers and saloon-keepers, let them have it altogether. Let all Christian people stand aloof from it.

"Thus speaks the infallible Word: 'The nation and kingdom that will not serve thee shall perish.'

"And again: 'As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.'

There are no words in the English vocabulary strong enough to express the utter foolishness of all such talk as the foregoing, considering that the writer is talking about the institution of the Sunday Sabbath, an institution which God never erected, never recognized, and never enjoined upon any people.

With reference to some of the expressions of the foregoing extract, let us note a few of the points introduced:—

1. What laws has the government ever made against opening the Fair upon the Sabbath day, which it would violate by opening the same on that day? And we might ask the same question, even allowing that the Sabbath day is Sunday. But how utterly ridiculous it appears when we know that Sunday is not the Sabbath day at all,—never has been, and never will be. There is but one Sabbath, and that is the seventh day of the week, as ordained by Jehovah in the beginning, and set forth in the fourth commandment of the decalogue.

2. Even if they have taken an oath to defend Sunday, they have taken none to defend the Sabbath.

3. The observance of the Sabbath is indeed required by the laws of the kingdom of heaven; but they do not require the observance of Sunday.

4. If the gates are open on the day which millions of Protestants call the Sabbath, what is there to hinder their attending it on any other day?

5. "If we cannot save the Sabbath," they say. Do they really think that if they can succeed in closing the gates of the Fair on Sunday, then the day is forever saved, and if the gates are opened, then the day is forever gone? How is it that the existence of Sunday comes to be all at once so dependent upon this question of opening or shutting the gates of the Fair? And if people are shut out of the Fair, and spend the day carousing in the saloons and other questionable places of resort, will the Sunday be any better "saved" than it would be if the Fair was open, and these people, who will not keep the day anyway, were quietly engaged in viewing its wonders?

6. If thirteen and a half millions of Protestants ought to stand up for the "Sabbath of God," then let them stand up for it as indeed they ought to, and not delude themselves with the first-day papal counterfeit of the Bible Sabbath.

7. People ought to be able to see the disgraceful attitude they place themselves in, when, if they cannot have everything their own way, they pettishly declare that they will boycott the whole Exposition.

8. The infallible word of God does not say that the nation or kingdom shall perish that will not serve the man of sin; but those that will not serve the Lord. But we cannot serve the Lord by a Sunday institution, which he has never made nor enjoined.

9. Neither does the Lord threaten to destroy the nations which will not be obedient to the apostasy, the soul of perdition; but the threatening is to those who will not be obedient unto "the voice of the Lord our God;" and his voice has declared the seventh day to be the Sabbath, not the first.

10. Perhaps men may really think that Sunday is the "Sabbath of God;" but they are without excuse for so thinking, when a little candid perusal of his word would correct any such thought. They charge us with folly for clinging to the seventh day, though God has plainly said that that day is the Sabbath, on the ground that we cannot tell which day it is. But they have no trouble in finding a Sunday Sabbath, though God has never spoken of it, nor anywhere commanded it; and it is just as hard to find the true first day of the week as it is to find the true seventh day of the week.

When the light in one is only darkness, how great is that darkness! And what does the Scripture mean when it says, "Woe unto them that put darkness for light, and light for darkness"?

WOMAN'S RELATION TO THE CAUSE OF CHRIST.

[OUR esteemed editorial contributor, Elder G. C. Teague, now editor of the *Bible Echo* in Melbourne, Australia, has, it seems, the usual editorial experience of being frequently called upon to explain 1 Cor. 14:34, with reference to the question whether women should take any public part in the worship of God. In his paper of March 15, 1892, he gives, under the foregoing heading, the following excellent thoughts upon this subject, which we are happy to transfer to our columns as a further reply to those to whom we are so often called upon to respond on this question:—]

Editor Bible Echo:—

Will you kindly give your opinion upon 1 Cor. 14:34, 35; and 1 Tim. 2:12, where the apostle seems to teach that women should not speak in the churches.

A. G.

There is no point of Scripture teaching that excites more questioning than that raised by our correspondent. Several times we have replied to similar questions, and some have been passed by. The queries come by post and by word of mouth. Devout people, skeptics, believers, advocates of women's rights, advocates of men's rights, church people, non-church people, husbands of meek wives, husbands of garrulous women, wives of meek husbands, wives of lordly husbands, people that are neither husbands nor wives,—all are interested in the solution of this question. What is woman's place in the church, and what would happen if she should get out of it into the man's place? People who slight judgment, mercy, and the weightier matters of the law, halt, hesitate, ahem, shake the head, and perhaps do worse, when they learn that some women do actually speak in church, because Paul said: "Let your women keep silence in the churches: for it is not permitted unto them to speak;" and, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

The difficulty with these texts is almost entirely chargeable to immature conclusions reached in regard to them. It is manifestly illogical and unfair to give to any passage of Scripture an unqualified radical meaning that is at variance with the main tenor of the Bible, and directly in conflict with its plain teachings. The Bible may be reconciled in all its parts without going outside the lines of consistent interpretation. But great difficulty is likely to be experienced by those who interpret isolated passages in an independent light according to the ideas they happen to entertain upon them. Those who

were brought up to believe it to be a shame for women to speak in meeting, look no further than these texts, and give them sweeping application. Critics of the Bible, critics of womankind, as well as women who are looking for an excuse for idleness, seize these passages in the same manner. By their misuse of these texts, many conscientious people are led into a misconception of what Paul meant to teach.

Considering the question from a broader standing, it will be seen at a glance that while it has ever been the work of the powers of darkness to degrade woman, the work of the Bible has been to elevate her. The Bible and its religion is the great civilizing agent in this world, where the natural tendency is downward to destruction. Under Christianity, multitudes of women have been raised from the degradation of slavery to their rightful place by the side of him for whom she was created a help meet (not *help-meet*), that is, a fit companion. It was the work of the gospel to remove distinctions among men in race, nationality, sex, or condition. Paul declares that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28. This text has a generic application; it is of universal force wherever the gospel reaches. In the light of such a statement, how can woman be excluded from the privileges of the gospel?

But God has given to women an important part in connection with his work throughout its entire history. In the patriarchal age and in the later dispensation, are many bright examples of piety and devotion among the wives and mothers of God's people. They wrought righteousness, exercised the omnipotent power of faith, braved dangers, and witnessed for the truth as effectually as those of the other sex, with evident tokens of God's approbation resting upon them. Two books of the Old Testament receive their titles from young heroines of faith and piety. God moved upon their hearts and upon the hearts of Sarah, Rebecca, Miriam, Rahab, Hannah, Jael, and a host of faithful women, as well as upon the hearts of rulers and prophets.

While it is true that Christ did not choose women to the apostleship, still it would be a difficult matter to show that he was partial in his regard toward the men who followed him. Miracles, discourses, promises, exhortations, recognition everywhere, are bestowed upon womankind by our Saviour. Every step in his life's history from the annunciation to the ascension, is intimately interwoven with the experience of women, and the pathway is cheered and brightened by their help, faith, and sympathy. In his famous painting of Christ before Pilate, Munkacsy represents the Saviour as surrounded by a hostile crowd of ruffians, priests, and Pharisees. There is but one friendly sympathetic face in the throng; a woman looks upon her Master with all the pity that faith and love could depict.

Reverting to the teachings of Paul, whose writings are in question, we discover very clearly that he was the friend, not the adversary, of women in the work of the Christian church. It is true he insists upon God's order being preserved. He objects to that anomalous condition of things in which a woman rules over a household, or where obstreperous women run the church. And who would not? Such things did exist then; they do now, sad to say. But it is not God's plan. In the church at Corinth we may understand there were various disorders, if we read the letters to that church with care. In the context of the passage referred to in the query, we read: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." And we gather that each one strove to deliver his message without regard to order or peace. While some were prophesying or exhorting, others were singing or praying, others were speaking in unknown tongues, others were arguing, and the meetings were disgraceful. Unruly women added their clatter to the general confusion, and along with the

other disorders, Paul sought to rebuke this trouble. These women were out of place.

There are three Greek words from which "to speak" is translated,—"*ei·pon*," "*lē·go*," and "*la·leō*"; they may be used interchangeably, though to the latter is given by Donnegan the following definitions: "To talk; to speak; to prate; to prattle; to babble; to chatter;" etc., and this is the word used in 1 Cor. 14:34, where it is said women are not permitted to *speak* in the churches. None of these undignified terms are used in defining the other words, a fact which shows that the apostle was rebuking garrulity rather than prohibiting Christians from witnessing for the cause of Christ.

Not only do the circumstances and language lead us to conclude that these restrictions were designed to apply to special cases of impropriety, but other considerations compel us thus to interpret them. In 1 Corinthians 11 the subject is treated. Here we read: "But every woman that *prayeth* or *prophesieth* with her head uncovered dishonoreth her head." Verse 5. Why make this statement, if women were not to be allowed to pray or speak in public? It is then stated that woman was ordained to be subject to man in point of authority, but "neither is the man without the woman, neither the woman without the man, in the Lord." Verse 11. In various epistles Paul freely recognizes the aid rendered him by the women associated with him. For instance (Phil. 4:3): "Help those women which *labored with me in the gospel*"—not simply as housekeepers, for the original language indicates a close sympathy. Greenfield defines the word for "labor" in this instance, "to exert one's power and energies in company with any one." According to the views of some people, he should have written: "Stop those women, for I don't allow a woman to labor in the gospel"—a very different thing from that which he did write. If anybody still remains in doubt about Paul's attitude, let him read Romans 16, especially noting verse 12: "Salute Tryphena and Tryphosa, who labor in the Lord."

No doubt the wise apostle had good reason for writing as he did to the Corinth church, and for instructing Timothy just as he did, as he was about to visit the churches. But it would be a gross libel on this valiant servant of Christ to impute to him the purpose to silence the testimony of the most devoted servants of the cross. A fundamental principle of the gospel is that "God is no respecter of persons," a principle which applies to men and women.

It does not comport with reason that the apostle had such women as these in mind when he penned the words referred to in the query at the head of this article. Women who labor acceptably in the gospel are included among those of whom the Saviour says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

IN THE QUESTION CHAIR.

[We aim to reply under this head, to questions which are of such a nature that the answers will be of general interest and profit to the readers of the REVIEW. Those sending in long lists of disconnected texts for explanation, evidently as a mere matter of curiosity to see how certain puzzling passages will be disposed of, need not be surprised if no notice is taken of them. Many more inquiries are received than can be answered in this department; and the editor reserves the right to decide which to notice in this manner. All correspondents should therefore give their names and true post-office address, that queries not replied to here may be answered by mail.]

195.—THE TWO COVENANTS.

Will you please answer in your Question department the following: 1. What is meant by the "two covenants," in Gal. 4:24? 2. Were not the ten commandments the old covenant? 3. If so, does not Paul teach in Gal. 4:24, 25, 30, that the ten commandments are done away?

C. R.

Answer.—The "two covenants" spoken of in the New Testament are, (1), The covenant made with Israel when the Lord brought them out from the land of Egypt, as recorded in Exodus 19, and alluded to in Jer. 31:32; Heb. 8:9, and other places; and (2), the new covenant made by Christ with his disciples, as representatives of the Chris-

tian church. Matt. 26:26-28. In both cases the covenant consisted of mutual promises, based on mutual conditions between God and the people.

2. The ten commandments were not the old covenant, neither are they the new. If the ten commandments constituted the old covenant, it follows that these commandments are done away; for the old covenant has passed away. And that is why the enemies of the commandments assert so vehemently that they were the old covenant, so that they can have them done away. But they were not the old covenant. The old covenant did not exist before it was made at Sinai. But men were under obligation to obey all the moral precepts embodied in the ten commandments from the very beginning. And this fact answers point "3" also, in the query of our correspondent.

196.—"DEAD BURY THEIR DEAD." MATT. 8:22.

When one of Christ's disciples wished first to go and bury his father, what did Christ mean by saying, "Follow me; and let the dead bury their dead?"

W. H. W.

Ans.—The disciple did not mean that his father was then already dead, and all that he wished for was simply time enough to attend the funeral; but it is to be understood that his father was still alive, and he wished, before becoming the disciple of Christ, to remain at home and care for his father as long as he should live, and then he would follow Christ. But this might involve months, or even years, and would keep him a long time from the work to which he was called; and Christ's reply was, Let those who are not called to do a special work, as I now call you to do, attend to these temporal concerns of life, while you give yourself to the work of the Lord. The lesson is, that those who are specially qualified for some special work, and are called thereto, should not suffer themselves to be hindered from it by temporal matters, which others, not called to the special work in question, could attend to just as well as they.

197.—HUSBAND AND WIFE. 1 COR. 7:4, 5, 29.

Please explain verses 4, 5, and 29 of 1 Corinthians 7, and oblige.

F. O. W.

Ans.—The husband and the wife are one; their interests are the same and their obligations are mutual. Neither should set himself or herself up as lord or dictator over the other, but all their actions and course of life should be with complete understanding and mutual consent. It would seem that in the apostle's days, they were accustomed to devote themselves for seasons to fasting and prayer, separating themselves, probably, from all the secular duties of life; and in case of married people, there should be mutual understanding and consent on this point also.

The exhortation of verse 29 is that neither the husband nor the wife should be so swallowed up in the other as to let such relationship interfere with their duty to the Lord and his work. So Christ exhorts to leave father, mother, wife, and children for his sake. That is, not to let them hinder one from becoming a follower of the Lord, and doing such duties as he owes to his cause.

GOD'S MERCY.

God is a God of mercy. Upon every page of his sacred word, and in all his transactions with men, his mercy is revealed. It is as much a part of his character as his justice. The popular conception of him, however,—or rather misconception,—pictures him as a stern, implacable judge, ever watching to discover some fault in the members of the human family, in order that he may visit them with an exhibition of his wrath; and who, at the last great day, will work himself up into a transport of omnipotent fury as he visits the final judgments upon the wicked, for the purpose of satisfying his long-restrained desire for vengeance. There are, it is true, many Scripture texts which speak of vengeance being executed on

the wicked at the last day, but there is not any evidence either in these or elsewhere that the Supreme Ruler of all is ever animated by those feelings and motives, the presence of which an act of vengeance is usually understood to imply. The evidence shows rather that mercy, and not a desire for the suffering of offenders, is the actuating principle of both his blessings and his judgments.

In Eze. 18 : 23, 32 it is clearly stated that God takes no pleasure in the death of the wicked. This is unlike the spirit of vengeance which so often actuates the heart of man. The Omnipotent eye does not view with pleasure either death or suffering. His judgments are often sent to reform the sinner, and when he cannot longer be made the beneficiary of God's acts, then for the benefit of others; but always that good may result, and never for the satisfaction of inflicting punishment.

The 136th Psalm contains several texts which are instructive upon this point. In this psalm every verse ends with the words, "for his mercy endureth forever." It recounts some of the mighty acts of God from his creation of the heavens and the earth to the establishment of his chosen people in the land of Canaan, and connects each with the thought of mercy, leaving the inference very clear that the same might be said of all his acts. The peculiar feature of this psalm, so far as the thought of mercy is concerned, is that it cites the judgments of God as acts of mercy, or at least in such close connection with the thought of his mercy as to make the latter inseparable from them. Thus,—

"O give thanks unto the Lord; for he is good: for his mercy endureth forever." Verse 1.

"To him that smote Egypt in their first-born: for his mercy endureth forever." Verse 10.

"But overthrew Pharaoh and his host in the Red Sea: for his mercy endureth forever." Verse 15.

"To him which smote great kings: for his mercy endureth forever: and slew famous kings: for his mercy endureth forever." Verses 17, 18.

There would certainly be no force in putting into this psalm, the special aim of which is to set forth the mercy of God, a recital of deeds with which the thought of mercy could be in no way connected.

It was not of course to Pharaoh and the inhabitants of Egypt and of Canaan that God showed mercy in the events recited in this psalm; but to his chosen people, the Israelites. In sending judgments upon the wicked, God often has in view the benefit of the good.

Justice may not demand mercy, but mercy often demands justice. Mercy to the Israelites and to others of their time demanded justice upon the Egyptians. Mercy to the world often calls for justice to be executed upon transgressors; for says the prophet, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." And in the great day of final judgment, the fate which overtakes the wicked will affect not them alone, but all the righteous as well; for the destruction of the former will confer a lasting benefit upon the latter. The highest good for the one class demands the destruction and extinction of the other. Nor would it be less tolerable for the wicked themselves to be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power," than to be compelled, unpurged from their sinful nature, to live in that presence forever; for God and sin cannot endure each other.

"Is God unrighteous who taketh vengeance?" inquires the great apostle to the Gentiles. And the answer is, "God forbid; for then how shall God judge the world?" God executes vengeance upon the ungodly, and avenges his elect servants who "cry day and night unto him;" but his acts are not directed by a spirit of revenge. The trouble is that fallen man has in his imagination invested God with a character like his own; but the word of God reveals his character in a truer light.

L. A. S.

THE LAW OF GOD.

It is a well-established proposition of science that matter is inseparable from force. It is not less obviously true that matter is also inseparable from law. Wherever there is form, beauty, order, and regularity, there is law; and law is the evidence of a higher and governing intelligence.

Without law there can be no government. Anarchy is not government. Law comes in to give shape and direction to force, for the accomplishment of specific ends. It is a great conservator of energy, which, without it, would be wasted in the purposeless happenings of a world of chance. The Creator has never created a world of chance. Through all the universe there runs the evidence of intelligent purpose, declaring the glory and the handiwork of its Maker, and saying to us, "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all."

Law is not less necessary in the spiritual than in the material world; and the same Power which has established laws for the control of inanimate things has ordained rules for the directing of spiritual energy toward the accomplishment of spiritual ends; and any deviation from these rules must as certainly result in harm as does a violation of the laws of nature. The one is hurtful to the physical being; the other brings harm to the spiritual nature, and, through that, to the physical nature also.

This spiritual law is a statement of those conditions which must always be complied with in the conduct of intelligent beings in order that their spiritual perfection may be preserved. It marks out the path within which lies the attainment of all spiritual good, within which the actions of every created being must move; for nothing less than perfection for His creatures can satisfy the all-searching eye of the infinite and eternal One.

Yet this law is not a hard and arbitrary yoke, imposing on the soul a sense of bondage. On the contrary, it is the rule of conduct which every perfect being will naturally follow; for, having nothing within him which would prompt him to take any other course than the perfect course which that law prescribes, he follows it of his own free will, in response to the dictates of his own perfect nature. A perfect heart cannot dictate an imperfect course; it cannot go contrary to itself. Hence it is to such a one the easiest of all courses, and he finds in it no bondage at all, but rather only that which his very nature demands.

More than this, he cannot take any other course without bringing himself into bondage; for if he deviates from the perfect path of rectitude, his moral nature becomes impaired, and he finds himself unable to exercise it as he would. This in itself is bondage. He has yielded to an opposing influence; and "of whom a man is overcome, of the same is he brought in bondage." He sees then "another law in his members," warring against the law of righteousness which had hitherto controlled him, and he experiences the worst of all forms of bondage, the conditions of which are a knowledge of, and desire to do, right, with an utter inability to perform it,—a bondage so dreadful that it led St. Paul to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" The good that he would do, he does not, and the evil that he would not do, that he does. He finds himself a captive to the "law of sin and death."

The sense of bondage comes from an earnest desire to do that which is right—an earnest assent of the mind—with a consciousness of inability to do it, and of the fact that one's condition is bringing evil upon him—that he is being led thereby down to ruin. When one is controlled by the law of righteousness, there is no sense of bondage, because no evil comes to him from his course, but all that he does is directly in the line of that which is most beneficial to him; but when he finds himself doing that which is bringing evil and ruin

upon him, and unable to change his course, the sense of bondage comes over him with appalling force,—as with the man who finds himself a slave to an appetite for strong drink, and who, knowing that it is speedily working his ruin, finds himself unable to discontinue his indulgence. Though no visible bonds are upon him, he is in a bondage as real as, and far more terrible than, any which material chains can impose, and experiences no less keen a sense of his helpless condition.

The law of God—the perfect rule of right—is well called the "law of liberty;" and truthfully did the psalmist say, "I will walk at liberty, for I seek thy precepts." Only when we are living in harmony with that law,—when our inclinations lead us to do that which is in all respects for our good, both physically and spiritually,—can we realize what true liberty is.

That God's law has ever been abolished is an idea too absurd for serious consideration; for the abolition of his law is equivalent to the abolition of his government, and wholly irreconcilable with the idea of his omniscience and omnipotence. To say that it has been abolished is equivalent to saying that it was faulty; for since that which is perfect must be adapted in every way to the end for which it is made, there can never arise any necessity for something better adapted to that end, and hence no occasion for supplying its place with something else. Nor can the law of God ever change; for a change would involve the abolition of some part of it, and would therefore demonstrate that it was not originally perfect. God's law can no more change than wrong can become right. There could not be one perfect rule of conduct for created beings at one time, and another perfect rule of conduct at another time for the same beings, differing from the first. There cannot be two things best adapted to the same end.

Conditions change, but the principles of the divine law never change. With different circumstances come different applications of the principles of the law. The conditions to which our earth was adapted are not those which exist in heaven, or it may be, in other worlds in space; hence the applications of the divine law are not the same in the one place as in the other. Thus, a commandment to honor one's mother or not to commit adultery, or not to covet a neighbor's wife, would evidently be meaningless in heaven, where difference of sex is unknown. Nor is it probable that any created being there has the power to take the life of another, nor could any occasion ever arise where one would be called to witness against another, or any occasion for making graven images. In short, the application of God's law to our earth must give us precepts differing from those that exist in heaven, just as the conditions here differ from the conditions there. Yet the law itself is the same, for in both places its demands are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "On these two commandments hang all the law and the prophets."

This divine, immutable law was given to mankind in the form of ten moral precepts, which are the two great precepts drawn out and specifically applied to the conditions under which the human family exist. This law of ten precepts may be said to be the constitution of God's government of the world. They may be themselves drawn out into many minor precepts, covering all the specific obligations of every man to God and to his fellow-men, which can arise from the circumstances in which he is placed. Not one of these obligations can be disregarded—not one of these ten precepts violated—without violating the law of God; and while the specific obligations of one man to his fellow-men may vary with his changing circumstances, the ten precepts are adapted to all individuals and all conditions of life, and in them there can be no change. Upon the two great precepts hang the ten; and upon the ten hang all the minor specific

duties which can possibly grow out of the circumstances in which any individual may be placed. While these minor duties must arise or disappear with changing conditions of life, the law itself does not change; yet a violation of the least of these duties is a violation of the law, because the circumstances of the case have, so to speak, brought the law to bear upon it. The two great principles of love to God and to our fellow-men run through and are connected with all the moral duties which can spring from our relation to God and to our fellow-men at all times and in all places; for "love is the fulfilling of the law," and must *always*, if we keep the law, be the underlying motive of all our actions toward both God and man. He who loves God with all his heart and soul and mind and strength, and his neighbor as himself, can never, so long as his love continues, fail to keep the law; nor can he ever drop love out of his conduct toward God and his fellow-men without violating the law.

Changing dispensations cannot do more than bring a change in the specific duties of men which depend upon the time and circumstances in which they live; and this involves no change in the law. Under the Jewish dispensation religious faith and practice looked forward to a Saviour to come, and the rites and ceremonics connected with it were such as would point forward to that event. Under the Christian dispensation all that which pointed forward to a coming Redeemer of the world is done away, and is no longer binding upon the worshiper, while other rites and ceremonies come in which point back to Christ's death, burial, and resurrection. But the same love to God demanded the performance of the religious practices of the Jewish age which now demands the performance of those pertaining distinctively to the Christian age. The same precepts into which this law of love was drawn out are as applicable and as necessary to the conditions of the present day as they were to those of the time of Moses.

The law of God is spiritual, and cannot be kept without the aid of the Spirit of God. No one can love God with all his heart, and his neighbor as himself, through any power of his own; for love is something which is not created or destroyed by any mere effort of the will. We cannot love people by simply trying to love them. Either there must be something about them which naturally awakens our love, or we must love them by another agency than ourselves. Some of our neighbors may be very unlovely; some of them may be our enemies; but no matter, we must love them all, and love them as ourselves. This we could not do except by the agency of the Holy Spirit, which gives to us a portion of divine love, and enables us to look upon all men not as mere human beings, but as souls for whom Christ died, and who are thus the objects of the divine love which the Holy Spirit has implanted within us.

The law, being spiritual, reaches to the thoughts and intents of the heart. Human laws do not punish a mere criminal frame of mind, but the divine law condemns a sinful state of heart. If love exists in the heart, it will be manifested in the overt acts of the life; and if love be not there, the individual is not a keeper of the law. We are not simply permitted or enabled to love God and our fellow-men; we are positively commanded to do so, and if we fail to do it, we are violating a positive command.

We cannot keep or violate one principle of the two great principles of the law, without keeping or violating the other. "He that loveth not his brother whom he hath seen," writes the apostle John, "how can he love God whom he hath not seen?" And it is only the love of God in the heart which enables one to love his fellow-men.

"Love is the fulfilling of the law;" and "love never faileth," but will continue on forever. Whatever may be the conditions of the life to come, the two great principles of love to God and

to our fellow-beings will still exist as the supreme, unchanged, unchangeable law, to live and move in harmony with which will be the delight of the perfect beings who alone shall enjoy that existence.

L. A. S.

THE ATTITUDE OF THE METHODIST CONFERENCE TOWARD THE PROPOSED SUNDAY LAWS.

THE agitation upon the subject of the Sabbath still goes on, and events which at one time of our history as a people would have startled us, are now transpiring every day. The great Methodist Conference now assembled at Omaha, Nebr., appears to be about to act as important a part in forming an image to the beast in this country, as some of the early Christian councils did to establish that union of church which formed the beast itself. Some of the things said at this gathering about the Sabbath (Sunday), and the necessity (as they conceive it) of the State enforcing Sunday laws, are such sure indications of the rapidity with which this work is being carried forward, that we feel that their sayings should be set before our people, that they may realize how rapidly the work is being carried forward in fulfillment of the prophecy of Revelation 13.

A special meeting to consider the subject of Sabbath observance was held May 15. Colonel Shepard of New York, addressed the meeting. He read the ten commandments, and spoke of the necessity of having one day in seven for a Sabbath. He thought the *proper* observance of the Sabbath would keep people out of crime. Bishop Warren declared that "when a nation fell out with the idea of regulation by law, there was danger in the immediate future. God had said that one day in seven should be set aside for rest, and human laws should correspond with the law of God." Judge Lawrence maintained that it "was the duty of the State to provide that all unnecessary work should be discontinued on Sunday, so the churches might have a chance to draw the people to church." These sentiments were eagerly drunk in by the people who attended.

It will be well to notice these expressions again, that we may get their force and see to what their contemplated action will lead. Saying nothing about the absurdity and wickedness of enforcing Sunday by the authority of the fourth commandment, we would notice some of the general principles laid down by these speakers. If the ten commandments are really to be made the basis of civil law, and are to be enforced by civil penalties, then the precept, "Thou shalt have no other gods before me," must be enforced by civil penalties just as surely as the one that says, "Remember the Sabbath day to keep it holy." The law against image worship would also have to be enforced. Our good Methodists in council at Omaha have severely condemned Congress for making, and the President for signing, the Chinese Exclusion bill, to restrict Chinese immigration to this country; but if the plan they have proposed, to enforce the ten commandments, should become a law, the Chinese would have "to go" much quicker than the present Exclusion bill would send them away.

Another of the ten commandments says, "Thou shalt not covet." Covetousness is the overruling passion of mankind. The large majority of professed Christians are tinctured with it. Is the State to be granted the power to scrutinize the motives of men, and prescribe and inflict penalties upon those, who in their hearts desire the things which are not theirs? Such a right and power was claimed and exercised by the Catholic Church, and the holy office of the Inquisition was the result! As surely as like causes produce like results, so surely enforcing the ten commandments by our laws would bring about an American inquisition.

The position taken by Judge Lawrence was a very strange one for a man to take who knows any-

thing of the true relations of religion and the State. According to his idea, the State should help the church. But what help does the church need but simply the opportunity to do its work unmolested? The church has the promise of the help of Him in whom is "all power, in heaven and in earth." Is not this enough? Does the church need to have divine strength supplemented by human help? If so, it is because they have rejected God, "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." According to Judge Lawrence, the churches have no chance! Poor churches! Their millions of corporation property is not taxed as other property is; their ministers are favored with free passes or half-fare permits on the railroads; their coffers are made the receptacles into which vast sums of money are poured; and they have unrestricted liberty to preach, pray, visit the poor and needy, to organize churches and Conferences without any of those vexatious hindrances which attended the ministry of the early church; and yet it is claimed they have no "chance"! What would the apostle Paul have thought of their chance? Or how would they like to change places with the apostle to the Gentiles?

But it appears that that is not the chance they want. They do not want to go about doing good, as did the Master, but they want all work dropped on Sunday, so they can have a chance to draw the people to church. But will the fact that a man is idle on Sunday draw him to church, or incline his heart to keep the law of God? The majority of the people of this country are now idle on Sunday, but they do not go to church, and the church has not yet succeeded in drawing them there. Of what practical value will it then be to the churches to compel a few more to be idle? As certain as the popular mode of Sunday-keeping is idleness and recreation, and as surely as a *proper* mode of Sunday-keeping is to go to church, so surely a law for the *proper* observance of Sunday, as expressed by Colonel Shepard, would *compel* attendance at church, as was done in the old colonial days.

The same kind of reasoning was resorted to in the fourth century. It was thought that the State ought to help the church to give it a better "chance," and the result was the union of Church and State, and over a thousand years of persecution, which has fitly been described as "the Dark Ages." Who cannot see from the utterances of these representative men, and others of a similar character which are continually recurring in the public prints, the evidences of a deep current of opinion which finally will, according to the prophecy, erect an image to the beast, and enforce its mark with fines and penalties as atrocious as those which disgrace the earlier apostasy in the church.

By the light we have received from God's word, we are able to see the final result of this religio-political crusade which is coming over the people of this country. We surely are not in darkness that that day should overtake us as a thief. In view of these things, there are two questions which each believer in present truth should be prepared to answer,—Am I prepared for the coming of the Lord which these events declare to be imminent? and, am I doing what I can to enlighten those who are in darkness of the coming storm, and to present before them that truth which will turn them from "darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me [Christ]?" Acts 26:18.

M. E. K.

"All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong."

"Humility does not make us servile nor insensible, nor oblige us to be ridden at the pleasure of every coxcomb."

Progress of the Cause.

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

BUDGING FIG-TREES. MATT. 24:32, 33.

BY A. K. ATTBERRY.
(Keenville, Ill.)

WHERE are the signs that Christ designs
To come to earth again,
And in his ire, with flaming fire,
Consume the works of men?
Thus in their pride men scoff, deride,
Like those in Noah's day,
Who learned too late the scoffer's fate—
The flood took all away.

That summer's dawn is drawing on,
Spring tells to eye and ear;
Thus signs portend the coming end,
And all around appear.
As was foretold in days of old,
Sun, moon, and stars have shown
That soon the Lord, with fit reward,
Will come to claim his own.

And nations vexed and sore perplexed,
Beat plowshare into sword;
While oceans roar, and lash the shore,
Fulfilling Jesus' word.
On every hand, in every land,
Distress and doubt prevail;
And filled with fear of evil near,
Men's hearts begin to fail.

Yet many preach, and daily teach
That men should calm their fears;
That war shall cease, and love and peace
Prevail a thousand years.
Then what the need that men take heed
To warning's idle breath?
Thus leaders blind deceive their kind,
And lead souls down to death.

When "peace," they cry; "no danger nigh,"
Destruction comes apace;
Nor can they flee God's sure decree,
Nor hide them from his face.
But we'll rejoice with gladsome voice,
With saints raised from the grave,
This is our Lord, he brings reward,
He comes, his own to save."

GEORGIA.

LADI, COWETA Co.—Since our last report, we have been denied the use of the church-building. It was purchased by the Baptists and Methodists, and locked up. We are now carrying on the meetings in private houses. The attendance has not been so good since leaving the church; only a few besides those who are obeying God, attend regularly. The Lord has worked with us in a marked manner, under the most trying circumstances, but our enemies are still exceedingly bitter toward the truth. We have enough money raised to build a church, but cannot purchase land enough to build it on, so bitter is the feeling toward our work. A widowed sister, together with her daughter, have been thrown out of employment, because they wish to obey God. They are in poor circumstances financially, but are trusting in the promises of God. They have been urged to return to work, but they refuse. I am anxious to see final results in this case. It is one that is watched by the whole neighborhood. God will triumph in us, if we are but faithful. More have promised to obey since our last report; but what we want here, as well as elsewhere, is the converting power of God to take hold of us, that we may have a true conversion wrought in Christ.

The intemperate habits of the people throughout the South, have been the great drawback to the true religion of Jesus Christ; but the Lord has blessed in this line of work here, and wrong appetites are being changed by the power of the Spirit of God, who alone can regenerate the soul. Not only did I find it necessary to begin at the rudiments, in the study of God's word, but also to teach a goodly number to read, that they might study it for themselves; therefore we started a night school, sometime ago, especially for adults who could neither read nor write. Our school is held those evenings when there is no preaching. We have found it to be a great success; and we are much encouraged. In giving a regular course, this kind of work could not be done, as it would break in on the labors. The work now is progressing both in a public and private way. We have nothing but praise and

thanksgiving to offer for the Lord's care over his work here. May he still be our stay and strength, and give further success. —W. C. DALBEY.

May 4.

TEXAS.

NAVASOTA.—At times, since I have been here, the prospect has looked gloomy; but by prayer and fasting and earnestly seeking God, a great victory has been gained recently, and on Sabbath, May 14, I was enabled to organize a church of twelve members. They are thoroughly united in the spirit of the message, their souls joined together in love; and they are rejoicing in God. I baptized two of them, the others being received on their former baptism. To-day we celebrated the ordinances of the Lord's house; the Lord was especially near by his Spirit, and hearts were melted down. It was an occasion long to be remembered. One aged brother who has long been in the Baptist Church, and who has repeatedly tried to get them to observe the ordinance of humility, was greatly blessed in carrying out this service, and was overjoyed that God had at last, in his old days, permitted him to have the privilege of doing so. Many hearts were touched at the spectacle. It was remarked that the Saviour was not mistaken when he said: "If ye know these things, happy are ye if ye do them."

A full set of officers was chosen, and there are a few others to join yet; books have also been ordered for a tract and missionary society. May God's choicest blessings ever rest on this little church, planted here in his name; and may its members be "workers together with him," and a power for good in the world.

I go to-morrow to Lott, Falls Co., to join brother J. O. Beard, recently from the Pacific Coast, in a tent effort, where I expect to remain for some time. We desire the prayers of God's people.

May 15. —W. A. McCUTCHEON.

ILLINOIS.

AMONG THE CHURCHES.—After returning from the institute held in Battle Creek, I spent the week of prayer with the Kankakee and St. Anne churches. A number belonging to these churches are French, so I was obliged to speak partly through an interpreter; but as I dwelt on the willingness of God to pardon iniquity, and impute to us his righteousness, the blessing of God was felt in all hearts.

Jan. 7 to Feb. 2 I held meetings at Proctor, and the church was much encouraged. A brother and sister who had accepted the Sabbath through reading, though not permitted to attend all the meetings, fully decided to walk in all the light, and unite with the church.

Feb. 18 to March 23 I held meetings near Kingman. The meetings here were held part of the time in a school-house three miles away; but on account of mud and the prevalence of *la grippe*, it was deemed advisable to discontinue them for awhile. A number are deeply interested, whom we hope to see obey. The Kingman Sunday-school, which had become among the things that "are not," was reorganized, and placed in charge of sister Hiatt. Fifteen copies of the *Instructor*, ten of the *Little Friend*, and three of the *Worker* were subscribed for. When the last report was received from the school, there was an attendance of forty-eight. The judgment alone can tell the good which will result from our literature used thus. About twenty dollars' worth of books and tracts were sold in connection with the meetings; four subscribers were received for the *Signs*, also donations taken.

From there I went to Willow Hill, and found some who are very dear to me, deeply interested through the faithful labors of Elder Bagby. May they, like Joshua, decide to serve the Lord.

One subscription each was received for the *Signs* and *Sentinel*.

April 6 I commenced meetings in the Campbellite church in Newton, Jasper Co., and a fair audience came out each evening. Before beginning the meetings, I had an unqualified understanding that I could use the house as long as I wanted it; but after continuing a week, I was notified by the trustees to vacate. The excuse given was that they wanted to hold a three-days' festival, and then hold some meetings afterward. But the labor was not in vain. One sister who had become discouraged and given up, promised again to keep the commandments of God.

From here I went to Dudley, Edgar Co., to visit

a sister who embraced the truth last summer in Arkansas. I found her firm and full of courage. I next visited a family in Danville, and was kindly received. They subscribed for the *Signs*, and I hope to see them soon walking in the light. The same day I went to Bismarck, Vermillion Co., and called on a brother who is keeping the Sabbath through reading. He is rejoicing in the light, and doing missionary work among his neighbors.

May 6-9 I was at Pittwood, and preached three times. The Lord blessed, and as the Saviour was lifted up, all were drawn to him. I obtained two subscriptions each for the REVIEW and *Signs*; and four for the *Instructor*.

I have enjoyed much of the Lord's blessing, and his service is indeed precious.

May 12.

GEO. B. THOMPSON.

IN THE SOUTH.

AFTER the council at Battle Creek, I returned again to Dist. No. 2, and remained at Graysville, Tenn., about three weeks, taking advantage of the climate and pure water of that place for the restoration of my health after the long siege of *la grippe* which I had endured. I am glad to be again able to do full duty. I found the church in Graysville full of courage and hope in the Lord. During their good quarterly meeting, twelve were added to the church. Several of these were baptized as the result of the labors of brother and sister Adkins, at the Cove, five miles above. There are others living there who expect to unite as soon as the letters from their former churches are received. The spirit of union and love prevails, and the Lord is blessing their efforts, in keeping up their regular weekly missionary meetings. They are learning how to work for souls, and in so doing, they grow in grace and in the knowledge of Jesus Christ. Their Sabbath-school is in a prosperous condition. Some children from without are attending. This is as it should be. They can be gathered in, if the proper effort is made. The Saviour said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice." Why may there not be other children idle, standing without, who might be gathered in and taught precious lessons of truth, which they never could forget? By this means the parents may also be reached.

The day school there is having a good influence, and the effort now being made by Elder G. W. Colcord and wife, is highly appreciated, not only by the members of the church, but by the good citizens generally. All are more than satisfied with the manner in which the school is conducted, and brother and sister Colcord are very much encouraged with the patronage and welcome they have received, and the prospects before them. They are also delighted with the climate and the pure air and water. I was glad to see, on my return, the marked improvement in their general health.

While we were away, arrangements were made by which Elder Scoles will be enabled again to engage in the work, and we hope soon to see him in the field laboring for souls. Brother Grant Adkins is at Washington, twelve miles above Graysville, holding a series of meetings with some encouraging tokens for good results.

At South Pittsburgh, Tenn., I visited Elder A. P. Heacock and family. Found them of good courage in the Lord, and hopeful, though a few only have given heed to the message they proclaimed at that place. They hope for others, and will labor for them, also for those at Dunlap and Delphi, where they labored last season. I was glad to see the great change in his health, which now seems to be almost perfect. Their daughter, sister Harris, who had suffered much from lung trouble in Iowa before coming to this mountainous district, is much improved. They will now locate in northern Alabama, and open up the work in that destitute field, with tent meetings this summer. Brother Chas. E. Sturdevant, formerly of the Chicago Mission, will go with him as helper and Bible worker. We are glad indeed that this work can be entered upon, as there is not a minister in the State, and only a few canvassers. While they enter this new field with trembling, we are sure the prayers of God's people will follow them. They will be near those for whom they have been laboring, and can visit and nourish these branches also.

In Georgia, Elder G. T. Wilson and wife will engage in tent work at Douglasville, with brother E. C. Keck and helper. Brother B. L. Dieffenbacher goes to Clinton to labor with brother H. S. Shaw in tent work. The work in Florida is being

planned for a vigorous campaign during the summer, by brethren Crisler and Johnson. Brother Shireman reports progress, and is much encouraged with the outlook for North Carolina.

Arrangements are being made to hold several local meetings in different parts of the district during the summer. These are designed to take the place of the general camp-meeting or institute as formerly held, and to bring the meetings within the reach of as many of the brethren and sisters as possible, and at the same time, hold up the light in several places for the benefit of those not of our faith. We hope our brethren will lay their plans to attend the meeting held nearest them, at least, and thus show their appreciation of our efforts to help them. Notice of these meetings will be given in time.

R. M. KILGORE.

FROM THE FIELD.

It was my privilege to spend a few days at the canvassers' institute at Mt. Vernon, Ohio. About thirty-five canvassers were present. Quite a number of these were young people, whom I had known as children in their homes, years in the past. The most of those I met at the institute I had not seen for three years or more. It seemed much like coming home, and I was made to rejoice to see so many I had formerly known, enlisted in the actual work of giving the message through this means. Many more might and ought to be doing the same work.

Sabbath, and on Sunday night, the canvassers, members of the church, and many of the patients, met in the gymnasium of the Sanitarium, where the Lord gave me freedom in speaking. The Spirit of God gave evidence that the word was not spoken in vain.

In company with brother Mead, I next attended the canvassers' institute in Kansas City, Mo. I was here for about two weeks. This institute was arranged for by Elders Donnell and Allee, prior to their call to go to other fields. Elder Hyatt, from Texas, came, and the transfer of responsibility in the Conference and tract society was made at this time. While the Missouri brethren felt to regret the removal of Elders Donnell and Allee from their midst, they welcomed Elder Hyatt, and will heartily support him in his work. The institute grew in interest up to the time of our leaving for the East, and I feel sure that it will continue to the close of the school. I felt disappointed that I could not remain through the entire six weeks, as I had expected.

The next meeting I was called to attend was at Ottawa, Canada. This is the capital of the Canadian dominion.

The church at Buckingham, although most of the members lived fifteen or twenty miles from here, appointed meetings for three days at Ottawa. Elder R. S. Owen met me here on Friday, and our meetings closed on Sunday afternoon, after baptizing six. These united with the Buckingham church. Officers and delegates were elected to go to the next Quebec Conference, to be held in July. The meetings were of great encouragement to the Buckingham church. There are only three or four Sabbath-keepers at Ottawa, and at present there are no Sabbath meetings held there.

Elder Owen and I visited the Capitol buildings, the Parliament being in session. A Sunday bill is now pending before this body. We had some conversation with members of Parliament, and were told that a warm discussion on religious liberty was raised on the reading of the bill a few days before. God has some honest, earnest lovers of religious liberty in these halls of legislation. I was impressed with the thought, that while we as a people are doing something at the Capitol of our own nation, at Washington, D. C., we have done scarcely nothing to plant the banner of the last message of liberty at the Capitol of this nation so near our door, where the same spirit is working to secure Sunday laws to bind the people of God, as in our own land.

I stayed one day at South Stukely. Here I spoke to our people who assembled at the church on my arrival. God has helped by his might at these meetings. To him be all the praise!

Moncton, N. B.

R. A. UNDERWOOD.

THE CANVASSING WORK.

VERY encouraging reports are being received from all parts of the canvassing field. Only a few weeks ago, in some of our large Conferences, there

was scarcely a canvasser at work, because they were nearly all at "the institute," making thorough preparation; and to-day we see the result.

Before me lies the weekly reports of several States, from which we take the following:

Ohio,	27 agents,	\$ 703.00	worth of orders.
Indiana,	47 "	1,009.20	" "
Illinois,	48 "	1,279.40	" "
Ontario,	42 "	1,045.25	" "
Kansas,	21 "	689.57	" "
Texas,	19 " two weeks,	1,291.15	" "

In four weeks, ending April 30, thirty Scandinavian canvassers in America took orders to the amount of \$3,066.63.

One of our canvassers in South America reports that in thirty-eight days he received 131 orders, to the amount of \$369.50, an average of nearly ten dollars per day. This brother, speaking of meeting a Methodist missionary, says:

"He not only gave me his order for 'Great Controversy,' but in the morning before school hours, took me to several of his friends, of whom I received five orders. One reason he gave to his friends that the book was good and worthy of their purchasing, was the fact that it was new and already translated into several languages."

Brother Morrison reports that they have forty agents in England.

"They do not hesitate to go to ministers the first thing on entering new territory, and are generally successful in securing their good-will, if not their orders and testimonials.

"One minister gave his order and a card of introduction to an influential citizen, who also ordered the book, without hesitation. Many leaders of Bible classes have purchased the books from our agents."

These things certainly are encouraging to all interested in the advancement of the truth.

F. L. MEAD.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending March 31, 1892.

No. of letters written	399
" " received.....	101
" missionary visits.....	747
" Bible readings held.....	111
" subscriptions for periodicals.....	10
" periodicals distributed.....	4,114

Cash received on tracts, \$83.26; on sales and accounts, \$2,157.07; on donations, \$52.09; on first-day offerings, \$117.77; on other funds, \$139.01.

J. V. WILLSON, Sec.

WEST VIRGINIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1892.

No. of letters written.....	85
" " received.....	20
" missionary visits.....	1,867
" Bible readings held.....	28
" attending readings.....	146
" subscriptions obtained (yearly).....	3
" " " (less than a year).....	3
" periodicals distributed.....	596
" pp. books and tracts loaned, sold, and given away.....	108,204

Cash received on subscription books, \$621.68; on tracts and periodicals, \$94.44; on annual offerings, \$88.45; on first-day offerings, \$21.99. T. E. BOWEN, Sec.

TENNESSEE RIVER TRACT SOCIETY.

Report for Quarter Ending March 30, 1892.

	Societies.	Agents.
No. of members.....	109	9
" reports returned.....	20	5
" letters written.....	38	279
" " received.....	10	104
" missionary visits.....	124	152
" Bible readings held.....	11	14
" persons attending readings.....	22	94
" subscriptions obtained.....	7	152
" pp. books and tracts distributed, 4,162	10,616	
" " " " sold.....	48,496	
" periodicals distributed.....	859	97

Cash received on first-day offerings, \$11.75; on annual offerings, \$67.01; on books and periodicals, \$443.97. Total, \$522.73.

—Hours of seeming idleness may be richer in fruitage than if busily employed, when the heart is at variance with surroundings. Work in the treadmill of routine, without effort conducive to higher ends, when the motive power is at a low level, is unprofitable.—Mrs. Mary C. Billings.

Special Notices.

ARKANSAS CONFERENCE, NOTICE !

ELDER W. F. MARTIN has been appointed as secretary of the Arkansas Conference. All reports of churches should be sent to him at Springdale, Ark.
C. Mc REYNOLDS, Pres.

NOTICE TO CANVASSERS !

THE Tennessee River Conference being very much in need of more laborers in the canvassing field, I take this opportunity of saying to our northern brethren, that if any of them would like to come South, where the climate is such that they can labor all the year round,—where the "harvest is plenteous and the laborers are few," I would like to have them correspond with me. Our people are hospitable and friendly. Our territory is as good as any, if not the best, in the South. My address is 954 Woodland St., Nashville, Tenn. J. A. PARKER, State Agt.

NOTICE TO MAINE !

We are anxious to see a general gathering of our people at South Norridgewock, June 4-8. Elder M. G. Huffman of Illinois will be with us, and we hope a special effort will be made to attend this meeting. No one can afford to lose the benefit which may be obtained by being present at this time. Let none stay away. Matters of importance are to be considered. Brethren, we need your counsel and your help. Come, praying that God by his Spirit may be present to direct in our counsels, that right moves may be made, so that we may see the salvation of God, and the wonderful workings of his Spirit in our midst.

Ample provision will be made for all who will attend. J. B. GOODRICH.

REDUCED RATES TO THE IOWA CAMP-MEETING.

THE Western Passenger Association has granted the usual reduced rates, a fare and a third for round trip, to attendants at the Iowa camp-meeting. In order to secure the benefit of the reduction, it will be necessary for those coming to the meeting to procure certificates with their tickets, and when these certificates are countersigned by the secretary of the meeting, the holder will be entitled to purchase return tickets to point of starting, at one-third fare. In no case will the reduction be allowed to those who do not hold certificates. Tickets must be purchased, and certificates procured for each line traversed in making the trip to the meeting. The reduction applies from May 27 to June 16.

COMMITTEE.

THE NEW YORK CAMP-MEETING.

THIS meeting will be held at Cortland, New York, June 7-13. Cortland is situated thirty-five miles south of Syracuse. It is at the junction of the Delaware, Lackawanna & Western R. R., and the Elmira, Cortland & Northern R. R. It is a place of about ten thousand inhabitants. The camp ground is situated on the street-car line connecting the city of Cortland and the village of Homer. The ground is one mile from the Elmira and Cortland depot. Take the street-cars at the depot. Those who come on the Delaware, Lackawanna & Western R. R., will walk two blocks to street-car line.

There will be a supply of tents on the ground to rent at reasonable terms. A dining tent will be pitched, at which those who desire to procure meals can do so at reasonable figures. Health foods will be supplied.

It is expected that Elders Underwood and Porter will attend the meetings, also Elder Ball, who has lately returned from the West Indies. Brother H. G. Thurston and our own Conference ministers will also attend. We hope that our brethren and sisters will make a special effort to attend this important meeting. Come, praying that the Lord will bless and make the meeting the best ever enjoyed in the State. The workers' meeting will begin June 1, and continue one week. We shall be glad to see it well attended. We expect the usual reduction on the railroads.

S. H. LANE.

THE CAMP-MEETING AT NEENAH, WISCONSIN.

WE know it will be a disappointment to some of our brethren that the location of our camp-meeting has been changed from Stevens' Point to Neenah, on account of its being farther from them; while at least as many others will be grateful that the meeting will come nearer to them, so they can attend. There were several reasons why the change seemed not only advisable, but almost necessary. While the way seemed to close up at Stevens' Point for our meeting, it seemed to open very favorably at Neenah. We could get cheaper freight, lumber, and furniture, and better ground. The common council voted to let us have Riverside Park free for our meeting. The park contains twenty acres, is supplied with excellent water, and is finely located for attend-

ance from the city. It is easy of access from the railroad depots, being about one-half mile from each; the Northwestern, the Milwaukee & Northern, and the Wisconsin Central.

We appeal strongly to our brethren and sisters in Districts Nos. 1, 2, 5, 6, 7, and 8 to put forth a special effort to attend the camp-meeting this year. Nearly all can reach the place of meeting, and only have to travel over one road, and there are but very few from these districts who would have to change more than once. Dist. No. 9 had a camp-meeting last year at Menomonie, and Dist. No. 8 had the State meeting at Reedsburgh, last fall.

We would call special attention to the article of Elder O. A. Olsen, entitled "The Coming Camp-meetings," in the REVIEW of May 17, and the article of Elder A. J. Breed, entitled "The Minnesota Camp-meeting," in the same paper. The first six paragraphs of the latter article we would adopt in our appeal to our people in Wisconsin. We desire our brethren to read these articles carefully, if they have not already done so. Come, dear brethren and sisters, and bring your children and friends with you, and receive the rich blessing which God has for those who seek him in faith. M. H. BROWN.

The Sabbath-School.

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

LESSONS FROM THE OLD TESTAMENT.

LESSON X.—THE FIERY FURNACE.

DAN. 3:18-25.

Commit Verses 16-18.

(Sabbath, June 4.)

TEXT.—"When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:2.

INTRODUCTION.—The date of this lesson is not certain, but was probably about 580 B. C., after Nebuchadnezzar had completed his conquest of surrounding nations, as predicted by Jeremiah (27:2-8). The place was the plain of Dura, about five miles southeast of Babylon. There is a huge mound of brick there at the present time, about seven yards high, which Offert believes to be the base, or pedestal, of the great image.

1. What idolatrous act did Nebuchadnezzar perform when established in his empire? Dan. 3:1.

NOTE.—The height of this image was ninety feet, its breadth nine feet. The height probably included that of the pedestal, and, covered with gold plates, could be seen a great distance. It was, doubtless, an image of the protecting divinity of Babylon, Bel-Merodach. The word translated "image" means the image of a man.

2. What decree did he make? Verses 2-7.

3. What complaint came to the king in reference to this decree? Verses 8-12.

NOTE.—The Hebrews were accused by the learned Chaldeans. Doubtless they felt envious because the Hebrews were placed above them.

4. What was then done? Verse 13.

5. What question did Nebuchadnezzar ask them? Verse 14.

NOTE.—Nebuchadnezzar wished to give the Hebrews a fair trial and all the benefit of any doubt. "Is it of purpose," he asked (see margin), "that you did this?"

6. What alternative did he set before them? Verse 15.

7. What insult did he offer God? Same verse, last part. (See similar boasting in Isa. 37:10-13.)

8. What time to consider their reply did the three men wish? Dan. 3:16.

NOTE.—"We are not careful" (Revised Version, "We have no need"). It was a matter of principle, and, as the principle of right was in their heart, they desired no time. They might have taken time and reasoned, (1) It is only for once, and that will not change our characters; (2) we will still hold our own religion at heart; (3) the king, too, ought to be obeyed; God has made him ruler (Jer. 27:6-8), and, of course, we ought to be "subject to the higher powers," as God has ordained; (4) Nebuchadnezzar had befriended them, and, of course, they ought not to displease him; (5) their lives were at stake, and they might do as their fathers had done before them; (6) if they refused to obey, they would die; but if they yielded, they would live, and how much more good they could then do as rulers in that idolatrous nation. These and other vain excuses might have been urged by these faithful men. But they took the only safe way. They neither parleyed with the enemy, nor did they wish time to consider a matter of right or wrong. They could die, but could not yield. Compromise was sin, and right can never compromise with wrong and remain right.

9. What faith in God did they express? Verse 17.

10. But if it were not God's will to deliver them, what was their choice? Verse 18.

NOTE.—They had faith to be saved from trial, in trial, by trial, whatever and whichever way God thought best. For him they could stand alone, but God stands with them. When we stand for God, he stands with us.

11. How did their reply affect the king? and what did he command? Verses 19, 20.

12. How was the command executed? Verses 21, 22.

13. How were the strong men affected who cast them into the furnace? Verse 22.

14. What revelation was immediately made to the king? Verses 24, 25.

NOTE.—The better translation of the term rendered "Son of God" is doubtless that of the Revised Version, "a son of the gods." Nebuchadnezzar, a heathen, did not know Christ; and yet it was Christ who was with them. They were with him in the right; he was with them in the suffering.

15. What did the king immediately do? Verses 26, 27.

16. What acknowledgment did Nebuchadnezzar make? Verse 28. He acknowledged their honesty, integrity, and righteousness.

17. What decree did he issue? Verse 29.

NOTE.—Little did these men know what would be the outcome of their simple faith, that it would be the means of having the knowledge of the great God carried throughout that mighty empire in royal decree, by royal heralds. They decided for God irrespective of consequences. God used their simple faith to enlighten the world. It is always thus.

18. What was done with Shadrach, Meshach, and Abednego? Verse 30.

19. What promise of God was exemplified in the case of these men? (See text.)

20. By what power were they kept from sinning against God? Ps. 17:4; 119:11.

21. How will persecutions always result if faithfully borne? Phil. 1:12.

ADDITIONAL NOTES.

1. NEBUCHADNEZZAR'S IMAGE.—Strange as it may seem, it is quite likely that the king's dream, Daniel's interpretation of it, and the reverent way he spoke of God, begot in the king's mind a desire for more religion for himself and his followers, and for what he probably thought was a very important thing in worship—uniformity. An image about the size of the one he had seen in his dream was therefore erected in the plain, and a royal proclamation was made that all must worship it. The commandment was imperative and unmistakable; the penalty for disobedience was to be cast into the fiery furnace.

2. THE THREE WORTHIES.—It is evident that Daniel was not in Babylon at the time. Some business pertaining to the public affairs had taken him away from the capital. His subsequent history shows that had he been present, there would have been four worthies instead of three. These faithful men went as far as they could. They assembled with the rest, and listened to the king's command; but they would not, could not, deny the true God even at the command of the king.

3. THE ACCUSATION.—They did not worship the image which the king had set up. No doubt the king thought it was pride and stubbornness that actuated them. It is very difficult for the world to understand the motives of the people of God. Spiritual things are only spiritually discerned. Love and reverence for the God of heaven—the purest and noblest impulses that can actuate the human heart—were construed to be but a manifestation of pride and rebellion against the rightful authority of the law.

4. THE NOBLE ANSWER.—The authority of God—the God who "removeth kings and setteth up kings"—was the sole reason urged by the faithful men for not obeying the king's decree. The king had recognized such a power, but he did not yet realize that the God of Daniel and his companions was he. That knowledge came later in the king's experience; and this cruel action on his part was one means of teaching him the lesson.

5. THE PRESENCE OF THE FOURTH.—The faith of these three noble men in the God of their fathers was not misplaced. They, like the apostle Paul, were willing that God should be honored either by their life or death, as it should please him. It pleased him in his infinite mercy to grant them life. Jesus himself came to the rescue of his faithful followers; he comes to all his true followers who are in trouble. If not to preserve their life, he gives them grace to sustain them in their tribulations. He does not change. He has promised to be with us "even unto the end of the world."

6. THE LESSON TO THE KING.—He had asked, "Who is that God that shall deliver you out of my hand?" and he had received his answer. He now admired their constancy. How feeble his own power looked beside that of the God who had power even to restrain the devouring elements of fire. He now confessed that the God of the Jews was above all gods, and by a decree, called the attention of all his subjects to the true God. This certainly was a blessing to the captive Jews who were in his dominions.

7. THE LESSON TO US.—(a) It is our duty to yield unquestioned obedience to God and leave the consequence with him. To do this is pleasing to God, and he will intervene in our behalf as it shall seem good in his sight, and in a way to gain the honor and glory that is due unto his name. (b) There is a point where duty to obey kings and human laws ends, and that is where they come in conflict with the law of God. In the case of the three worthies, the conflict was over the command, "Thou shalt have no other gods before me." Had the command been to work on the Sabbath, their course would

have been the same. All of the first four commandments of the decalogue are to be rendered to God alone; and with them civil governments have nothing to do. This truth, so important for mankind to learn,—that governments may not encroach upon the right of the people to worship God,—which this experience of king Nebuchadnezzar was designed to teach, has never yet been learned by but few of the powers of earth.

News of the Week.

FOR WEEK ENDING MAY 21.

DOMESTIC.

—During the season just closed, 5,354,820 bushels of oysters were measured in Maryland.

—A terrible explosion in a coal mine at Roslyn, Wash., May 10, killed sixty miners.

—Democratic State conventions in Wisconsin, Michigan, New Hampshire, and Vermont, all favor Cleveland.

—The Chinese minister at Washington has filed an exception to the Chinese Exclusion bill, recently enacted by Congress.

—A cyclone in Greer county, May 16, killed five people, and severely wounded ten others. People were even blown out of their dugouts.

—River steamers are being sent out from St. Louis, Mo., to rescue people, and to save property from destruction by the terrible floods on the Mississippi.

—Heavy rains continue in Illinois, Dakota, and other western States. The levees on the Mississippi are breaking, and Lake Pontchartrain is flooded, and New Orleans is threatened.

—Two hundred of Garza's band of Mexican revolutionists were arraigned for trial at San Antonio, Tex., charged with violating the neutrality laws of the United States. It is expected that Garza himself will soon be in custody.

—The floods all along the great rivers in the West are appalling. Sioux City, Iowa, has especially suffered. The water has flooded the city from 2 to 30 feet deep. Thirty persons were drowned, and property amounting to \$10,000,000, was destroyed.

—The citizens of Chicago who live in Normal Park are much excited because Dr. Teed, the "Koreshan" prophet and false Christ, has purchased property, and is establishing a colony there. Indignation meetings are being held, and a strong determination is expressed to drive Teed out.

—Tradition says that 350 years ago De Soto stood on the banks of the Mississippi River, near where Memphis is now built, and looked across the yellow waters. Today the railroad trains will cross the river at the same place on a new steel bridge which cost \$3,000,000. Tradition cannot hold a candle to facts in this country.

FOREIGN.

—Spain has removed its prohibition against American pork.

—Kaiser Wilhelm has just indulged in another warlike speech.

—Italy is greatly pleased over the settlement of the New Orleans affair.

—Russia is planning to build a strategic railway along the Prussian frontier.

—A Russian steamship has foundered in the Caspian Sea, with 250 passengers on board.

—A new Italian Ministry has been appointed; Signor Giolitti succeeds to the premiership.

—Baron Fava, Italian Minister to the United States, is expected to arrive at New York, May 14.

—British troops in East Africa have defeated the natives, and captured a number of slave caravans.

—No doubt now exists that General Gresser, prefect of police at St. Petersburg, was poisoned by enemies.

—Cholera is ravaging Cairo, and the Italian government has taken steps to prevent its reaching Massowah.

—The subject of annexation to the United States will come up at the next session of the Hawaiian Legislature, May 28.

—Much discussion has taken place in Great Britain over the proposed transfer of the Inman Line steamers to American registry.

—The French forces operating against the king of Dahomey have occupied the Dahomean town of Godomy, eighteen miles west of Kotonou.

—England's acceptance to participate in the silver conference will carry the acceptance of France, Germany, Belgium, Italy, and Switzerland.

—The emperor of Germany has lately publicly commended and promoted a sentry who shot two drunken laborers who were teasing him. This action of the emperor has raised a storm of indignation all through Germany.

—It is reported that 100 tons of exhibits for the Exposition have already been collected, and are awaiting shipment at Lima and Callao.

—A shoemaker in Berlin has invented an artificial sole of stone, for use in shoes. It is elastic and easy on the feet, and is calculated to last for years.

—A waterspout burst over the mines near the city of Fuenfkirchen, Hungary, May 13, flooding the mines with water, and drowned nearly a hundred miners.

—The granting of American registry to the steamships "City of New York" and "City of Paris" has aroused an unexpected storm of indignation in London.

—Notwithstanding the repeated and positive directions of the pope, the higher clergy of France continue to manifest a most earnest opposition to the Republic.

—Twenty thousand granite-workers in New England have ceased work. They refuse to accept the new schedule rates which the Granite and Marble Companies have fixed.

—A terrific hurricane prevailed at New Zealand, May 16. Much property was destroyed, and many coasting vessels were destroyed. It is feared that there was great loss of life.

—At a ministerial council at Madrid, Spain, the Cabinet has decided in favor of the introduction in the Cortes of a law providing for the trial of dynamiters without a jury.

—Recent reports from Russia indicate great activity in the direction of war preparations. The movement of troops toward the German frontier naturally causes alarm in Berlin.

—A decree permitting the export of oats and corn from Russia will be published on Friday next, and another decree permitting the export of wheat will be published three or four days later.

—Great excitement exists at St. Petersburg, the discovery having been made by two French detectives from Paris that the emperor's palace had been undermined, and was soon to be blown up with dynamite. The tunnel commenced 300 yards from the palace, and it must have been the work of many months.

—Out of the 38,000 Polish emigrants who went to Brazil, 1,500 are recorded as having returned. It is estimated that 18,000 Poles died in Brazil from the yellow fever. The many bad reports from Brazil have diverted the stream of emigration to the United States, and this has been increased by the recent bad harvests in Poland.

—The total extent of British Africa is estimated to be 2,470,000 square miles. The only other European country which controls a million square miles of Africa is France, which owns the desert Sahara, 1,550,000 square miles, and 1,400,000 square miles besides, including Algeria, part of Guinea, part of Congo, and Madagascar.

RELIGIOUS.

—German Lutherans in session at Galena assert that the church will in no way attempt to interfere in politics.

—The Methodist Conference passed resolutions, Tuesday, protesting against the treatment accorded the colored people by the whites of the South.

—An attempt is being made by the Methodists in conference at Omaha, to change the location of all the Episcopal residences of the country.

—The induction of Dr. Vaughan as Archbishop of Westminster, to succeed the late Cardinal Manning, took place in the pro-cathedral on Sunday morning.

—At the Methodist Conference at Omaha, the colored delegates made a strong and interesting plea for the recognition of their race by the church.

—The Methodist Conference decided, Monday, that no new bishops were necessary. That decision precludes the possibility of the election of a colored bishop.

—The quadrennial Conference of the African Methodist Episcopal Church opened in Philadelphia, May 3. There were delegates present from Hayti, Sierra Leone, and Liberia.

—The pope has sent a message to the Catholic Congress in Paris, declaring that the members ought to comply with the monitions contained in the encyclical enjoining obedience to the constituted government.

—It is announced that it is the intention of the Quebec government to introduce a bill, giving to the bishops full liberty to collect the tithes as they think proper, either as an allowance or as a tax on real estate.

"THOSE TENT MEETINGS."

THIS little work gives a graphic and humorous account of what transpired when a gospel tent was pitched in our little village, and so-called "unpopular truths" were being presented. If such a tent meeting has ever been held in your vicinity, and you have forgotten just what was said and done, how the different shepherds of the place sought to calm the fears of their respective flocks and silence the opposition by introducing a paid witness, send twenty-five cents in stamps to M. B. Duffie, Battle Creek, Mich., and receive a copy of "Those Tent Meetings" by return mail.

Appointments.

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

THE next annual meeting of the Sabbath-school Association of South Dakota will be held in connection with the camp-meeting at Madison, June 22-28, 1892.

N. W. KAUBLE, Pres.

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892

DISTRICT NUMBER ONE.

NEW ENGLAND (local) So. Lancaster,	May	20-30
Pennsylvania, Sunbury,	June	31 to June 7
*New York, Cortland,	June	7-13
Canada, Magog, P. Q.	"	22-28
West Virginia,	Aug.	9-16
Virginia,	"	16-23
Maine,	25 to Sept. 5	
Vermont,	Sept.	6-13
New England,	"	15-20
Atlantic,	"	20-27

DISTRICT NUMBER TWO.

Tennessee River Conference,	Aug.	30 to Sept. 5
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DISTRICT NUMBER THREE.

Ohio (spring meeting), Bowling Green,	May	24-30
Illinois, Bloomington,	June	4-7
Indiana,	Ang.	9-15
Ohio,	"	12-22
Michigan (northern meeting),	"	22-28
Illinois, Ottawa,	"	24-30
Illinois (southern meeting),	Sept.	18-19
Michigan (State meeting),	"	23 to Oct. 3

DISTRICT NUMBER FOUR.

*Minnesota, Minneapolis,	May	31 to June 7
*Iowa, Des Moines,	June	7-14
*Wisconsin, Neenah,	"	14-21
*South Dakota,	"	22-28
*Nebraska,	Aug.	30 to Sept. 6

DISTRICT NUMBER FIVE.

Arkansas (southern, local), Arkadelphia,	July	12-18
*Texas,	Aug.	2-9
Arkansas, Springdale,	"	4-15
Missouri,	"	17-30
Colorado,	31 to Sept. 12	
Kansas,	Sept.	15-26

DISTRICT NUMBER SIX.

Upper Columbia, Walla, Walla, Wash.,	May	24-31
North Pacific, East Portland, Oregon,	"	31 to June 7
Montana, Bozeman,	June	8-14

Appointments marked by a star will be preceded by a workers' meeting.

GEN. CON. COM.

BROTHER J. B. THAYER of Battle Creek, Mich., will meet with the Bedford church on Sabbath, May 28.

THE next annual session of the Wisconsin Sabbath-school Association will be held June 14-21, in connection with the camp-meeting.

W. H. THURSTON, Pres.

THE next session of the Maine Tract and Missionary Society will be held in connection with the June meeting in South Norridgewock, Me., June 4, 5.

B. F. DAVIS, Pres.

I APPOINT to meet with the church at Waldo, Fla., June 3-5, and at Barberville, Fla., July 1-3. Meeting will begin at each place on Friday night, and close Sunday night. I am desirous that all isolated brethren and sisters may avail themselves of these meetings.

L. H. CRISLER.

THE church at Sand Lake, Mich., will be dedicated Sabbath and Sunday, May 28, 29. We hope there will be a general attendance from the neighboring churches. Meetings will begin Friday evening. It is expected that Elder Corliss will attend this meeting.

June 4, 5 there will be a general meeting at Grand Rapids. Meetings will begin here Friday evening, and close Sunday evening. We extend to all Sabbath-keepers within reach of Grand Rapids, an invitation to attend this meeting. We trust there will be a general rally. We expect Elders Fargo and Corliss. The writer and perhaps others will also attend.

June 11, 12 the church at Frankfort will entertain a general meeting, during which the church at that place will be dedicated. Let all the brethren in that part of the State attend this meeting. Frankfort has never had opportunity to entertain a general meeting, and invite a large gathering. Elders Fargo, Lamson, and the writer will attend this meeting.

June 18, 19 Elder J. N. Loughborough and the writer will be in Detroit. We sincerely hope that all the brethren in that vicinity will attend all the meetings. Elder Kenyon will arrange for the meetings.

I. H. EVANS.

ADDRESS.

My present address is Madison, S. Dak. Box 405.

C. W. OLDS.

BUSINESS NOTICES.

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

WANTED.—Ladies to assist in the manufacture of hygienic garments; steady employment to competent persons; also to send for our beautifully illustrated pamphlet, "Artistic Hygienic Dressing," how to dress healthfully, patterns, etc. Mailed on receipt of stamps for postage. SALISBURY DRESS IMPROVEMENT CO., Battle Creek, Mich.

LABOR BUREAU.

WANTED.—A good steady place to work, a house to live in, and good wages, where I can keep the Sabbath. Geo. H. McConnell, North Branch, Mich.

PAPERS WANTED.

CLEAN copies of Seventh-day Adventist literature will be gladly received if sent post-paid to T. Kennie, South Haven, Mich.

NOTICE.

PLEASE send *Instructor* and *Little Friend*, instead of REVIEW, Signs, and Sentinel, as requested in REVIEW of May 10. C. E. Giles, 243 So. Boulevard, Atlanta, Ga.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 15, 1892.

EAST.	† Day Express.	*N. Shore Limited.	*N. Y. Express.	*N. Falls & Buffalo Special.	*At'ntic Express.	Detroit Acc't'n	† Jackson Acc't'n
STATIONS.							
Chicago.....	am 8.25	pm 12.20	pm 3.10	pm 5.02	pm 9.20		pm 5.16
Michigan City.....	10.33	2.05	4.56	6.45	11.13		7.28
	pm 12.10	1.37	5.48	7.38	am 12.25		8.48
Kalamazoo.....	2.00	4.00	7.04	8.47	1.57	am 5.45	10.05
Battle Creek.....	2.47	4.80	7.97	9.23	2.44	6.34	10.43
Jackson.....	4.80	5.38	8.62	10.25	4.16	8.30	12.01
Ann Arbor.....	5.51	6.27	9.45	11.15	5.40	9.88	
Detroit.....	7.00	7.23	10.45	12.16	7.10	10.88	
Buffalo.....			6.30	7.90	2.85	6.60	
Rochester.....			5.60	7.15			
Syracuse.....			8.00	12.16			
New York.....			3.45	8.80			
Boston.....			5.65	11.05			
STATIONS.							
Boston.....	am 8.30	pm 2.00	pm 3.00	pm 5.00	pm 6.45		
New York.....	10.30	4.39	6.00	8.00	9.15		
	pm 7.83	11.86	2.10		7.20		
Rochester.....	9.35	1.26	4.20		9.56		
Buffalo.....	11.00	2.20	5.30	am 8.45	11.50	pm 8.00	
Detroit.....</							

The Review and Herald.

BATTLE CREEK, MICH., MAY 24, 1892.

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CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

According to Dr. Talmage, there is to be in the future one church in this country, which is to be called the Church of America. When we remember the sturdy way the Church of Rome holds out against all Protestant influences, and the rapidity with which Protestantism, so-called, is making concessions to Rome, it is not very difficult to see what the “Church of America” will be.

All the world is wondering after the beast, and the “remnant” which “keep the commandments of God, and have the testimony of Jesus Christ,” will soon feel the persecuting hand of this “American Church.”

Another National Reform sheet is announced in the *Political Dissenter* of May 16, 1892. It is to be called the *Christian State*, and is to be issued from 1520 Chestnut St., Philadelphia, Pa., a locality which will at once suggest a paper with a little longer name, the *Christian Statesman*, formerly issued from that place, before it was sold out to Crafts & Co. This new paper, it is promised, will be filled with the essence of National Reform, and the announcement declares that “the cause of National Reform will again have a worthy exponent, and all the old-time friends of the movement should hasten to give this paper their generous support.” But what is the matter with the *Christian Statesman*; that that is not “a worthy exponent” of National Reform? Certainly its editor is sophistical and dishonest enough to suit the strongest friends of that movement.

We regret to learn that sister White has been quite seriously hindered in her work by physical infirmity, since going to Australia. The *Bible Echo* of March 15, has the following note in regard to her condition, confirmed by more recent letters to friends here:—

“Mrs. E. G. White, who is now with us, and whose writings form an important feature of our paper, has been for several weeks suffering severely from an attack of rheumatism, and also from the effects of malaria, contracted before coming to Australia. The family are settled in Preston, a suburb of Melbourne; but the unrelenting disease and pain trouble Mrs. White constantly, and have reduced her strength materially. She walks but very little, and with great difficulty. Lately on two

or three occasions she has, with great feeling and power, addressed the church at Melbourne, though it has been under trying circumstances.

“On account of this unfortunate state of health, it now seems probable that Mrs. White will be unable to take the anticipated journey to the Conference at Napier, New Zealand, which convenes April 2. This will be a great disappointment to our friends there, in which we sympathize with them.”

A brother in Iowa writes us that a leading revivalist said in a meeting recently held in his neighborhood, that he hopes to see the time when nobody but Christians will be allowed to teach our public schools, and he thinks the time is not far distant when his desires will be realized. He further states that he thinks that some great things will transpire very soon in this country.

The above sentiment is simply that which is being expressed by many ministers and others in all parts of the country, and those who have been considering the interpretations of prophecy as set forth by Seventh-day Adventists cannot fail to see in these things marked evidences of their rapid fulfillment. The indications are seen on every hand, showing that the great consummation is rapidly approaching. We have ever held the position that this country would form an image to the papacy by uniting Church and State, and, despite the sneers that these positions have received, we can see a constantly growing sentiment in this direction, and organization after organization is springing into the field to carry such a work forward.

A REQUEST.

HAVE any of our ministers or our brethren a copy of a work entitled “Catholic Catechism of the Christian Religion?” If so, will they sell it, or loan it for a time, to this Office? We greatly desire to obtain a copy of that work.

CORRECTION.

IN REVIEW of May 17, in the report from Indiana, the director of Dist. No. 1, is brother Yeager, instead of Teager. Also the statement, “A club of ten take the *Signs*, and one of fifteen take the *Sentinel*,” should read, “A club of ten *Signs* and also a club of fifteen *Sentinels* were taken.”

OFF FOR AUSTRALIA.

On the evening of May 22, Elder L. J. Rousseau and wife, and brother C. B. Hughes, left Battle Creek for California, to take the June boat for Australia. They go to that distant field to engage in the educational work which is being started in that Conference, and the prayers and best wishes of their many friends in America will accompany them to their new field of labor.

DEDICATION IN CAPE TOWN.

We are indebted to our brethren in Cape Town, South Africa, for copies of papers giving a report of the dedication of the first Seventh-day Adventist church in that city. It took place April 17. The house was crowded, and the exercises were every way successful. They were conducted by Elders I. J. Hankins, P. J. D. Wessels, J. G. Scholtz, and A. T. Robinson. The latter preached the dedicatory sermon. The house cost £2,900, over \$14,000. We trust this will mark a new era in the progress of the work in that country.

MEETING NOTICES.

As we are entering upon the season of camp-meetings and other special gatherings, it is natural and right that brethren should wish to make special appeals in behalf of the meeting in which they are particularly interested. And it is not unfrequently the case that two or three from the same Conference desire to speak in reference to the same meeting. We would therefore suggest that all study brevity in writing their notices, to the fullest extent con-

sistent with the circumstances in the case, that there may be room for all in the Special Notice department.

HARD ON BREWER.

The *Christian Nation* of May 11, 1892, makes allusion to the recent argument of Justice Brewer of the Supreme Court of the United States, which was intended to show that this is a Christian nation, and, as was to be expected, it commends this argument in the highest terms. It calls it “an admirable document,” and quotes with special delight Brewer’s declaration, “This is a Christian nation,” and then it closes with these words:

“All this is a most powerful argument in favor of amending the Constitution so as to make this a Christian government.”

This is a little hard on Mr. Brewer, to have all his labored argument, by which he pretends to show that this is already a Christian nation, so quietly ignored, and the conclusion reached that this is not, after all, a Christian nation or government, and needs something more to make it so. And it is a complete stultification of itself, to so sweep his learned decision all aside, after so admiring it, and lauding it to the skies.

PERPLEXITY OF NATIONS.

THE prophetic forecast of distress of nations with perplexity in the last days, is receiving more and more forcible illustrations day by day. In England Lord Salisbury does not hesitate to say that the result of home rule in Ireland would be armed resistance on the part of Ulster, a province which embraces the northern part of the island; that society would be rent in two, not only in Ireland, but in England. And he intimated that such a course would be one to be approved and encouraged.

The province of Ulster, embracing a number of counties, is Protestant, and is a thrifty and prosperous portion of the country, while the southern portion of the island is cursed with Romanism, and is consequently the home of ignorance, mismanagement, intemperance, poverty, and crime. Home rule means the turning over of the prosperous community of Ulster to the jurisdiction of the Romanists of the South; and the Ulster men, very justly, oppose such a move. The threat of a religious war naturally alarms Mr. Gladstone and his followers.

The situation in Italy is fast becoming intolerable. A cabinet crisis has resulted in the resignation of the Ministry, the Chamber of Deputies refusing a vote of confidence in Premier Rudini’s financial program. Italy is virtually bankrupt, the national debt being \$2,370,090,000. And this is not being decreased year by year, like our own debt, but is growing by a yearly deficit of \$20,000,000. In addition to this, the difficulty of securing a revenue is continually increasing. The government is poor, and the people still poorer. It is said that the food on which the laboring classes are forced to subsist is of so poor a quality that Italian laborers are able to do only about three-fourths the work in a given time that the same number of Englishmen would do. Public improvements have been managed with such extravagance that the government is in debt \$700,000,000 on the railroads already, paying \$27,000,000 per annum of interest. None of the roads pay enough to meet the interest on the bonds, and hence are operated at a constant loss to the government; while to keep up her part in the triple alliance costs her twice the amount expended in cash on both the army and the navy. The Scriptures speak of people sometimes being “at their wits end”; and this describes the condition of many of the nations of the earth to-day.

THE SUNDAY ARRESTS IN TENNESSEE.

WE have just received word from Springville, Tenn., that brethren J. H. Dortch, W. S. Lowry, W. G. Ward, James Stein, and J. Moon, have been summoned to appear before court, May 26, to answer to charges for Sunday labor. We trust that the brethren throughout the field will remember them in their prayers, that God will sustain and guide them in this trial. It is simply what we will all have the privilege of doing ere long, and we should heed the injunction of the apostle to remember those who are in bonds as bound with them.

We are planning to have a report of the trial, and will give it to our brethren through the REVIEW, as soon as we can.

A. O. T.