

The Adventist Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

VOL. 70, No. 18.

BATTLE CREEK, MICH., TUESDAY, MAY 2, 1893.

WHOLE No. 2014.

The Review and Herald,
ISSUED WEEKLY BY THE
Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.

When Donated to Friends, \$1.50.

SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

THE STILL, SMALL VOICE.

BY ELIZABETH ROSSER.
(Fruiland, Oregon.)

Not in the stormy wind,
Resistless in its might,
Which rent the flinty rocks
On Horeb's lonely height;
Not in the earth's wild quaking,
The solid mountain shaking;
Not in the fire; the voice of God was heard
By him who listened for his Master's word;
But after that,—oh, humble heart, rejoice!—
The word divine came in "a still, small voice."

Not to the lords of earth,—
Princes in Israel,—
Not to the rich and great
The angels came to tell
The message of God's favor,
Sent in a new-born Saviour;
But to the humble shepherds in the field
The angelic host was suddenly revealed,
Proclaiming joyful tidings unto them:
"The Christ is born this day in Bethlehem."

Not many mighty men,
Not many worldly-wise,
Not many now revered
And great in human eyes,
Are called unto salvation;
But out of every nation
The Lord has called on all who will, to come,
Repent, believe, and seek their Eden home.
O thou of humble, contrite heart, rejoice!
For unto thee has come the still, small voice.

Not noble, kingly deeds
Has every one to do;
A world-wide fame to raise
Is granted but to few.
But deeds of sweetest savor,
Crowned with the dear Lord's favor,—
The kind word spoken, or the proffered cup,—
Pure gems, in Heaven's bank are treasured up.
The little, trifling deeds of every day
Pave, step by step, to life or death the way.

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.

RESULTS OF CASTING AWAY THE LAW OF GOD.

BY MRS. E. G. WHITE.

ALL may read the signs of the times, and see whither the world is drifting. Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of

Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

The signs of the times are plain and startling. Look into the papers that flood our world, filled with recitals of daily crimes, committed not only in the lower walks of life, but also among the higher classes. Those who occupy positions of trust, who are placed as guardians of the people's interest, are untrue to their responsibility. There is embezzlement and fraud. Public money is stolen, and not one tithe of these corrupt transactions come to the light of day, and we do not see to what extent the wickedness of the world exists. The youth of our time are receiving their education from the evil doings of these wicked, but honored men of the world. Theft, murder, adultery, corruption, every sin that has a name, prevails to an awful extent. Does the wickedness of the world exist because men have kept the commandments of God?—No. It is the result of the working of the enemy of God and man, who has had the world under his training for many ages. He has taught them to trample under foot God's great moral standard, and lawlessness, corruption, and crime are the result. Jesus spoke to his people Israel from the pillar of cloud and fire. He said, "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The same voice that gave directions to the children of Israel from the pillar of cloud and fire has given lessons to his people of to-day. When he stood upon the earth clothed in the habiliments of humanity, he gave this same command. He said, "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." The instruction of Christ was not to be passed by indifferently, but transmitted from parents to children, from one generation to another. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Had fathers and mothers followed the direction given by Christ, we should not now read and hear of sins and crimes committed not only by adults, but even by youth and children. The evil condition of society exists because parents have disregarded this instruction, and neglected to train and educate their children to respect and honor the holy commandments of God. Even religious teachers have failed to present the holy standard by which character is measured, because they have ceased to respect every one of the precepts that God has given, which are holy, and just, and good. Men have taken upon themselves the responsibility of erecting a standard in harmony with their own ideas, and the law

of Jehovah has been dishonored. This is why there is so great and wide-spread iniquity. This is why our days are becoming like the days of Noah and Lot.

The evil one has arranged things to suit his Satanic majesty, that he may lead the world captive. Crime is looked upon with far more indifference than it used to be, and the penalty due to the offense is not executed. Were criminals punished as they should be, there would be a restraint upon men who regard no entreaty and heed no warning. Because God manifests long forbearance, many are so hardened that they do not think it possible that certain punishment will fall upon the evil doer. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the patience and forbearance and longsuffering of God, wicked men encourage themselves in more obstinate resistance. Because immediate retribution is not visited upon them, they despise the mercy and forbearance of God.

O that every living teacher would teach both in word and doctrine that there are limits to God's longsuffering. Many have gone beyond the limits of his forbearance. The world should be aroused to a wholesome fear of the Lord God of hosts. The time and age in which we live is one of marked depravity; for many disregard the precepts of the law of God. The commandment of God is treated with indifference, and even with open contempt, and the inhabitants of the world are fast approaching the limits of the forbearance of the grace of God. Ere long God will arise and vindicate his honor.

We are living in perilous times, and because iniquity abounds, the love of many waxes cold. Shall those who profess to love God be carried away with the prevailing wickedness? Shall they be tempted to disregard the law of Jehovah, and render less reverence to the holy commandment, because the tide of evil brings to bear so strong a current against goodness and righteousness? The zeal and love of the children of God should rise in proportion as they see the law of Jehovah set aside and treated as non-essential. They should cry, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold."

As iniquity increases, and contempt is manifested against the law of God, those who truly love God will reach for a higher state of holiness. Let us all bear in mind the fact that we are fast approaching that crisis in human iniquity when it will be necessary for God to interfere. The Amorites were inhabitants of Canaan, and the Lord had promised the land of Canaan to the Israelites; but a long interval must pass before his people should possess the land. He stated the reason why this interval must pass. He told them that the iniquity of the Amorites was not yet full, and their expulsion and extermination could not be justified until they had filled up the cup of their iniquity. Idolatry and sin marked their course, but the measure of their guilt was not such that they could be devoted to destruction. In his love and pity God would let light shine upon them in more distinct rays; he would give them opportunity to behold the work-

ing of his wondrous power, that there might be no excuse for their course of evil. It is thus that God deals with the nations. Through a certain period of probation he exercises longsuffering toward nations, cities, and individuals. But when it is evident that they will not come unto him that they might have life, judgments are visited upon them. The time came when judgment was inflicted upon the Amorites, and the time will come when all the transgressors of his law will know that God will by no means clear the guilty. ~~X~~ "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it will be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

The Jews rejected light and truth, and the Son of God who died to save the worst sinners, who had said, "Him that cometh unto me I will in no wise cast out," declared that the blood of all the prophets which had been shed from the foundation of the world should be required of the Jewish nation. Great light had been given the Jews, but they would not heed it. To substantiate truth, evidence had been piled upon evidence; but as a nation, they rejected the counsel of God against themselves. When the judgment of God did fall upon the Jews, it was an evidence that they were finally impenitent, and set stubbornly against light and truth, against the messages and warnings of God. They pursued a course similar to that of their fathers, and had filled up the measure of their iniquity. They had worn out the divine patience by their repeated sins, and so great was their influence for evil upon the human family, that God made an example of them before the world.

Let us consider solemnly the dealings of God with nations and individuals, that we may avoid taking a course that will ruin us through transgression of the law of God. Let us treasure up every blessing, every heaven-sent ray of light, in warnings, in reproofs, in tokens of mercy given unto us. Let us not be among those who lightly regard God's forbearance. The figures of their iniquity are traced with unerring accuracy in the records of heaven, and are rapidly accumulating to the full measure of their guilt. God is still sending his precious messages of truth; he is still revealing precious gems of truth that have been hidden beneath the rubbish of error. He is still making plain his overtures of mercy, his willingness to pardon transgression and sin. He is still offering the wedding garment woven in the loom of heaven, even the righteousness of Christ, that men may be clothed, and prepared to enter the marriage supper of the Lamb.

God does not willingly afflict or grieve the children of men. With tearful utterance the husbandman says, "What more could I do for my vineyard that I have not done in it?" The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth. But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. The love of money, which is the root of all evil, has had a large place in their hearts. Many whose names are upon the church records have oppressed the poor, and grasped every possible advantage over those who were under them. They have lived to gratify appetite, to make extravagant display; and pride is fast making a Sodom of our world. But God is keeping his reckoning. The treatment of the poor, the robbery of the widow and the fatherless by those who are lifted up against the weak and helpless, is all written in the book of heaven. The cries of those who are oppressed have reached the ears of him who judgeth righteously.

The time has come when judgment is fallen in the streets, and equity cannot enter, and he

that departeth from evil maketh himself a prey. But the Lord's arm is not shortened that it cannot save, and his ear is not heavy that it cannot hear. ~~X~~ The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and "national apostasy" will be registered in the books of heaven. The result of this apostasy will be national ruin. ~~X~~

The voices of those under the altar who have been slain for the word of God and the testimony of Jesus, are still saying, "It is time for thee, O Lord, to work: for they have made void thy law." To the people who will be keeping the commandments of God when under the hand of oppression, will come these words of comfort: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name."

EARLY INSTRUCTION.

BY GEORGE W. BLISS.

(Willist, N. Y.)

ONE of the first things I learned in district school was the number and names of the days of the week. What is the first day of the week?—Sunday. What is the second day?—Monday. The third day?—Tuesday. The fourth day?—Wednesday. The fifth day?—Thursday. The sixth day?—Friday. The seventh day?—Saturday.

Almanacs used then to be printed with the days of the week, their numbers, and names, thus: (1) Sunday, (2) Monday, (3) Tuesday, (4) Wednesday, (5) Thursday, (6) Friday, (7) Saturday, (1) Sunday, etc.

In some books we used to find the expression "Saturday, or Sabbath." I seldom heard, until late years, the first day of the week called *Sabbath*. It was always called Sunday.

One thing I learned in childhood at Sunday-school (by the way, it was never called Sabbath-school, but always Sunday-school) was: "Remember the Sabbath day, to keep it holy." I soon found this in the Bible, where I read farther, "The seventh day is the Sabbath." The superintendent used to ask questions on the commandments, as follows: Is it right to work on the Sabbath? The school answered, "No, sir." What does the commandment say?—"Remember the Sabbath day to keep it holy."

I was taught at home to abstain from work and play, and to put on clean clothes, and go to church on Sundays, because the Bible says, "Remember the Sabbath day, to keep it holy." Being taught in district school that Saturday is the seventh day, I asked, "Why is it that folks keep the first day, and not the seventh, as the Bible says?" I was told that it had been changed. As soon as I was old enough to read the Bible, I hunted for a record of the change. But of course I found none, and let the matter rest until I began to preach and labor among the Baptist churches. Then I found it necessary to teach the importance of a better observance of the Sabbath.

I had before this resolved to teach nothing and make no statements without Bible proof. Accordingly, I sought for the Scripture that taught Sabbath observance on the first day of the week. Of course I found none. I asked a Methodist minister who preached in the same place I did, "What is the Bible authority for keeping the first day?" He explained it in

such a way that I could not understand, and which I knew was not Bible quotation, and I did not try to learn his argument.

After this, while visiting a couple of days at a Wesleyan Methodist minister's house, I found some books on the Sabbath. I borrowed them, and read them carefully, but found no positive Bible proof.

While living in Cayuga county, N. Y., a colporter called at my house with some tracts and pamphlets to sell or loan to any who would read. I eagerly took one with the title, "Sermons on the Sabbath and Law." But I was unprepared to understand it until hearing a course of sermons on the same subject.

"BE NOT FAITHLESS, BUT BELIEVING."

BY MRS. NELLIE M. HASKELL.

(Hallowell, Me.)

How many we find at the present day, who, like Thomas, will not believe unless they can see what God designs they should accept by faith. At Christ's first meeting with his disciples, Thomas was not present, but the other disciples had told him they had seen the Lord. But with genuine unbelief, so common to human nature, he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." After eight days the Lord again met with his disciples, Thomas being present, and an opportunity was given him to test the reality of the Lord's actual presence, with the admonition to "be not faithless, but believing," after which he said unto him, "My Lord and my God." Then came the words of Jesus, so applicable to many to-day: "Thomas, because thou hast seen me, thou has believed: blessed are they that have not seen, and yet have believed."

It is God's plan that we walk by faith and not by sight. He does not write out the program of our life's journey, and give it into our hands to consult at pleasure, and thus know all the difficulties and dangerous places we are to encounter. Divine wisdom is too great for that. Human shortsightedness may often wish he had thus done, but he who knows the end from the beginning knew it was not best. He places us upon the trackless ocean of life, but not without the necessary equipment for a prosperous voyage; if we fail to use the means at our command, if we scorn the chart, neglect the compass, and vainly seek to see, instead of casting out the anchor of faith, our bark will be swamped amid the tumultuous waves. "Be not faithless, but believing." "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

This life is full of perplexities from the cradle to the grave. We are often surrounded by adverse circumstances, often led into places where to take another step would apparently be positive destruction. There seems to be no solid ground for our feet, no hope of rescue from the current which is bearing us swiftly downward. All is dark, drear, no bow of hope spans the murky sky,—till suddenly faith casts its bright beams athwart it, and *all is changed!* Then we know that "like as a father pitieth his children, so the Lord pitieth them that fear him." The faith of God is that by which all who are crucified with Christ *live*, which being of God, makes us partakers of the divine nature, we being "created in him unto good works." It is the most imperative need of the people of God to-day, without which it is impossible to please him, or to labor efficiently for him in any way or place. By it we stand though surrounded by the enemy; by it we can walk amid perils on the right hand and on the left; by it we can shout victory before walls yet unshattered, and sing the song of triumph in the midst of foes unconquered. Yes, faith lifts above surroundings, prepares paths of peace, makes of the desert

blooming garden, changes sorrow into joy, and giveth songs in the night. As the poet has expressed it,—

"The steps of faith,
Fall on the seeming void, and find
The rock beneath."

"Be not faithless, but believing," and by and by faith will be changed to sight, hope to glad fruition, in the kingdom of our God. Lord, increase our faith!

DIVINE BOUNTY.

BY MRS. SUSAN MCINTOSH-CHAFFEE.
(Ventura, Mich.)

Poor, miserable, naked, blind,
Wretched and wounded sore,—
Such was my state, though sure I thought
So high and full and rich my lot,
I had no need of more.

I hear a knock; some friend is near;
He knocks and knocks again;
A melting voice my ear doth greet—
"Wounded for thee, these hands and feet;
Rise, friend, and let me in."

Unbarred the door, this welcome Guest
Brings gold refined and tried;
With righteous robes he covers me,
Anoints mine eyes that I may see,
And with me e'er abides.

Day after day with bounteous hand
Fresh blessings he bestows;
Says, "Cast upon me all thy care;
I'll all thy griefs and sorrows bear,
And conquer all thy foes."

O wondrous Friend! O love divine!
Nothing have I to give
For all thy favors, O so great!
Naught but the sins my soul doth hate,—
Hide them and let me live.

In deepest gratitude to him
My feeble voice I'll raise;
Tell of his love for all mankind,
The poor, the wretched, and the blind,
And bid them sing his praise.

Praise to his name, let all adore,
And loud hosannas sing,
Till darkest lands take up the strain,
"Hosanna to the Lamb once slain,
Hosanna! Praise our King."

THE LAW OF GOD IN THE GOSPEL AGE.

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

(Continued.)

"But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them." Gal. 3:11, 12.

As remarked heretofore, the mistake of the Galatians lay in the supposition that somehow justification could be reached through the works of the law. That doctrine was false and misleading, whether the moral or ceremonial law, or both together, were meant. Paul strikes at the root of the error when he declares, quoting from Hab. 2:4: "The just shall live by his faith." The law, he adds, is not of faith, but the man that doeth them shall live in them. These words sum up the whole matter in a nutshell.

It is as though he said, You cannot be justified by the works of the law at all. If you have kept all of its requirements perfectly, then you shall live, and do not need justification. Otherwise, that is, if you have broken the law in the least particular, then you must seek for justification outside of the law. That justification you will find in the Lord Jesus Christ and nowhere else.

The law says, Do and live. The gospel says, Even though you have failed of perfect obedience, there is yet hope in your case; for you can be justified by faith.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Verse 13.

It would appear that the Jewish zealots had played upon the fears of the Galatians by holding up before them the curse pronounced upon

all who should continue not "in all things which are written in the book of the law to do them."

Verse 10. Paul assures them that they need have no fears on that score, since Christ had redeemed them from the curse of the law, being made a curse for them. The Antinomian assumes that in doing so, Christ, according to Paul, released Christians from all obligations to regard anything found in the moral law. Suppose we admit what he says about Christians, then what?—Why, so far as this text is concerned, the law is still binding on all who are not Christians, is it not? If so, then it has not been repealed, for a repealed law binds no one. So far so good; but how about the Christian? If, as claimed, he is at liberty to violate the moral precepts of the law, and if he does so, in what respect is he an improvement upon the veriest sinner? Will he be carried straight to heaven, reeking with the foulest sins and crimes? The objector may be supposed to shudder at such a thought, and reply, O no, of course the Christian will not be guilty of sin. Very good, we rejoin, but where is the advantage of a liberty which can never be enjoyed? That which proves too much, proves nothing at all. There must be somewhere a check and curb upon the evil tendencies of the heart, which survive even in Christians. If the objector will admit that when Christ redeems the believer out from under the curse of the law, he holds him to a strict obedience to the moral precepts contained in that law, we shall have a condition of things justified both by sound ethics and express statements of the Scriptures. Paul, for example, says that he was "under the law to Christ." Again he argues that though Christians are under grace, and not under the law, nevertheless they should not sin; i. e., transgress the law. Rom. 6:15.

These principles will be more fully discussed farther on. Suffice it to say now that if Gal. 3:13 is interpreted according to the no-law view, then universal salvation is true, and all men will be saved, Christ having suffered the curse of the law for them, or else Christians alone may be saved while guilty of the most flagitious sins. This, it is repeated, is the logical sequence of the position here antagonized. Over against such an absurdity, an exegesis is offered which is free from objections. Christ on the cross redeemed "us" (Christians) out from under the curse of the law, because having failed to keep that law, we were hopelessly lost. His redemption, however, was not from sin to sin, but from sin to righteousness.

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Verse 17.

God had promised to Abraham that all nations should be blessed through his seed. Christ was the seed to which allusion was made. The law, that is, the law system, which was introduced 430 years after the covenant with Abraham was confirmed, could not nullify that covenant. Christ had come in fulfillment of the divine promise, and the time had been reached when the Gentiles might receive the promise of the Spirit through faith, and not through the works of the law. Verse 14. The Gentiles in receiving the promise through faith in Christ, must, of course, do all which that faith required. Christ in announcing the doctrines of his kingdom, declared that except the righteousness of a man should exceed that of the scribes and Pharisees, he should in no case enter the kingdom of heaven. Matt. 5:20. The moral law is a summary of moral obligations, right doing, or righteousness. The 119th Psalm is an acrostic on the ten commandments. In verse 172 we read, "All thy commandments are righteousness." If, therefore, faith implies righteousness, and if the ten commandments are righteousness, the Gentiles, when entering into the gospel system, would find that the decalogue was still a rule of life.

"For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Verse 18.

The statements of this passage are in perfect harmony with the doctrine that has been iterated and reiterated so often in this article. Christians can inherit nothing through the keeping of the law which they have so often broken. To them Christ is the source of all they have or expect to have. If they endeavor to keep the moral law, it is only because it is intrinsically good, and furnishes an outline of what it is the will of Christ that they should perform.

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Verse 19.

The law system was added to the provisions which God had previously made for the salvation of men to secure a specific purpose for a limited time. The definition of sin and the pointing out of the remedy for sin furnished the occasion for its introduction. As a system it was good in its place, but as a system it passed away when the Christ which it had foreshadowed made his advent. All that was in it did not pass, only so much of it as was not consonant with the gospel system.

To illustrate: the Saviour taught that the greatest commandments of the law were love to God and love to man. Assuredly those commandments were brought over into the gospel system. The decalogue must also have been transferred, since it is but an expression in detail of what constitutes love to God and love to man. Our Scripture has only to do with the passing of the law system without defining how many of its provisions were incorporated into the gospel system.

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Verse 21, 22.

The law system was not against the promises of God. It could not give life, however. It was never designed to give life. Christ was the Lifegiver, and the law system as a system could only point to him. The law through the weakness of the flesh was unable to perfect a perfectly righteous character. If it could have done that, it would have secured life. Failing in that particular, the only hope of man was found in Christ, whose righteousness was to be imputed to believers. Note the fact that what the law failed to secure, Christ obtains for us. Life was what the law failed to insure. The failure originated in the fact that those under the law came short in the particular of that righteousness which would have guaranteed life. The Scripture concludes all under sin, that the promise of life conditioned upon righteousness may be secured through Christ. Christ consequently brings us the life which we had failed to attain through sin. How does he get it for us?—Why, by fulfilling the righteousness of the law for us. Phil. 3:9; 1 Cor. 1:30; Rom. 8:3, 4. That is, through the righteousness of the law Christ brings to us the life of the law, or the life promised for perfect obedience to the law. Are Christians to become like Christ or not? If they are, certainly they will as far as possible develop the righteousness of the law so perfectly exemplified in him. Heb. 4:15. A summary of that righteousness is found in the ten commandments.

"But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed." Verse 23.

This verse presents nothing difficult. The law system like a "stronghold" (see Clarke) kept the people of God shut up to the faith in Christ about to be revealed. Otherwise stated, it was a provisional system designed to guard the church from error, and lead it on to Christ. The next verse brings out the thought more fully.

"Wherefore the law was our school-master, to bring us unto Christ, that we might be justified by faith." Verse 24.

Perhaps the word "school-master," found in the Authorized Version, does not express the thought as well as the word "servant" would have done. Anciently, servants were employed to guide the children to school, and care for them out of school hours. (See Clarke *in loco*.) The law system, with its rites, types, and shadows, but more especially with its sacrifices, educated the people up to a conception of the coming Messiah. Every time the sinner placed his hands upon the head of his victim, confessed his sins over it, and then slew it, he was reminded that without the shedding of blood there was no remission. Heb. 9:22. By an easy transition, the mind passed over to the Lamb of God who was to take away the sins of the world in fact, and not in figure merely. John 1:29. The moral law, which is also a part of that system, aided materially in the work of leading the people to Christ by convicting them of sin, and thus making them feel the need of a Redeemer.

"But after that faith is come, we are no longer under a school-master." Verse 25.

In Paul's day, the Christ whom the law had foreshadowed had come. Faith in him, therefore, took the place of that portion of the service in the provisional system which was prophetic of the coming Saviour. To reason that the coming of faith would take the believer out from under the moral portion of that law system, as well as from under its types and shadows, would be entirely illogical. Christ having come, that which has foreshadowed that coming would expire by limitation. There would be no further use for it whatever. The moral law is not shadowy in any sense. The office work which it performed was that of condemning sin in the sinner. In the gospel age both sin and the sinner exist. The moral law is therefore needed to condemn both.

Indeed, without that law there would be no need of a Saviour for the men of this dispensation. The difference between this dispensation and the former is this: the sinner of the old dispensation needed the rites, ceremonies, and sacrifices of the Mosaic law as a medium through which to express his penitence for sin, and his faith in the atoning blood of the Messiah to come; while the sinner of this dispensation, feeling the need of a Saviour, on account of his transgression of the moral law, expresses by baptism and in other ways, his faith in a Redeemer already come and crucified for his sake. The blood of Jesus Christ cleanseth from all sin, says the apostle John. 1 John 1:7. This text applies to our age, and confirms what is stated above; for as sin is the transgression of the moral law, and as the blood of Christ cleanseth from sin in this dispensation, the moral law must still be in existence. It was therefore the ceremonial part of the law system, and not the moral portion, which passed away because it was no longer needed. To say, as remarked above, that we have no need of the moral law in this age, is to say that sin needs not to be condemned at this time, and that we have no need of the Saviour to whom it was the object of the law system to bring us.

(To be continued.)

RANDOM GUESSING.

BY N. O. MOORE.

(Chicago, Ill.)

[A WRITER recently gave in the *Sabbath Recorder* an article on the subject of the two-horned beast of Revelation 13, attempting presumably to set forth the Seventh-day Baptist view of that question. To this, brother N. O. Moore, of Chicago, wrote the following reply. But as the *Recorder* declined to publish it, we desire to aid brother M. in trying to get it before some, at least, of the readers of the former article, by giving it an insertion in the REVIEW:—]

In his article on the "Two Horns Like a

Lamb," in the *Recorder*, of Dec. 22, 1892, brother Temple seems to be trying to add another to the list of guesses on the identity of the two-horned beast of Rev. 13:11-18. According to the enumeration which he gives, the list of guesses as to what constitutes the two-horned beast, now stands as follows: 1. The exarchate of Ravenna; 2. The duke or grand duke of Lombardy, or something else; 3. The Roman emperor, Nero; 4. The Church of England and the Lutheran Church; 5. The United States of America; and (if we add his own), 6. The same old ten-horned beast, or Rome.

I do not write to propound a new theory or add another guess. I only wish to ask a few questions in order to test this last position.

The poor scholar in school may guess at the correct spelling of a word, or the true solution of a problem, but the wise student of prophecy need not grope in darkness. If, as Peter says, prophecy is a light shining in a dark place, then in this light we may read and *understand*; may *know*, and not guess. 2 Peter 1:19.

Brother T. says "the two-horned beast is that same old ten-horned beast (Rome) in a cunningly arranged disguise." The argument which follows to sustain this strange proposition certainly seems to be a "cunningly arranged" affair. Would he have us believe that the word "same," in his proposition, is a synonym for the word "another," in Rev. 13:11? The seer says (verse 1), I "saw a beast rise up out of the sea;" then, after describing this "first beast," he continues (verse 11), "I beheld *another* beast coming up out of the earth." Would an unbiased mind naturally infer the second to be the first, or even the same as the first? "The same" and "another" are not convertible terms. The *time* and *place* and *manner of rising* of the two are not identical. One rose out of the sea, the other out of the earth. Do these expressions count for nothing? Brother Temple tells us that "in prophetic language a beast is a great kingdom, or power, while a horn is a subordinate power, sharing in the dominion of the beast." Very good. Now can he tell us what, in prophetic language, the sea and the earth represent? He goes back to the days of Numa Pompilius, second king of Rome, the power out of the sea, to get at the origin of the two-horned beast, which comes up out of the earth. Why look in the midst of the sea for a two-horned beast which is described as "coming out of the earth?" Are you not hunting in the wrong direction for the animal? Why ransack the musty records of the early history of Rome to find the two-horned beast, when, according to the inspired writer, the second beast must be *another* nation, or power, coming up in *another place* and at a *later date*?

Again: brother T. says, "From the beginning, Roman government, through all its mutations, has been made up of two distinct, yet co-ordinate elements, the civil and the hierarchal; two horns upon one head." But can he, from that fact, claim the beast to be both a ten-horned and a two-horned animal? No trouble to find two horns on a head bearing ten horns. The beast described is a land animal having two horns only. Can you, in your search for a two-horned "beast coming up out of the earth," lay your hand on the head of a ten-horned sea animal, and cry, Eureka? There is nothing common in their origin, description, or work; only in their nature, both being dragonic, are they alike. One rose after the other. One is called "first" beast, the other "another beast." If language means anything, and words are not to juggle with, we cannot understand the two-horned beast to be the same old ten-horned Roman beast. The "facts" adduced to prove their identity are all right as facts from history, but they are not pertinent; they do not tally with the language of the inspired writer. Quotations from Dowling's History of Romanism, Adam's Roman Antiquities, from Hislop and Middleton, and references to Pontifex Maximus and the pope, the civil and the hierarchic horns, etc., etc., are all

very good in discussing the Roman ten-horned beast, but are not at all relevant in a search for the two-horned beast.

From the nature of the case, according to the conditions of the prophecy, must we not look for the two-horned beast among nations that are *not* Catholic—nations outside the pale of Roman Catholic countries, which are not historical descendants of old Roman provinces, and above all, among those nations which rose long after Rome began her career? To go back to Numa Pompilius in search of the two-horned beast, seems like going out with a drag net into the midst of the sea, when you want to hunt deer. You might catch an octopus, but you could hardly expect us to believe it to be a two-horned beast from the woods.

Now can we not determine the time when this *other* beast came up? John, in vision, saw it "coming up" about the time the first, or ten-horned, beast received a deadly wound with the sword. What, in prophetic language, does this wound with the sword mean? Can we not from history determine the time when the Catholic power received a deadly wound—the actual removal of the head of the church, by the sword? Do we not know from history, the time when "all the world wondered" if there would be another pope? If so, would not that be about the right time to look around among un-Catholic nations for the rise of this other power? It could not rise earlier than about the close of the eighteenth century, A. D., and although you might ask, "Why not earlier?" I will not stop here to elaborate, but remark that if this is true, why did you go backward twenty-six centuries, or to about 700 B. C., to interview Numa Pompilius as to the origin of a nation which could not rise until the first power apparently received its death blow?

One more point, and I close. What was the chief characteristic of the first beast, or Roman power? Was it not its claim of divine authority to dictate in matters pertaining to individual conscience? On this assumption it has slain millions of honest, innocent dissenters from this claim. As vicegerent of God, it claimed the right, as from God, to administer the laws of God on earth, changing, rescinding, annulling in short, doing as it pleased with them; and to day it cites the fact of the change of the Sabbath day to prove this claim.

Now if we can find a nation which is *not* Roman Catholic, outside old Roman provinces, peaceful, lamb-like, and tolerant in its professions, yet eventually taking up religious legislation in the highest councils of the nation, its supreme judiciary concurring, and backed by ecclesiastical power, casting honest, God-fearing men into prison, with fines and chain-gang attachments; in fact, exercising just such powers as did the first beast before it, and that, too, on the identical point of its chief claim, would we not very naturally suspect this nation of being the beast John saw "coming up" in the latter day of the first great power? The ear marks being the same, we should say it looks very much like the brute, at least. A nation which assumes the distinguishing mark of the old Roman power certainly may be called the second beast.

Few wholived in the days of Christ's ministry realized the fulfilling of prophecy pointing to *the man*. "This day is this scripture fulfilled in your ears," fell upon dull ears. "O fool and slow of heart to believe all that the prophets have spoken," was addressed to the very disciples. But some understood at that time. Nicodemus and Joseph of Arimathea saw glimmers of light. Anna and Simeon, by the Spirit, *knew* the day of his visitation. So now we, laying aside all prejudice, by the power that indited the prophecy, may be able to understand the prophecy. Let us study in the true light, and understand.

—No man who is ruled by his feelings can travel in a straight line.

The Home.

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

SPRING CLEANING

YES, clean yer house, an' clean yer shed,
An' clean yer barn in every part;
But brush the cobwebs from yer head,
An' sweep the snowbanks from yer heart.
Jes' w'en spring cleanin' comes aroun',
Bring forth the duster and the broom,
But rake yer foggy notions down,
An' sweep yer dusty soul of gloom.

Sweep old ideas out with the dust,
An' dress yer soul in newer style;
Scrape from yer mind its worn-out crust,
And dump it in the rubbish pile.
Sweep out the hates that burn an' smart,
Bring in new loves, serene an' pure;
Aroun' the hearthstone of the heart
Place modern styles of furniture.

Clean out yer moril cubby holes,
Sweep out the dirt, scrape off the scum;
'T is cleanin' time for helthy souls;
Git up an' dust! The spring bez come.
Clean out the corners of the brain,
Bear down with scrubbin' brush an' soap,
An' dump old Fear into the rain,
An' dust a cozy chair for Hope.

Clean out the brain's deep rubbish-hole;
Soak every cranny, great an' small;
An' in the front room of the soul,
Hang pootier pictures on the wall.
Scrub up the winders of the mind,
Clean up, an' let the spring begin;
Swing open wide the dusty blind,
An' let the April sunshine in.

Plant flowers in the soul's front yard,
Set out new shade an' blossom trees,
An' let the soul, once froze an' hard,
Sprout crocuses of new ideas.
Yes, clean yer house, an' clean yer shed,
An' clean yer barn in every part;
But brush the cobwebs from yer head,
An' sweep the snowbanks from yer heart!

—Sam Walter Foss, in *Yankee Blade*.

HOW IT ALL HAPPENED.

MRS. BENTON was well known to all the community as an honest, industrious, and conscientious woman. She was an influential member of the Methodist Church, and took quite an active part in all religious work. She was president of this society, and secretary of that, and taught the big boys' class in the Sunday-school. If any enterprise was to be furthered, or a petition for almost anything put in circulation, sister Benton was first consulted, and her co-operation secured. It was sister Benton this, and sister Benton that, and whatever sister Benton did say or do, was taken as a sufficient guaranty of its propriety and success. She was very charitably disposed, withal, her ears were ever open to appeals for assistance, and her hands ready to take hold and do what she could to alleviate the suffering around her. She was a woman very decided in her opinions, particularly so on matters pertaining to theology.

It might be safe to say, however, that these opinions had been formed more from what she had *heard* than *read*. Her venerated father and mother had lived and died good Christian people, and what was good enough for *them* was good enough for *her*. All of her ten brothers and sisters, herself included, had been taken in mother's arms down to the church and sprinkled, even before they were old enough to have done much of anything to repent of. The old folks had been so very strict in their observance of Sunday that the children grew up to think that that day was almost too good to be placed in the same calendar along with the common days of the week.

With this view of the question brought forward and cherished, even down to the days of her mature womanhood, it can scarcely be wondered at that she should feel a trifle worried when little Mrs. Hempstead, who lives in the

yellow house down by the mill-pond, knocked at her door one morning last summer, smilingly handed her a paper, and timidly inquired if she would not like to read it. Mrs. Benton glanced at the heading and place of publication, and with some little warmth of tone, said that she took several of her own church papers now, far more than she had the time to read, adding that her mind was long ago made up on,—well, a good many things. She felt, as she afterward admitted, like giving Mrs. Hempstead a *good sound scolding* for going around from house to house, troubling people in that way. She would better stay at home and attend to her own affairs, she said. The fact was, if she had but known it, that no one else was half as badly put out over it as was herself.

Mrs. Benton had hardly forgotten the thing, or recovered fully from her perturbation, till the report reached her ears that little Mrs. Hempstead was very sick. Several of Mrs. Benton's neighbors had already been over to see her, and had performed the various kindly offices for her which womanly women know so well how to bestow. It wouldn't do, thought Mrs. Benton, for me to sit still and fold my hands, and do nothing myself. Supposing, she soliloquized, she don't believe just as I do in all things, she's a human being, almost a stranger in the place, and no one anywhere near of her own faith but her husband to lend a hand. Mrs. Benton's real fear in going over was that Mrs. Hempstead would open up subjects, which, though they might be dear to Mrs. H., were decidedly distasteful to Mrs. B. But she went over, on a venture, and found poor little Mrs. Hempstead dozing in bed with a high fever. Soon Mrs. Benton's motherly hands were at work, doing what she could to soothe the poor sufferer. Mr. Hempstead, a kindly faced man, was moving about as carefully as his big boots would allow, doing this thing and that in his rough, mannish way, to care for the little ones as best he could.

As Mrs. Benton approached the bed to smooth down the pillow, she saw the lips of the sick woman moving, and, bending her head closer to the pillow, she caught these words: "O Lord, thou dost know where thy jewels are in this place. O, I pray thee that thou wilt let thy good angels go out before me, to impress their minds and hearts to inquire if these things be so. Wilt thou bless those who are reading the papers and tracts I left with them the other day. Bless, dear Lord,—good Mrs. Benton,—who-would-not-take-them. Help-me-not-to-feel-bad-any-more-over-the-way-she-received-me. It-was-not-she. It-was-the-enemy,—Lord,—who-does-not-want-her-to-know-these-things. O,—break-down-the-prejudice-that-exists-in-her-heart,—Lord,—and-save-her-and-all-of-thy-children-in-thy-soon-coming-kingdom,—and,"—just then Mr. Hempstead came in, and as the door closed, Mrs. Hempstead opened her eyes dreamily. She had not recognized Mrs. Benton till then, and slightly nodded her head in welcome. "I was dreaming of you, Mrs. Benton," she said. Then she dozed off to sleep again. Neither she, if she noticed it, nor Mr. Hempstead, could account for the unusual moisture in Mrs. Benton's eyes. That little delirious prayer had had more effect on Mrs. Benton's mind than could have been produced any other way. She would run in a few minutes each day, and sit by her bedside. Upon a little table within easy reach were various books and papers scattered about. Her good will to Mrs. Hempstead, partly, but mostly her curiosity, prompted her to read a little in this paper, a little in that book, and considerable in that tract. It was a great deal easier to read them in *that* way; for no one knew about it. She noticed that almost everything in the papers and books had a bearing upon the Sabbath question, and she ventured to ask Mr. Hempstead, one day, why it was that so much more stress was laid on that *one* subject. Why dwell so much on the violation of the *fourth* commandment? Mr. Hempstead said that he

presumed it was because the whole Christian world seemed to be more generally ignoring that commandment than any other. Mrs. Benton saw the force of that remark, and though she was mentally digesting it, said nothing. That was a new idea to her, and kept ringing in her ears and coursing through her mind.

That night she spoke to Jabez about it (Jabez Benton, her husband). Though he was a class leader in the church, and generally felt himself qualified to grapple with almost any subject along the grooves in which he had been wont to run, these new ideas, which he was afraid his wife would be led to imbibe, were, he must confess, somewhat beyond his grasp or ability to controvert. Mr. Benton advised his wife to avoid doing anything to "remove the old landmarks," and added that he believed, if he was she, he would n't read anything more on that line, quoting that text about "every wind of doctrine," as well as he could. But she, with a will of her own, which every true woman should have, said that it would n't pay her, nor any one else, just to move along with the tide, if that tide happened to be running out to sea, and she with it, without chart or compass! "For my part," said she, "I want to know where I *am* on the sea of life, and if I am steering east, when I ought to go due west, I am the one to be thankful to a person who calls my attention to the fact. As for me, I am truly ashamed of myself for the cruel manner in which I treated that dear little soul the first and only time she ever called at our door! If the Lord spares her life ever to call again, I hope I shall know enough to appreciate her visit; for it has seemed to me lately, Jabez Benton, that an angel, in her person, sat there in that chair.

"I do n't care what brother Hireman [the pastor] says! If he is wrong, and is teaching us wrong, and I do n't know but he is, I want to know it soon. If he is, Jabez Benton, I am going to change cars, whether *you* do or not. But I'd advise you to, if you want to get through."

M. B. DUFFIE.

(Concluded next week.)

THE BRIGHT SIDE.

CHEERFULNESS has become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and a gentleman were in a timber-yard situated by a dirty, foul-smelling river.

The lady said, "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman. "Just smell this foul river!"

"No thank you," the lady replied; "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice, and the cheerful face.

There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth cannot give it, nor can poverty take it away.—*Miss Muloch*.

RICHARD BAXTER'S RULE.

"My rule has been to study to need as little as possible for myself; to lay out nothing on need nots; to live frugally on little; to serve God on what he allowed me, so that what I took for self might be as good, and work for the common good, as that which I gave to others, and then to do all the good I could with the rest."

—The first sure symptom of a mind in health, is rest of heart, and pleasure felt at home.

—Those who are intended to do any eminent service for God are always emptied of self, and led to see their unfitness for the undertaking; then they trust simply on God's wisdom and power.

The Mission Field.

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

WHY WE SHOULD BE DOING MORE FOREIGN MISSION WORK.

1. Because the command, "Go ye into all the world," applies with equal force to us as to all other disciples of Jesus. For this reason alone, we should have as many foreign missionaries as any other religious people, of the same numbers, in the world.

2. Because the Lord has wonderfully prepared the way for "this gospel of the kingdom," which he has committed to us, to go to every land.

3. God has given into our trust such a missionary message as he has never before given to any people.

Of the second reason, I shall give some illustrations; the other reasons need no illustration. Geo. C. Reed, a former missionary to India, writing to the student volunteers in Nebraska, says of central India:—

"Indications seem to point that the time of patient seed sowing, with no apparent results, is almost past, and that a great breaking up and harvest is nigh. Even now there are bands of 'seekers' and inquirers in many villages, who seem to be held back by some slight difficulty which a little personal counsel would remove. And they beseech a speedy return of the missionary, and a longer stay. The greatest need just at present in Akola (a district of central India) is for men to go forth to gather. 'One soweth, but another reapeth,' may be true here if some shall go forth to reap the white harvest. What shall be done? for if anything is done at all, it must be done soon."

Let me give you an illustration of how eagerly these hungry souls grasp after the "bread of life" of the gospel. The scene of this incident is in China, and the same hungering is found wherever the gospel messenger goes:—

"A missionary passing through the north of Klang-Soo, preached the gospel there. One of his hearers was much impressed, and obtained two tracts from a native helper. After studying them carefully, he went to the inn where the missionary had stayed, to seek further instruction, but found that the latter had gone. In deep hunger and thirst of soul, after weeks of vain inquiry, he found that we had an out-station four days' journey to the south. Thither he repaired and received much instruction, but failed to find rest to his soul. Journeying four days farther to the south, Mr. Tomlin had the joy of being instrumental in his conversion, and he returned to his duties with Christian tracts and books, a rejoicing believer."

Brethren, do not the sight of these hungering souls and the importunate appeals of the missionaries for help, stir your hearts? If we could appreciate the gospel half as much as this Chinaman, we would not rest till we carry it or send it to every dark corner of the earth. There are many strong young men and women among us who ought to be preparing for this sowing and reaping. Will you not, dear young brother and sister, let the Lord touch your lips with "a live coal from off the altar," and then say, "Here am I; send me." (Read Isa. 6:1-8.)

Listen further to Mr. Reed's appeal for help in India:—

"Berar is divided into six districts, only three of which have any gospel at all. Its area is 1,800 sq. mi.; its population 2,800,000. In the district of Akola alone are 970 towns and villages. There is no rural population, the farmers living in small villages for protection. In this district of 600,000 people, Mr. M. B. Fuller is the only 'herald' of the King's glad tidings. This is but one district in Berar, and there are 100 Berars in India. Akola alone needs ten men at once, merely to gather in, and more to sow the seed. There are many larger fields yet untouched."

Thus has God prepared the way for "this gospel of the kingdom." Matt. 24:14. Thus have these devoted men gone before us to sow the seed, and we may have the privilege of reaping the harvest and bringing in the sheaves. Then here comes the thrilling words: "Now, just now, is our time to work in foreign countries."—*Conference Bulletin*. p. 6. Notice, "our time."

One feature that is especially favorable to our method of work is the eagerness of these foreigners to read any gospel "news" printed in their language. Of course we have a very small amount of literature in the Asiatic languages now, but the Lord has gone ahead of us in this, so that some matter is already prepared in those languages; and more will be ready as soon as

there is some one to carry it to the people. But where are the workers? The cry comes for 100, where there is one ready to respond.

Why is it that so few of us, who have such a glorious message, are ready to answer these pleading calls for home and foreign missionaries? It must be that we have not thought about it, nor prayed about it. When I realize that Jesus left home and all its riches, joys, and pleasures (2 Cor. 8:9) for me, then I am willing to do as much (leave home) for others.

We must pray for the mind of Christ (Phil. 2:5-7), so that we shall be glad to make ourselves of no reputation, and be willing to become servants unto all men, that by all means we may save some. 1 Cor. 9:19-22.

We must first give our ourselves, as the Macedonian brethren did (2 Cor. 8:1-5); and say, "Thou hast fed me, Lord, send me to feed some other hungering soul." Then we shall hear the Macedonian cry from every land, and we shall go over and help them.

JOEL C. ROGERS.

ARGENTINA.

[THE following extracts from a private letter received by brother F. L. Mead from E. W. Snyder, Montevideo, Uruguay, South America, will show the work is prospering in that field:—]

We have been praying that the Lord would raise up laborers in this field, and now we see that he is doing this sooner than we can set them to work with our present facilities. One case I refer to now, is that of brother John McCarthy, the superintendent of the "Seamen's Mission," here in Montevideo. He is one of my old subscribers from Buenos Ayres, having been over about eight months. Last August he was over to — visiting, and while there, fell in with some of our bitterest opposers, who gave our work the worst coloring to him that was possible. However, this only caused him to investigate our position more thoroughly than he had done; and as soon as I came, he inquired about our denomination and the different lines of work in which we are engaged, with the result that he is now with us on all points as far as he has investigated. . . . At present he keeps the Sabbath as well as his position will allow. His wife is in accord with him, and I believe his sister will also embrace the truth. . . . The Methodist Episcopal church here has desired to place him on its board of local ministers, and the Church of England offered him \$150 a month to enter its work in Brazil, with a view to entering the ministry.

In addition, we can report the acceptance of the truth by a young Waldensian, by the name of David Corridin. He has been in the Salvation Army here, and one morning brother Mc Carthy introduced me to him as a Seventh-day Adventist. He at once remarked that a cousin who lately came out from Europe, is of our faith, and he had given Corridin some of our reading-matter. He has now left the Army, and as brother Brooking is canvassing in the vicinity of his home, he is translating "Bible Readings" into Spanish, and instructing the young man on all points of present truth. I believe when this young man gets established, he will make a good worker among the French and Spanish. We have also one more interesting case, that of Mr. S——, sexton of the Church of England here. He has purchased "Bible Readings" of me, and has also subscribed for the REVIEW for six months, and the Home Missionary for one year. He is now reading the "History of the Sabbath." I look for him to take his stand with us. All these cases are good substantial ones.

Brother Brooking has accepted all points of truth without hearing a sermon. He observes the health reform strictly, abstaining from pork, tea, coffee, tobacco, and all liquors. Besides, he is conscientious in paying his tithes, and when

his friends ask him how he is prospering financially, he tells them that he has never lacked anything yet, and his health is better than when he worked in the shop. In his recent trip through Sante Fé, he drove in a gig with two horses over four hundred miles, through a country where men had been murdered for a few dollars, yet he came back unharmed. He attributes his preservation to the Lord's care. We agree with him.

He was home in Belize visiting, a week before he came over here, and of course improved every opportunity to spread the light among his former associates. He reports that several are interested, especially one young man, only eighteen years old, who had bought "Bible Readings" and "Great Controversy" of me.

In this connection, I would mention the work of the Sunday Rest League, which has recently been organized in Buenos Ayres. This league has a branch at Rosario, Montevideo, and quite a number of towns in Argentina, the object being to promote a better observance of the "Sabbath" (Sunday). As yet they do not aspire to have legislation on the Sunday question, although it is doubtless in their hearts to have this, were there a ray of hope. However, this agitation is bringing the Sunday question prominently before the people, and as they have read up more or less on our positions, we hear of some questioning the leaders of this movement as to what foundation Sunday rests on. Only the other day I saw the report of a meeting of the league in Lomas, a suburb of Belize, and Dr. Thompson, the Spanish minister of the Methodist Episcopal church, after making his points in behalf of Sunday observance, was opposed by a resident there on the ground that Sunday has no foundation in the Scriptures to support it, whereupon the Doctor was compelled to admit that there is no Scriptural authority in the New Testament for Sunday keeping. Now it seems to me that in the face of these movements, and with the public press of Belize so free to open its columns for public discussion on this question, we should have some one located in Argentina who could represent us, and utilize the public press to enlighten the people on these points.

SCOPE FOR TALENT.

An extract from a personal letter of a missionary now in the field, may help in the enlightenment of some persons who fancy that in foreign missionary service there is not an adequate sphere for the exercise of their talents. This missionary writes: "The trouble with many young men at home is that they do not at all appreciate the intensely interesting character of this work on its intellectual side even, to say nothing of its higher aspects. When I first thought of going abroad, the sticking point in my unenlightened understanding was the question whether I was willing to devote my vast intellect to the business of 'making pin heads' the remainder of my days, far off in the islands of the sea or the wilds of Africa. And this, too, notwithstanding the fact that I had often preached to my church on the capacities of the heathen mind. I finally decided to devote myself to pin heads, and as a result, a work has always fallen to my hands of a comprehensiveness such that I envy the place of no seminary teacher in America!"—*Missionary Herald*.

—It is not by books alone, nor by books chiefly, that a man is in all his points a man. Study to do faithfully whatsoever things in your actual situation, then and now, you find expressly or tacitly laid down to your charge. That is your post; stand in it like a true soldier. Silently devour the many chagrins of it,—all situations have many,—and see you aim not to quit it without doing all that is your duty.—*Carlyle*.

—If you want to preach well, live well.

Special Attention.

PRAYERS AND PURGATORY.

It is well known that the immediate cause of the Reformation under Luther was the coming of one Tetzel into Germany, selling indulgences, and saying masses for the release of souls in purgatory,—granting these great spiritual favors for a fixed sum, gauged according to the amount of money a person had, and the credulity with which he received the doctrines of the church. It is related that on one occasion, after having gathered in all the money he could, and having certified to his master the pope, the amount he had received, he had some friends call upon him, and found himself temporarily without funds for a feast. His ingenuity, however, was equal to the task. He had the church bell rung with great vigor, and summoned the people of the town together. Then he told them a pitiful story of how a poor soul in purgatory appeared to him, and begged for masses for his release. The sympathetic and credulous people at once responded to this crafty appeal, a generous collection was gathered in, and Tetzel and his friends feasted joyously on the rich viands procured with the money. It was against such doctrines and practices as this that Luther protested, and from that attempt to replenish the pope's depleted treasury, arose the mighty religious upheaval which separated Germany from the papacy.

But has Rome changed in her doctrine or practice in respect to those points against which Luther and Melancthon protested?—Not at all. She did, however, learn wisdom by what she suffered. She no longer sends a man with a strong box and a stentorian voice into the market places to advocate this doctrine, and rake in the money; that will no longer do, especially in countries where a fair degree of intelligence prevails. It is done quietly in the churches, where it will not attract the attention of the world. They have also a society, whose headquarters are in France, to raise money to pay for masses for the abandoned souls in purgatory. That is to say, they are not satisfied with that money they can gather in for prayers which they offer for those who have friends who are willing to pay to have them prayed out of purgatory; but they are playing the old Tetzel game over again, praying for abandoned souls, and from some items that occasionally appear in the Catholic papers, it would appear that they are still doing quite a profitable business at the old stand. The following, clipped from an article entitled "Praying for the Dead," which appeared in the *Catholic Mirror*, of April 8, was taken from a French paper, and shows the amount of business reported to the head of the society in France for the month of February:—

"The resources of the work at 'La Chappelle-Montligeon,' France, have enabled the directors to have offered up during February, a total of 7,394 masses for forsaken souls. (This work has a center at Mt. Carmel, in this city, and already numbers 2,479 associates, scattered over the city, under many promoters.)"

Here we see that the directors of the society have received a sufficient sum to pay for 7,394 masses, or prayers, for "forsaken souls." We are not sufficiently advanced in purgatorial lore to know what a mass costs (we know what it is worth), and so we cannot tell what these 7,394 prayers cost; but one dollar a prayer we presume would not be considered extravagant by a good Catholic. This, then, would represent the sum of \$7,394 received by that one society during the month of February for the abandoned souls! This looks like a very fair volume of business, considering that the interests of souls in this present world generally absorbs the most of people's attention and money.

The article quoted above also contains the following statement:—

"The United States, where everything is done on a grand scale, has received with honor the work for the abandoned souls in purgatory. To speak only of Baltimore, Rev. E. Didier has sent us, since August last, the names of 1,576 associates, and the handsome sum of 946 francs. There are in Baltimore ten head-promoters of the work."

We gather from the above that those who solicit money for this purpose are called "head-promoters," and that all who contribute are known as

"associates." This society probably extends wherever there are Catholics.

We give also from the same article the following letters received at the headquarters of the society from those sending money:—

"I come to fulfill a promise which I made to the poor souls in purgatory, if an affair succeeded according to my wishes. The fact has proved once more that prayers are not addressed in vain to those dear captives; and now I am happy to give them a strong mark of my gratitude."

"May God be blessed! The dear souls in purgatory have lately obtained for me a spiritual grace which I ardently desired. I send you herewith twenty francs for a novena of masses in thanksgiving. Moreover I had promised to the abandoned souls a novena of masses if they came to my assistance in an affair which I thought desperate. I have been heard. I wish, therefore, to discharge my debt of gratitude, and thus I send you twenty francs, begging you to have thanksgiving masses said as soon as possible."

"I send you herewith postal orders for fifty-six francs for the poor souls in purgatory in remembrance of favors obtained; also wishing to obtain their interest in a temporal affair very dear to my heart at this time."

The most remarkable thing about these letters is that they all express the idea that the donors believed that they had received help from the forsaken souls in purgatory. One expresses himself that his prayers had not been "addressed in vain to those dear captives;" another speaks of them as coming to his assistance, "and another speaks of 'favors obtained,' and a desire still further to obtain their interest in a 'temporal affair.'" So abandoned souls in purgatory have, according to Catholic doctrine, power to help, even in temporal matters, those who still live on earth. This appears to be one reason why so much money is paid in, and shows that selfish desires have something to do with the contributions. The Scriptural doctrine that the "dead know not anything, . . . also their love, and their hatred, and their envy is now perished" (Eccl. 9:5, 6), is a sure cure for all such follies. Prayers for and to the dead is one of the evil fruits that grow on the immortal-soul tree. When the tree is cut down, the fruit cannot appear. The "sword of the Spirit, which is the word of God," cuts it down. Let the evil tree fall, and let Christ be exalted as the "resurrection and the life." M. E. K.

THE AGRICULTURAL CRISIS IN RUSSIA.

In the periodical press of Russia, in public opinion, and in the anxiety of the government, one sees constant evidences of the general feeling of alarm engendered by the famine of 1892, and in the *Preussische Revue* for January we find a paper on the subject in which the assertion is made that the result of all investigations has been to demonstrate two very serious facts; (1) that European Russia is overpopulated, and (2) that a terrible catastrophe hangs over a great part of the country—it is being converted into desert. Treating of the first statement, the writer says:—

"This may sound paradoxical, but becomes intelligible on a review of the facts. More than eighty per cent of the population subsist by agriculture. The emancipation of the serfs involved a distribution of the land, which is now divided between large landholders and peasants in the proportion 21:19. The estimated agricultural area of European Russia is 400,000,000 *dessjatinen* (the *dessja* is about two and one-half acres); of this 190,000,000 are in the hands of the peasants, 110,000,000 belong to the crown, 60,000,000 to private owners, and the remaining 40,000,000 are town and mineral lands. The agricultural land includes pasture and forest lands."

The writer then, estimating the agricultural population at 80,000,000 to 83,000,000, argues that the land is admittedly inadequate under existing conditions, and discusses the proposed remedies, the first of which is the distribution of the whole land among the peasants or their expatriation in masses to the agricultural lands in Turkestan and Siberia; the second, the introduction of a more rational system of agriculture. On the subject of these proposals the writer quotes the unfavorable criticism of the *Vestnik Europy*, which is very much to the point:—

"In the first place, the Russian peasant is too poor to raise the standard of agriculture. If he had more land, it is possible that he might improve his status while paying the increased taxes, and the one means of increasing his holding is to make the State lands communal. This would increase his holding by about fifty per cent, but the gain would soon be paralyzed by increase of population, and moreover the measure would entail the sacrifice of the last acre of Russian forest. Nine tenths of the State lands are forests, and constitute the reservoirs of the water system of the Upper Volga and the tributaries of the Baltic and White seas. This destruction, while affording temporary relief, would involve northern Russia in the fate which has overtaken the south—an ever-increasing drouth. If the inadequacy of the soil to the support of the people is evidence of overpopulation, then Russia in Europe is overpopulated."

The writer then considers the transportation of a large body of the people to central Asia, but argues that the conditions there are very much what they are at home. Capital is needed for profitable farming, and although the virgin forest soil may yield fair crops at first, it would not be long followed by precisely the same results as in Europe. "For wasteful farming Asia is too small, and for a rational system Europe is large enough."

Very good then, says the party of the second part, "intensive farming is what we want; a rational system of agriculture alone can save us." But to this the *Vestnik Europy* replies dryly:—

"The recommendation is about as useful as to prescribe a costly remedy to a man who has not a kopeck in his pocket."

"This comment (says the writer) hits the nail on the head. The Russian peasant is so poor that every season he has to sell his corn in the ear, and every few years the oxen in his stall, to raise the means to cover taxes, usury, and the indispensable necessities for carrying on his labors. From year to year he sinks deeper; that is a fact universally recognized; and for years past the government and rural authorities have been endeavoring to improve his condition, but in vain. The agricultural banks have not materialized, and on the side of the farmers there is a sad want of self-reliance, the natural consequence of the sudden change involved in emancipation. From the first day the peasants acquired possession of their own lands, they have persistently impoverished them."

As regards the advocacy of a more intensive and rational treatment of the land, the writer first reviews the existing conditions, which he attributes to utter exhaustion engendered by the effort to keep alive an export trade in farm products, to the denudation of the forests for the extension of railways whose chief function has been to facilitate this export trade, to the enormous taxation rendered necessary for the support of Russia's immense army and war material which keeps the farmer at the lowest level of possible subsistence, and finally to the low condition of culture with its attendant want of hope, self-reliance, and industrial energy; and argues that to raise the standard of agriculture,—

"Would necessitate an enormous expenditure for stock and implements, for an army of agricultural inspectors, and for a military force for the suppression of the agricultural riots, which would inevitably result from the attempt to enforce such novel methods."

To this the *Vestnik Europy* adds:—

"Yes! The matter with Russia is lack of culture. But in saying this, we are quite aware that it is only a theoretic proposition which can contribute nothing to the solution of the problem. It is simply equivalent to saying that there would be hope for Russia if existing conditions were replaced by higher but unattainable ones. The country will become desert long before the people can be fitted for its redemption."

The writer closes with a very cheerless review of the situation, seeing nothing more practical than the inauguration of extensive irrigation works, nothing more hopeful than the reduction of the population to the soil capacity. Finally he once more quotes the outspoken *Vestnik Europy* for the conclusion that neither gold nor medicine can help sick Russia until she comes to her senses, and disabuses herself of the false idea that her neighbors are only seeking an opportunity to assail her. This is the delusion which exhausts Russia, involving an outlay for military purposes, which, applied to raising the social and industrial condition of her people, would suffice to emancipate her from her present dilemma.—*Literary Digest*.

—Among the historical relics to be sent from Pennsylvania to the World's Fair, is the Liberty Bell which rang when the Declaration was proclaimed, and which is in Independence Hall. A proposition has been made to make its journey to Chicago the occasion of a pageant from Philadelphia to the Fair. It is proposed to accompany the Liberty Bell with the bell that was rung at Valley Forge, when George Washington entered that town with his army. A stop will be made at every town of 30,000 inhabitants, the Valley Forge bell to be used as a herald to announce the coming of the Liberty Bell.—*N. Y. Observer*.

—Our *Bible Teacher* tells of a body of ministers, assembled in an annual session, some forty or fifty in number, where at a Sunday afternoon meeting some one cruelly asked them how many could name the subject of the morning lesson in the Sunday-school, and not a single response disturbed the profound silence which followed. How do these ministers heed the injunction, "Feed my lambs"?

The Review and Herald.

BATTLE CREEK, MICH., MAY 2, 1893.

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

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

"AS SURE AS YE CAN."

THE gospel narratives never lose their freshness; and the instruction we may draw from them is never exhausted. In the great struggle which Christ passed through with the powers of darkness while here upon the earth, it is noticeable how God permitted evil angels and wicked men to have full and free play of all their powers and resources against his Son, and his work among men, so that they could never put in a plea that they were ever obliged to work at a disadvantage, deprived of any of their facilities to carry out their purposes, and claim that they could have succeeded in their efforts if they had had a fair chance. And then, when they had done their utmost, God showed how he could triumph over it all as easily and surely as the seeming ease with which the sun rises above the horizon.

A striking instance of this is found in the circumstances connected with the crucifixion of our Lord. After the Jews had carried their point, and secured the death of Jesus on the cross, and their plans were apparently working splendidly, they suddenly bethought themselves of something more they had to do to make their success complete. And so they came to Pilate with a request, and in that request they showed how well they understood the situation. The chief priests and Pharisees came together unto Pilate (Matt. 27:62), and said: "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again!"

Ah! Satan knew that a resurrection was contemplated, and that unless he could defeat that, all his plans were everlastingly miscarried. So he quickens the malignant minds of the Jews, to remember it, too, in order to defeat it. How much better, on their own confession, they understood the situation than the disciples of our Lord themselves; for these could not comprehend Christ's words which he had previously spoken to them on this subject, and were thrown into a panic by his death. Instead of remembering that he was to rise again the third day, and so watching for it, to welcome it, as the Pharisees watched for it, to prevent it, they were taken so completely by surprise at the event, that they were at first unwilling to believe the testimony of those of their own number, who declared that they had seen him after he was risen.

To guard against all possible contingencies, therefore, on this point, the Pharisees said to Pilate: "Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first."

The importance of the resurrection was well understood by the enemies of Christ, so much so, that in their judgment the belief of this among the people, even though secured by a fraud, would accomplish more than all that had been done by his presence and teaching while alive. What then would it be, if this great fact should be established upon the most indubitable evidence?

And what did Pilate say?—"Ye have a watch: go your way; make it as sure as ye can." Here was unlimited power placed at their disposal. They had all the advantage that the ingenuity of Satan could suggest. They had behind them all the power of the Roman empire, the proud mistress of the world. All that the combined efforts of men and devils could accomplish was then to be done. There was no restriction laid upon them; and they used their liberty; they did their best; they made the sepulcher as sure as they could. But did they succeed? Just one of those millions of heavenly beings that surround the throne of God to do his bidding, came down, the Roman seal was broken, the stone was rolled away, the

guard fell as dead men, and the Lord came forth in the majesty and might of the resurrection.

What had men and devils done to stay the work of God? We can compare their efforts only to a company of ants, who by much struggling and toiling, lift a grain of sand and place it upon the rail to stop the locomotive as it goes thundering by! By just about that much, they checked the work of the Lord.

Thus it has ever been with the cause and truth of God. Men have often laid it in the sepulcher, and made that sepulcher as sure as they could, but as often has it come forth with resurrection strength, and power. No walls of adamant, nor bars of steel could hold it; no threatening crosses, nor fire, nor flood, could stay its progress.

And so it will be, emphatically, in these days that are upon us. In the last struggle between truth and error, when the enemies of our Lord, and his coming, waxing louder and louder in their mockery, and worse and worse in their corruption, shall put forth their utmost power to banish from the earth his trusting people, they shall not prevail. Let them make their hearts as bold as they can, their hands as strong as they can, their swords as keen as they can, their fires as hot as they can, their sepulchers as sure as they can,—the followers of Him who heads the armies of salvation need not fear. The Lord says to them, "I have set before thee an open door, and no man can shut it." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." So his waiting ones have but to "stand still and see the salvation of the Lord." The trumpet blast from heaven, which sends the current of immortality coursing through the veins of every child of God, smites with its last paralysis every opposing arm; and the shout of victory, which the wicked so fondly anticipated was theirs, rolls over to the other side and rises in joyful strains at last from the ranks of the redeemed.

THE LORD'S PRAYER.

Fifth Petition.

"And forgive us our debts, as we forgive our debtors." The meaning of the word, "debt," in this petition, is sufficiently indicated in our Lord's explanatory words which immediately follow: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." The trespasses of men which we are to forgive, are such as pertain to ourselves. The trespasses which we ask God to forgive us, are our trespasses against him. In the substantial reiteration of this prayer by Luke (11:4), he brings out the idea more clearly, by calling them "sins." "Forgive us our sins; for we also forgive every one that is indebted to us."

This petition is connected with the preceding one (the prayer for daily bread), by the conjunction "and," this being the first use of that word in this prayer, and perhaps not without some significance. Sir Richard Baker has the following quaint thought upon this point, that as the first use of the word was to join the heavens and the earth together (referring to the language in Gen. 1:1, "In the beginning God created the heavens and the earth"), so the use of it here is to join the blessings of heaven and earth together (that is the daily bread and the forgiveness of sin); "for as the earth without a heaven would have made but a miserable world, so these earthly blessings [daily bread] without the heavenly [forgiveness of sin] will make but a miserable man."

The use of the word, "and," here, makes the petition for pardon of our trespasses, or sins, against our heavenly Father, as much a daily supplication as the prayer for daily bread. Dr. Dods says, "Forgiveness is as much the basis of a day's duty as bread. If we are to serve on earth, we must have bread; but if we are to serve, either on earth or elsewhere, we must have forgiveness. As surely as we faint and die without bread, so surely do we faint and die from all godly life, and for all godly purposes, if we have not forgiveness."

Cyprian says that we are here taught that we sin daily, by being commanded to pray daily for the forgiveness of sin. And Sir Richard Baker (1645)

presents these thoughts upon this point: "By this petition, then, it appears that every man commits sin, because every man is here enjoined to ask forgiveness. But are they not the just?—Yes, but they are just before God in his mercy, not in his justice; before God as a father, not as a judge; before God in Christ, not in themselves." Again he says, "God indeed hath granted a general pardon to all sinners, in the merits of his Son; but none shall have benefit of it but such only as sue it forth by the tongue of faith, and fetch it out by the feet of charity. And this is the tongue of faith when we say, 'Forgive us our trespasses.' These are the feet of charity when we 'forgive them that trespass against us.'"

There is one clause in this petition which is of most solemn import. It is that which reads, "As we forgive our debtors." We ask God to forgive us, as we forgive those who have trespassed against us, or have done us wrong of any kind. The measure of our forgiveness to our fellow-men is therefore the measure of the forgiveness which we ask for ourselves from God. This brings indeed a close test upon every heart; for if we do not forgive, if we harbor sentiments of revenge, or hard, ungenerous feelings against any, when we pray this prayer, we virtually ask God not to forgive us.

In Matt. 18:23-35, this fact is brought out in a vivid and startling light. A servant owed his lord an immense debt, and having nothing with which to pay, besought him to have patience with him; and the lord, pitying his condition, forgave him all the debt. But the same servant went out and found one of his fellow-servants who owed him a trifling sum, and he, having nothing with which to pay, asked him to have patience with him, and he would pay it all; but he would not, but cast him into prison till he should pay the debt. This coming to the ears of the lord of those servants, he sent for the unmerciful man, and reminded him of what he had done for him; and admonished him that he also should have showed mercy to his fellow-servant; but as he did not, he took back all that he had forgiven him, and charged back upon him again his whole immense indebtedness, and subjected him to the requisite penalty to make good the payment. Then Christ closes the parable with these solemn words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." "Yet there are persons," says Robinson, "who repeat this petition, who are not afraid to say, 'I forgive, but I cannot forget.' In those words there is little agreement with the prayer. They may have the spirit and the sound of cherished animosity. They are self-contradictory, professing to put out the flame, while pouring oil."

The comparison implied in the word, "as," does not mean that we can plead the fact that we forgive others as a reason why God should forgive us. It is not because we forgive, that we ought to be forgiven; but because God has forgiven us, we ought to forgive others. Neither does it imply any similarity of measure between our forgiveness and that of God; for we can at most forgive but little, while he forgives much. Neither does it imply that he imitates us, but we imitate him; for the rule of priority is that in all action of love and mercy, God is first. He manifests these graces unto us, and this prompts us, or should do so, to show mercy unto others.

But we should consider the limitations also that belong to this subject. This petition does not imply that everything promiscuously is to be forgiven; as, in this case, the Saviour would virtually encourage the doing of injury to others; for there are many who would engage in all manner of violence, fraud, injury, and oppression upon others, if they knew that these were all to be passed by, and they escape all punishment for their crimes. Injustice is not to be excused or connived at, nor the innocent to suffer. Governments are to be maintained, and magistrates are appointed to call offenders to account. Reference is only had therefore, to matters of a personal and private nature, which affect ourselves alone.

Thus, while the importance of our exercising forgiveness is shown in the fact that it is the measure of the forgiveness that we shall receive from God, it is important also in the wonderful effects it has

upon those toward whom we show forgiveness and love. Great account is made of the wonderful effect of the power to work miracles, which the early disciples had in bringing men to accept the truths of the gospel. But it has been well said, that no miracle which they did, had so great effect in turning the hearts of men to Christ as "the miracle of faith which they carried about in their own hearts, by which they overcame all injuries by forgiving them."—*Williams*. And the blessed work, wrought in changing an enemy to a friend, by exercising toward him the duty of forgiveness and the spirit of the gospel, is well set forth in the following beautiful words of Augustine:—

"Ye have enemies; for who can live on this earth without them? Take heed to yourselves; love them. In no way can thy enemy so hurt thee by his violence, as thou dost hurt thyself if thou love him not. And let it not seem to you impossible to love him. Believe first that it can be done, and pray that the will of God may be done in you, for what good can thy neighbor's ill do to thee? If he had no ill, he would not even be thy enemy. Wish him well, then, that he may end his ill, and he will be thy enemy no longer, for it is not the human nature in him that is at enmity with thee, but his sin. Let thy prayer be against the malice of thine enemy, that it may die, and he may live, for if thine enemy were dead, thou hast lost, it might seem, an enemy, yet thou hast not found a friend. But if his malice die, thou hast at once lost an enemy and found a friend."

ISAIAH 11 AND 12.

A CORRESPONDENT inquires if Isaiah 11 teaches the return of Israel to Palestine. We take it that by Israel he means the literal descendants of Abraham, and by Palestine, the literal land of Palestine as it now is. If this is the question, we reply that we do not so understand this chapter. We believe there is an explanation of this prophecy more in harmony with other prophecies,—an explanation which makes this chapter and the one following, of great comfort and blessing, not to the literal seed of Israel, but to the humble followers of Christ, who are now proclaiming the prophetic messages of Rev. 14:6-12.

First we will say that this prophecy will be fulfilled in the gospel dispensation. To our mind the 11th and 12th chapters of Isaiah are closely connected, and contain prophetic descriptions of the work of the Messiah as he was revealed as the Saviour of men and their final deliverance at his second advent. Their conflicts, trials, sufferings, and persecutions are in this wonderful prophecy entirely omitted. This being the case, the long time covered by the gospel dispensation is not mentioned, and the work of the Messiah as presented in these chapters appears at once to spring into a wonderful success, and go on unto a grand completion. Twice in this prophecy we are brought to the end of time, and the glory that succeeds the close of the history of this world; once in chapter 11, verse 9, and again in chapter 12. The first instance describes the condition of the world in regard to the light and knowledge of God that shall then exist, the second the joy of the people of God who join in songs of praise to the "Holy One of Israel." Isa. 12:6.

Christ is the branch which is to grow out of the rod of Jesse. He was filled with the spirit of wisdom, understanding, counsel, might, knowledge, and the fear of the Lord. Chapter 11:2. The prophet then passes to the judgment of the great day: "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." What he does for the "meek of the earth" at this time is foretold by David in the 76th Psalm: "Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth." Verses 8, 9. Following the judgment and the salvation of the meek, is the destruction of the wicked, which is thus described: "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11:4. These words of Isaiah are so suggestive of Paul's description of the coming of Christ, that we will quote it to show that both expressions certainly relate to the same time. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

Going back again to the chapter under discussion, we see that after the judgment, and after the

righteous have received their reward, and the wicked have been slain by Christ, the peaceful time of Christ's rule over the earth comes into the prophecy. The climax is apparently reached in verse 9, which declares that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The eye of the prophet is then permitted to take a look at events before the coming of Christ and the setting up of the kingdom. But he is not allowed to look far back. As we have already seen, the period between the first and second advents of Christ is not described in this prophecy, except in its last stages. Beginning with the 10th verse, the closing work of the gospel is brought to view. Referring to Revelation 14, we find that the closing work of the gospel is there described under the symbols of three angels, each bearing in succession a message to the inhabitants of the earth; and the last one of these messages is immediately followed by the coming of Christ. Rev. 14:6-14. This prophecy of Isaiah must then cover the same ground, or in other words, is another general description of the especial work of the Lord in the last days. The object of this work is "to recover the remnant of his people" which are scattered among the various nations of the earth. This work is not to gather a certain specified race,—the literal descendants of Abraham,—but the spiritual Israel. Thus the messages of Revelation 14 are proclaimed to every "nation, and kindred, and tongue, and people." And under the proclamation of that threefold message, a "remnant" people are brought to view, against whom the ire of the dragon is aroused. Rev. 12:17.

An "ensign" is to be set up, which is to call together the people of God from many lands. Isa. 11:12. We cannot believe from these words that a literal flag, or standard, is somewhere to be raised, to which the people of God are to be gathered in one locality. It more likely refers to some great gospel truth, long ignored and neglected, which is to become the spiritual standard, in support of which the people of God will come together in "one heart and one soul," as in the beginning of the gospel work. Such a truth is brought to view in the great threefold message of Revelation 14. The "everlasting gospel," and the "commandments of God, and the faith of Jesus," make a perfect standard, and the observance of the Sabbath of the Lord, which one of "these commandments enjoins, causes the ire of the dragon to be aroused, and precipitates the final conflict.

It is important to notice that this gathering of the people of God is not compared to the gathering of the children of Israel from the Babylonian captivity, but to their deliverance from Egyptian bondage and their entrance into the land of Canaan. It does not say that there shall be a recovery of the people of God like as it was when Israel came up from the captivity, but it is to be "like as it was to Israel in the day that he came up out of the land of Egypt." Verse 16. That was a complete deliverance of all Israel, accompanied by the destruction of their enemies, and the final deliverance of the people of God will also be a full deliverance, and their enemies with whom they are in deadly conflict will be destroyed. Those who experience this redemption were seen by the revelator standing upon the sea of glass, rejoicing over their great victory, and it is said of them that "they sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:2,3. Here as in Isa. 11:16 there is a reference to the escape of the children of Israel from Egypt, and their song of rejoicing when their enemies were destroyed. Ex. 15:1. There are to be, then, two great deliverances of the people of God,—one from Egypt to Canaan, the other from this earth to the true Canaan. The true Canaan, however, will be this earth, restored to its Eden condition. The gathering message which prepares God's people for the great and final deliverance is spoken of in this prophecy as the "second" gathering of Israel. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people." Isa. 11:11.

Then follows a prophetic, and in some respects figurative description of the closing work of the gospel. God's people are to be gathered from the "four corners of the earth." This same work is

evidently foretold in the sealing of the 144,000, in Revelation 7. In the closing work there will be no jealousies as there were between Ephraim and Judah. Another prophet has said, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3:13. The revelator says also of this people, "And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5.

The spoiling of the children of Ammon, and of the other nations, is evidently referred to in the prophecy because of the comparison instituted between the deliverance of God's people when those nations were actually overcome, and the final and complete salvation of God's people. There will be another great victory for the people of God, and their enemies will be destroyed. This is also the meaning of the smiting of the seven streams of the Egyptian sea. Isa. 11:15. No literal smiting and drying up of any or all the streams of Egypt would be of any benefit in the literal gathering of literal Israel to the present land of Palestine. There are but few Jews in Egypt, and a literal miracle of that kind in Egypt would be of no use to the greater part of the Jews, who are in other countries. But as a reference to the power of God in the first deliverance of the people of God, in order to show that that remarkable work of the Lord will be repeated, and even excelled in the second and final victory, the text has great force. God will work for his people; he will smite all the streams of whatever kind that are in their way; he will remove every obstacle, and will bring them off more than conquerors. It will be no partial victory; not simply an escape by permission of their enemies, as when a portion of Israel returned from captivity in the days of Ezra and Nehemiah, but it shall be "like as it was to Israel in the day that he came up out of the land of Egypt,"—a day when their enemies shall be destroyed, and they can sing unto the Lord; "for he hath triumphed gloriously."

Then the 12th chapter of Isaiah describes the joy felt by the saints after their deliverance. The 12th chapter of Isaiah is for this line of prophecy what Isa. 26:1 is to the prophecy of the 24th and 25th chapters of the same book, and what Rev. 14:1-3, 15:1-3, and 19:1-7 are to the prophecies of the book of Revelation. God is the salvation of his people; Jehovah is their strength and their song. The Lord is praised, and his name exalted. The last verse of this chapter, and the last thought of this line of prophecy is very appropriate and beautiful, "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Isa. 12:6. Well may they shout. They have been brought to Mount Zion. (See Rev. 14:2.) The "Holy One" is in the midst of them. John thus corroborates the words of Isaiah: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3.

M. E. K.

A VISIT TO THE NORTHWEST

AFTER our good meetings in Kansas, I went to South Dakota. April 8 I spent with the church at Brotherhood. I was glad that a good work had been begun among the youth during last winter. We had excellent meetings together, over one hundred dollars were subscribed for Hamburg, and since then I have learned that on the following Sabbath eleven souls were baptized. Sunday evening I spoke in English at the Methodist Episcopal church in Parker, about two hundred being in attendance, who listened with deep interest to the dealings of God as seen in the work in Russia. Monday we had several good meetings at Childs-town, and all seemed to rejoice over the conversion of five children who had gone from there to Union College, and they were anxious to send others. Here also \$125 were pledged.

A hard drive of thirty miles brought us to Milltown, and in spite of the severe snow-storm, the church was packed in the evening. On Wednesday we had meetings from 9 to 3 p.m., with only a short intermission, and the Lord came very near at our closing social meeting. Nine, mostly from Russia, joined the church. Some of these had been

in danger of drifting away; here over four hundred dollars were subscribed.

The next day we had some good meetings at Mountain Lake, Minn. We also held meetings Friday evening and Sunday at Winona. Elder J. S. Shrock has held meetings here for some time, and the church seemed to be strengthened, and some outside interest manifested. Over one hundred dollars were subscribed in these two places. Sunday I spent with the church at Milwaukee, having an English and a German service. Here I met with brother Klingbeil, and helped him in arranging to go with us to Europe to labor there. In Milwaukee seventy dollars were pledged toward the work in Hamburg, and mostly paid. Arriving at Battle Creek, I learned that on account of some accident to the steamer, our sailing would have to be postponed to May 4, on the "Prince Bismarck." I hope to visit a few of the German churches in Pennsylvania, and then proceed to New York. There will be about eight in the company, and may the Lord's prospering hand be especially with those workers, who for the first time are called to distant lands.

L. R. C.

Editorial Notes.

In science, "knowledge is power;" in religion, faith is power.

Unbelief, in the Scriptural sense, is doubt which springs from selfishness.

If we realized how little we *deserved*, we would be much more thankful for what we get.

If we made no little mistakes,—or what seems to us to be such,—we would make no big ones.

To surrender the will to God, means to surrender self. The one who has surrendered self will have only God to please, and hence will do nothing that will not be for his glory.

The pathway of truth and righteousness is a straight line. It turns no corners, and never doubles back on itself. It is the shortest possible measure between two points,—earth and heaven.

When everything is surrendered to Christ, so that the result is always his work, we will have no cause for worrying over the outcome of the things we have to meet, and no occasion for murmuring and complaining.

Do not take the risk of neglecting a single opportunity that comes to you of gaining strength in the Christian life. It may make just the difference of turning you on one side or the other in some approaching hour of trial.

A great deal is being said on the subject of church union; but there is just one way in which unity among Christian believers is possible, and that is by the possession of the Holy Spirit. No amount of argument or calling of councils or congresses will do anything toward accomplishing a union on the basis of truth. But the "Spirit of truth," dwelling in the hearts of individuals, as it should, will reveal the truth to each, and bring one into perfect harmony with another; for it is the same Spirit in all.

You cannot disconnect the Sabbath institution from the idea of work. The Sabbath comes naturally after a period of labor. Without the work of God in creating the heavens and the earth, there would have been no rest—no Sabbath. But there is no connection whatever between the idea of resting, and the resurrection of Christ. Christ was crucified on the sixth day, and on the seventh day—the day of God's rest—Christ rested peacefully in the tomb; but the resurrection was a return to all the activities of life. There is nothing in such an event to suggest rest. Yet the Christian world (through the example of Rome) has turned the Sabbath rest from the last day of the week to the very first day, thus making the institution ridiculous by placing rest at the commencement of everything,—an order of things which would be suitable only for a world in which the inhabitants were born tired.

L. A. S.

Youth's Column.

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

THE MANLY BOY.

It is n't the boy who doubles his fists
And thrusts them under another's nose,
Baring his sleeves from his rigid wrists,
Ready to rain vindictive blows;
Whose tongue is ready with gibe and jeer,
To stir up strife whenever he can,
Breathing menace and waking fear,
Who grows to be a manly man.

It is n't the boy who takes his mug
Of the horrible liquid labeled "Beer,"
Then hangs himself by a silly hug
To the liveliest lamp post standing near.
Though he smoke the vilest cigarette,
And lord it over a black-and-tan,
Or a gallant horse, I can tell him yet,
He's far from being a manly man.

It is n't loose speech, nor dress that is loud,
It is n't the cut of the coat he may wear;
A clown with ease attracts a crowd,
And wins a senseless shout and stare.
He may sport the heaviest watch and chain,
With collar and necktie lead the van,
And flourish the nobbiest hat and cane,—
These never make a manly man.

Will he think he has come to man's estate
When he feels the down on his feeble chin?
Will he think that vices make him great,
That only the weak are afraid of sin?
Some day to his foolish heart he will own
He might have followed a wiser plan—
One that will help, and one alone,
A boy to be a manly man.

I know you well, my manly boy,
I know who followed the golden rule;
I know what makes you a household joy,
A priceless treasure with all at school.
I know what comfort wise hearts take,
Who do you homage with all their clan;
They know very well you will one day make
A manly, Christian gentleman.

—Christian Standard.

YOUTHFUL LUSTS.—NO. 2.

SATAN is continually seeking to overthrow the Christian. How often do we find young people troubled with evil thoughts. They have repented of their sins, and believed that God forgave, but they cannot forget them. The things they once desired they now hate; yet the thoughts of them come flying into the mind just when they desire to commune with the Lord. You ask, "Why is this? Does God bring them up to show me from whence he has taken me? Or are these thoughts an evidence that I am mistaken in regard to my forgiveness?" Let me tell you, they are neither. When God forgives, he casts the sins behind his back. It is no pleasure for him to bring up those sins which cost him the choicest gift that heaven possessed. (Read Ps. 103:12; Micah 7:18, 19; Jer. 50:20.)

Then who can bring these evil things to our minds? It must be he who held us in his bondage. He knows how you desired the evil things before you broke from his grasp. He knows that you wish you had never given way to evil desire, and he seeks to discourage you by bringing the thoughts of them back to you. He caused you to sow the seed, and he desires that you should taste the fruits. He is an accuser of the saints.

But stop and think a moment. Young man, had you not given way to those youthful desires, could Satan now bring them to your mind? Young woman, had you never been persuaded to allow your affections to be played with by the evil one, could he now trouble you with them? Let our young people "flee youthful lusts." Do not let your life be spent in sowing the seeds of sin. "But follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Righteousness brings peace. The nearer we keep to the Lord, the greater will be our peace. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." God wants the youth to surrender all to him. Those worldly, ambitious desires must be crucified. Those bands of Satan, that seem to you wreathes of roses, will cause you pain if you let them encircle you. O, turn and seek the Lord for a pure heart!

If you have made the surrender, listen not to the voice of the tempter. When he comes with his seducing suggestions, flee to Him who has the power to destroy the Devil. Throw the lie in the face of the enemy, and look to him who has said, "Thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

J. H. DURLAND.

CLEAN WORDS.

NEXT to clean thoughts, and as a product, come clean words. You will have no trouble here if you succeed with the first; but a few words to those who do not wholly succeed with controlling the thoughts. A thought put into words is crystallized, is rooted, is set, is fixed, is become a power for good or evil. The good book says, "Death and life are in the power of the tongue." "The tongue of the just is as choice silver." "The tongue of the wise is health." "A wholesome tongue is a tree of life." "Whoso keepeth his mouth and his tongue, keepeth his soul." "The tongue is a devouring fire." "Keep thy tongue from evil." Can we be guarded enough with so powerful a weapon, a weapon loaded at both ends, loaded for good from a pure heart and clean thoughts, loaded for evil from a wicked heart and unclean thoughts? Words not only tell thoughts, but produce thoughts. Think a little evil thought for some one, give it the wings of words, and it will produce other little evil thoughts. Give not shape to your little evil thought in words, and it does not grow, does not beget more, but may die and trouble you no more. "Of the abundance of the heart the mouth speaketh," and the speaking makes it more abundant. Think some good of a neighbor, think of doing him some good, and go and tell some one, and you return more determined to do it, ten times more in real earnest. Likewise think evil, and give it tongue, and you are more set in your evil ways. "Ill deeds are doubled with an evil word." Then, shall our words influence us, or shall we influence them? Shall they control us, or shall we control them?

Words, however, are things, and the man who accords To his language the license to outrage his soul,
Is controlled by the words he disdains to control.

—Owen Meredith.

Shelley has well said, "We know not what we do when we speak words." We know not what we do to ourselves; we know not what we do to others; we know not the influence they may bear on lives yet unborn; we cannot estimate it. Yet one thing we do know; if the words be good and pure and clean, the effect will be so, too; but if the words are impure, unclean, vile, and wicked, so will be the effect. My dear youth, the greatest compliment I could pay a friend is to say of him I never heard him speak a word which he could not have said in the presence of his pure, sweet mother; the greatest good I can wish you is that such may be truthfully said of you.—Short Talks.

"ENOUGH TO POISON A PARISH."

A LITTLE girl being asked by a priest to attend his religious instructions, refused, saying it was against her father's wishes.

The priest said that she should obey him, not her father.

"O, sir, we are taught in the Bible, 'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said, 'Search the Scriptures.'" John 5:39.

"That was only to the Jews, and not to children, and you don't understand it," said the priest in reply.

"But, sir, Paul said to Timothy, 'From a child thou hast known the holy Scriptures.'" 2 Tim. 3:15.

"O," said the priest, "Timothy was being trained to be a bishop, and taught by the authorities of the church."

"O, no, sir," said the child, "he was taught by his mother and grandmother."

On this the priest turned away, saying she "knew enough of the Bible to poison a parish." "The sword of the Spirit which is the word of God."—Exchange.

Progress of the Cause.

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

ARISE, SHINE

BY MRS. M. E. DURKEE.
(Battle Creek, Mich.)

PROCLAIM it again; proclaim it again,
The Saviour is coming, is coming to reign;
Proclaim it aloud o'er sea and o'er land,
The Saviour is coming, the day is at hand.

O not as a babe is he coming again,
But King over kings, to the children of men;
And those who obey him will gladly rejoice
When they hear the sweet tones of his life-giving voice.

Arise now and shine, ye to whom light is come,
And tell it abroad while as yet there is room;
Sound forth the glad message from sea unto sea;
For the glory of God is risen on thee.

Gross darkness hath covered the people of earth,
The words of the Lord they esteem of no worth.
The law is discarded, which Jesus made sure
Would stand while the heaven and the earth should endure.

SOUTH DAKOTA.

SWAN LAKE.—The canvassers' school closed April 28. Eight Scandinavian brethren and sisters go to different places to bring the message of our Saviour's speedy return to those who are willing to hear and read. I came here the 14th. We have had meetings every evening, and also in the daytime on Sabbath and Sunday.

The meetings have been well attended. About one hundred and fifty persons have been present on the Sabbath. Some sought the Lord, and found peace in him; others, who ought to do it, drew back. Most of the brethren received gladly the message, "Arise and shine!" They are thankful that the times of refreshing have come, and that this precious word of the Lord is for us: "Drop down, ye heavens, from above, and let the skies pour down righteousness."

To-morrow I expect again to be with the Scandinavian school in College View.

J. G. MATTESON.

INDIANA

SINCE General Conference, I have labored in the churches of Ligonier and New London. I have been unable to work for some time of late. At Ligonier we had an excellent meeting; the brethren said it was the best since the church was dedicated. The Lord was present to bless, as we spoke of the beauties of the gospel. Four were added to the church, one a former member of the Wolf Lake church. The church was revived, and a good spirit was manifested among the members toward each other. I trust we will effectually learn the lesson to esteem other better than ourselves, which we do when we heed the exhortation, "Let this mind be in you." We also had an excellent meeting at New London. The church seems to be growing spiritually. Two united with this church, who embraced the truth some time last fall. I will also add that just before the General Conference, I held meetings at Nappanee, when one was added to that church. To the Lord be all the praise!

April 19. VICTOR THOMPSON.

AFTER returning from the General Conference, I was kept very busy settling my business, and packing up, preparatory to my removal to Arkansas, the field assigned me. But amid all the hurry, I was privileged to hold quite a good many meetings with my home church, also at Marion, Indianapolis, and Kennard. At Marion there is still a good interest to learn more about the truth. My meetings there were well attended, the house being full at almost every meeting. Some of the best citizens are embracing the truth.

At Kennard I could hold but three meetings. A church was organized, proper officers were elected and ordained, and four were baptized. The organization is not large, but I am satisfied others will soon unite with them. The outside interest is good.

At Kokomo we held some very interesting meetings, and just before I took my leave, I baptized two more persons. This closed my work in Indiana, where I have been privileged for so many long years to labor. It is no small thing to bid adieu to those we have walked arm in arm with for so many years. I trust, however, by God's grace, we may be kept faithful the few years that remain, and then from every land we shall meet the faith-

ful, to live in a country where there will be no changes.

My address now is Springdale, Ark., where I would be glad to hear by letter from those I could not visit before leaving the State. My courage in the Lord is good.

J. M. REES.

ILLINOIS.

SPRINGFIELD.—Although I have not reported for the REVIEW for some time, I have not been idle. Most of my time since returning from Whiteside county has been spent in the city of Springfield and vicinity. Elder O. J. Mason and I held some meetings with the church here, and also in a Baptist church four miles in the country. These meetings, in connection with the Bible work done here during the winter, have been the means of some four or five taking a firm stand for the truth; and several others are deeply interested, whom we expect soon to see walking in the light. Last Sabbath three were baptized, two of whom had but recently begun the observance of the Sabbath, and united with the church. The church-members here feel much encouraged and strengthened by these accessions. Their spiritual strength has been increasing the past few months, and especially during the General Conference. The precious truths contained in the *Bulletin* were meat in due season. God has many precious souls here, and those who have come recently to engage in the work, find the way opening before them.

The week of prayer I spent with the Lovington and Duquoin churches. The Lord blessed as his people received his word into their hearts, and trusted his unfulfilling promises.

From March 13 to April 3 I assisted in the canvassers' institutes held at Bloomington and West Salem. At both of these meetings the Lord came near, and all realized the blessedness of being taught of the Lord. A goodly number of consecrated canvassers went forth from these meetings to carry the "everlasting gospel" to the people. May they never grow weary in well-doing, but ever remember that the work is not theirs, but God's, and that "underneath are the everlasting arms."

My wife and I are now preparing to leave for our distant field of labor recommended by the recent Conference. As we close our labors in Illinois, to connect with the work in South Africa, we cannot but thank God for the way he has led us in his work here, and for the many victories gained. The separation from our kindred and friends occasions a pang of sadness, but we are happy to know that the Lord has given us a humble place in his work, and we are willing to labor where he may direct. Soon, if faithful, we all shall come rejoicing, bringing precious sheaves from every clime, and meet in an eternal reunion the faithful of every age. We ask the prayers of our brethren and sisters, that God may sustain us in the work, and guide us in all our way.

GEO. B. THOMPSON.

April 23.

NORTH CAROLINA.

I WISH to relate some of my experience since coming to this field, and to speak a word in behalf of the colored people especially. I reached Durham March 22, finding brethren Jackson and Vaughan actively engaged in canvassing, they being the only canvassers in this broad field. After having some good meetings together, and considering the needs of the canvassing work, we began our work with renewed energy and courage, knowing that the angels of God had gone out before us. Up to the time of my arrival, these brethren had delivered some seventy-five copies of "Bible Readings" in the city, besides some one hundred and fifty orders, finding delivery among both white and colored.

After a few days of faithful work, we finished canvassing from house to house. In the meantime, we noticed individuals at their places of business and in their homes, studying and discussing the characteristics of the books that had been delivered. Of course there is some prejudice, but I thank God that this is a good way to advertise his truth; for the Sunday-school superintendent of the Second Baptist church (white) ordered "Bible Readings," but refused to take it when it was delivered, on the grounds that his minister had announced from his pulpit: "Beware of a corps of agents in the city, selling a book called the 'Bible Reader,' and not to buy it; for it would lead them to hell."

Now mark: some asked him what the trouble was with the book; for they had a copy, and had found nothing but the Bible so far. Of course he could not answer them. A few days later the Sunday-school superintendent took his book, and seven of this minister's devout members asked for, and received, letters of dismission from his church. Now you know the rest. Pen and ink cannot describe to you what I am seeing daily.

The colored people are taking hold more rapidly than the whites; about fifteen of them have begun keeping the Sabbath. In order to reach the factory hands, we have been holding Bible readings, mostly with the colored people, evenings. In this way we have sold numbers of copies of "Bible Readings," "Steps to Christ," and other works that we could sell no other way. After canvassing an influential white gentleman, he told us that if we would come to his house, and talk the truth "that way," he would guarantee a congregation. We consented, and on arriving at the appointed time, Tuesday night, we were surprised to find some fifty souls awaiting our arrival. We had a grand lesson on the importance of searching the Scriptures, after which we presented "Bible readings," thus getting the truth before the people in a way that I had never thought of before. We have had quite a number of meetings of this kind with the colored people, and, brethren, no one knows what grand meetings we have had but those present, the Lord, and his angels. If you could but hear the testimonies of these poor colored people, and see how eagerly they grasp the truth, and listen to their cries for some one to tell them more of the blessed truth, some of you would come on the next train. They come to our home daily, and urge us to go to their homes, and read the Bible to them. They say, "You tell us the Bible, something that we do not get at the church." My heart is full of love and pity for these souls. The Lord is working with mighty power. This people have been neglected, and now the time has come to help them. Who will come over and help us? We are delivering books now, and will move to a new field next week; and some one will have to feed and care for this flock, if it grows. Who will say, "Here am I; send me"? It is true that the whites need help, too, but they have a far better showing than the colored people. I praise God for a part in his work.

WILL L. KILLEN, *State Ag't.*

April 21

I HAVE thought that perhaps the brethren who know I am here, and to whom I cannot write personally, would like to know what I have been doing.

I left Parsons, Kans., for this State, Nov. 29, and arrived at Asheville, this State, Dec. 1, where I stayed two weeks. In company with brother Baird, a colporter of Asheville, I held a few meetings in the mountains near that place, during my stay there.

From there I came to Yadkin county, arriving here Dec. 26, where I have since been, with the exception of one week. Immediately after coming here, I began to visit among the people, talk about the truth, and hold Bible readings, and there was soon a desire created on the part of many to hear preaching. But there seemed to be no house obtainable, except small country school-houses which were heated by the old fashioned chimney, and as the weather turned very cold for this country, and remained so for six weeks, we could not hold meetings in such houses. But during this time, the news spread all over the country that I was here, and that I was a Seventh-day Adventist preacher. And as I was pretty well known here before the war, many became anxious to see and hear me. One man, a Methodist minister, became so anxious, that he gave out an appointment for me at his church, which was several miles away. He had not even seen me yet, but he sent a young man to see if I would fill the appointment.

I accepted the invitation, and went, when the time came. There were a goodly number out. I talked on the love of God, and the importance of knowing him, with apparent satisfaction to those present. I formed an acquaintance with the minister, who had been so liberal and kind. He insisted that I go home with him, and spend the night, which I did. After arriving at his house, he soon began to question me about the Sabbath. I told him to get his Bible, and we would have a Bible reading on the subject. After spending an hour on the law and Sabbath, he admitted that he had no evidence for Sunday keeping. Then he requested me to go with him to visit a Quaker minister, who lived a mile away, and that the same Scriptural evidence be presented to him. We went, and carried him over the same ground, and he made the same admission that the Methodist did. Neither of them knew how to oppose, or knew why they were keeping Sunday. The Methodist expressed himself as anxious to know the truth, and said he was seeking for light. I left such publications with him as I thought best. He urged me to come again, and I confess I had hope of him, and felt encouraged.

But when I went back in a few weeks, he had no desire to talk religion. About this time I was requested to speak in another Methodist church, in the opposite direction from the first one. And when the day came, my Methodist friend was there

At the close of my meeting, he announced that he would speak there that night, and urgently invited the people to come out. I soon learned that he was going to speak against me, and that before my meeting he had taken certain persons out, who he thought were friendly toward me, and told them that I was an impostor. There were about two hundred out to my meeting. I spoke on the mediatorship of Christ and salvation through him. The other man opened his exercises by reading Matthew 24, and emphasizing those verses which speak of false Christs and false prophets, giving out the idea that they applied directly to me. Fully one third of his discourse was a regular tirade of abuse against me. But he did not refer to anything I had said in my discourse. He knew there was some talk of my holding meetings the following week in the Friend's church at East Bend. I had got the consent of two of the trustees, but the third one refused, unless I would promise not to introduce anything doctrinal. Of course I could not accept it on those terms. But the other man not being satisfied with his effort, went early the next morning, and obtained the Friend's church, and left an appointment for himself the following Thursday night, when he gave me the same drubbing as before. And the next Thursday night I was not present, but others said he was much more abusive than he had previously been.

Finally I got permission to hold open meetings in the Academy, with a good attendance. The people have been considerably stirred on the Sabbath question, many of the most influential church-members acknowledge the seventh day to be the Sabbath, and some who are not members are arguing in favor of the seventh day. But the people are hard to move. They do not take hold when they are convinced. Society is rather bad here. There is a great deal of liquor made and drunk. I have made over one hundred and twenty visits since I have been in the State, distributed 153 *Sentinels*, 4,594 pages of tracts, 137 *Reviews*, *Signs*, and other papers, loaned 5,194 pages of books, given about one hundred Bible readings, spoken in public nineteen times, and have written several articles upon our faith for the county paper published at this place. I have many warm friends here, and among them the editor of the paper, who has favored me and given me from one and a half to two columns a week in his paper. I got an article in last week, on the law of God, and this week one on the Sabbath.

The Lord has been good to me. While my health has not been very good for some weeks past, I am thankful that it is as good as it is. For some weeks after I came, I improved rapidly, gaining two pounds a week, but the latter part of the winter has been very wet and unhealthy, and I have not been so well. E. B. POTTS.

April 20.

KANSAS.

On this trip labor has been bestowed by the grace of God in southwestern Kansas at seven places and in five counties. At times we have taken trips overland twenty and thirty miles to find a lonely Sabbath-keeper, and have been amply rewarded by seeing the faith, hope, and courage of the believer revived. At places we have had to hunt seven miles or more for baptismal waters.

March 17-21 we visited the few at Great Bend, and although they are but parts of two families, they learn their Sabbath-school lessons, and come together to recite them. May God bless and keep them faithful.

March 21-25 we labored among lonely ones, hunting them up in the vicinity of Larned and Rozel. What a privilege to encourage these scattered families who have but few privileges of hearing the blessed truth!

Brother P. P. Wilcox brought me to Garfield the 24th, where we found a few still rejoicing in the truth. Meetings were held every day, and some interest manifested in the town. Sister Fairchild's husband took a stand, forsaking his tobacco, coming into Christ by baptism, and uniting with the church. May the little company be a shining light to all around. At the close of this service, brother A. E. Field joined me in the work again, and our labor together in the Lord has been a precious experience.

March 29 brother Howdyshell brought us twenty-five or thirty miles to the Fellsburgh church, where we labored together until April 4. The brethren and sisters showed a deep interest in the meetings. Two promising youth responded to the voice of Jesus calling them to him, and were baptized. Three in all were united to Christ and the church. May all these dear souls be faithful to the light given.

April 4 brother Reeder brought us twenty miles over the sand hills to Haviland, where we took the train for Fowler, Meade Co., to search out a few Sabbath-keepers, of whom we had providen-

tially learned. O, what a feast we have had with this dear company! How hungry and glad they were to see and hear! We found brother and sister Mahieu, with their two sons and their families, still holding onto the truth as best they knew how, according to the light and help they had received. Only one or two had ever heard a sermon, and they had scarcely a personal acquaintance with any of our people in the Conference. For five years they had not received any help from any source. These families are Belgian French, but speak very good English. Brother Alex. Mahieu took us fifty miles with his team to visit sister Bird and sister Degering, after which we began our meetings with this company about four miles from Fowler. The power of God's word and some droppings of the latter rain have certainly been experienced in our meetings at this place. On this whole trip we have not witnessed such a manifestation of God's Spirit, making all willing to respond freely to the call of the Spirit. The tobacco habits of many years' standing were cheerfully surrendered by two of the company. Meetings were held up to April 16, and considerable interest manifested among the neighbors. On Friday, April 14, six of these precious souls were baptized, a church of eight members organized, also a Sabbath-school of twenty-three members. At the close of these meetings, brother and sister Degering took us to their home near Wilburn, where in personal labor around the family altar, this dear brother gave his heart anew to the Lord to obey the truth, getting hold of the message as it is now. He and his wife were baptized, and united with the church at Fowler. A leader, treasurer, and clerk were elected for this company, and the ordinances celebrated, a privilege which nearly all of them had never had before.

The book sales among them amounted to \$19.50, besides some personal donations and Christmas offerings, which they sent to Battle Creek last winter. We believe the Conference will be glad to look after this company, and we would be glad to have some French brother in the Conference write to Florent Mahieu, Fowler, Meade Co., Kans. Much of this ground we have gone over on this trip has been traversed in days gone by, by brother John Gibbs, who is now in Colorado. We now go to our State meeting at Kansas City. Brethren, pray for us.

April 17.

W. W. STEBBINS,
A. E. FIELD.

MARYLAND.

ROCK HALL.—The readers of the REVIEW will remember that brother John N. Judefind, a respected and peaceful citizen, was arrested and tried before a justice last November, on a charge, "on oath of Rev. Robert Roe, for husking corn on this day (Sunday)." The warrant was issued and served the 13th day of November, 1892, the same day it was charged the act was committed. The trial was held the next morning, and brother J. was fined five dollars and costs. The case was appealed to the April term of the circuit court for Kent county, and came up last week at Chestertown. This county is a part of the second judicial circuit of Maryland, with Hon. John M. Robinson, chief judge, and Hon. Jos. A. Wicks and Hon. Fredrick Stump, associate judges.

The case came up last Wednesday, the 19th, the associate judges sitting—Judge Robinson being absent. After examination of witnesses, State's Attorney Wm. M. Slay opened the case by merely referring to the well established rule of law which governs violations of the Sabbath. Mr. Ringgold, of Baltimore followed, and contended that it is the right of every man to earn his daily bread any day of the year. Any law designating Sunday as a day to be universally observed, and in which no work shall be done, except works of charity or necessity, is an interference with religious liberty. To work on Sunday is not of necessity against the peace and good order of the community, nor is declining to recognize one day of the week as the "Lord's day," an interference with morality. A Vermont case was cited, in which it was stated that "Sunday observance is the result of education and habit." At this point it was claimed that the writ for brother Judefind was issued on Sunday, in which case the entire proceeding was invalidated. The writ was not in court, and the case was held under advisement by the court, awaiting the appearance of the warrant.

I do not believe there was a single individual in the court room but that acknowledged that the case was won for the appellants. The original warrant seemed to be the only thing in the way of a speedy decision, unless the judges would consider the constitutional ground. The witnesses were dismissed; brother Judefind returned home by permission of the State's attorney, and Mr. Ringgold, brother Bollman, and others returned home on Friday.

On Monday brother Judefind answered a summons by appearing at court, and in the last hour be-

fore the court adjourned, Judge Wicks gave the decision against brother Judefind. He would not allow an appeal, not even a stay of proceedings till our counsel could be consulted. Brother Judefind told him it was a matter of conscience with him, and that he could not pay the fine. The judge replied, "You want to go to jail! You want to go to jail!!" Brother J. said he did not seek to go to jail, but that he had observed what he believed to be the Sabbath of the Lord, and that he had exercised a God-given right in quietly attending to his affairs on other days of the week. The Lord not only commanded him to observe the Sabbath, but to work six days, that he had committed no crime, and his conscience would not permit him to pay the fine. The judge replied, "Commit to jail, and proceed to execute on any property you can find to pay fine and costs."

Yesterday we visited the jail, and found brother Judefind serving his sentence. If no property can be found to make the fine and costs, he will have to serve a sentence of thirty days. I have not ascertained the exact amount of fine and costs, but think it is about thirty-five dollars. In his decision, Judge Wicks said, "Religion has nothing to do with this case. I profess no religion. I wish I did. I cannot work on Sunday. The laws of the land must and shall be observed. No man's religious privileges are restricted. You can work or not work on all the days of the week except Sunday. That must and shall be observed by not working. This is foolishness, and must be broken up." He did not see that any liberty of conscience was violated, or that the law was contrary to the Constitution, either State or national.

Brother Isaac Baker, of the Ford's Store church, was also arrested, April 10, and tried before a justice. He appealed the case, and his trial will come off next week at Centerville, Queen Anne's Co., the same judges sitting. We look for persecution on every hand, but we trust in Him "that sitteth in the heavens." We can see in all these things just what his hand and counsel determined before should be done.

It is not out of respect for law that these parties give the information. Members of both the Methodist Episcopal and Methodist Protestant churches here do work on Sunday, and the ministers know it. We saw one of the witnesses in the case of brother Judefind, cutting wood on his woodpile on the same day brother J. was charged with husking corn, and the justice before whom the case was tried, accompanied by another of the witnesses was that very day, when they claimed to have seen brother J. in his field, on their way to purchase some lumber, and they paid for it. But, as a member of the M. E. church remarked to one of our brethren who was mending his net on the shore one Sunday, and which member had run his boat the Sunday before, "If you had not rested yesterday, I would not have noticed it so much." This tells the whole story. Men who before we came to this place were living in sin, without hope and without God in the world, but now have Christ in them, the hope of glory, are a striking rebuke to a form of godliness so prevalent. We praise the Lord that he has sent that the wrath of man shall praise him, and that we can do nothing against the truth, but for the truth. Remember the work here in your prayers.

April 26.

R. D. HOTTER.

MILLINGTON.—I have been here now about two months, and have held meetings almost every night. The Lord has been with us from the start, and although we have had much opposition, we can report a good work here. Last Sunday we baptized twenty, and there are a number of others to be baptized soon. We organized a church of twenty members, and a Sabbath-school of thirty-three members.

To-night our hall was filled to overflowing, and the interest is growing continually. It has been announced from the Episcopalian pulpit that the "bishop," the "dean," and two "reverends" will preach against us this present week; but we know they can do nothing against the truth. We shall still continue to shout the victory, while God does the work. The dragon voice is being heard in the section. Two of our brethren have already been arrested, one from the Rock Hall church, and one from the Ford's Store church; and we have just received word that brother Judefind, who was tried last week at Chestertown, has been committed to jail on his refusal to pay his fine.

All of our brethren and sisters should pray for those who are in bonds. During the last year and a half, about two hundred have accepted the truth in these two counties (Kent and Queen Anne's), and of course we must expect some of the wrath of the dragon.

Amid all the trials and persecutions, we can say as did John Wesley, "God is with us." Pray for the work in Maryland.

E. E. FRANK.

April 23.

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1893.

No. of church-members,	828
reports returned,	96
letters written,	258
" received,	109
visits made,	659
Bible readings held,	63
subscriptions obtained for periodicals,	18
periodicals distributed,	7,534
pp. books and tracts distributed,	75,006
Cash received on subscription books, \$1,748.74; on books, tracts, and periodicals, \$445.82; on fourth-Sabbath donations, \$122.98; on first-day offerings, \$138.35; on Christmas offerings, \$1,192.96. Total, \$3,648.85.	

E. T. PALMER, Sec.

THE OHIO SCHOOL.

[ACCORDING to the action of the late General Conference, the Sanitarium at Mt. Vernon, Ohio, will soon be transformed into a seat of learning. Concerning this move, the Mt. Vernon *Semi-weekly Republican*, of April 15, says:—]

On the first day of May, 1893, the Mt. Vernon Sanitarium will close its doors as an institution for the care of the sick, and on or about the first day of September next, will re-open them as an academy or college.

This change was decided upon at a joint meeting of the stockholders of the Sanitarium company and a delegated committee from the General Conference of the Seventh-day Adventist Church, held at the Sanitarium on Tuesday afternoon and evening.

The decision was unanimous, and the Sanitarium will close its doors at the early date named, in order to give plenty of time to make all the changes and additions necessary for the carrying on of a large educational institution.

This will be, practically, a Mt. Vernon College. The buildings are in Morris township, but only a short distance from the corporation line, and therefore Mt. Vernon ought to give the institution her hearty support and best words. Not Mt. Vernon only, but indeed the whole county, which will be benefited by the presence of such a seat of learning as the Seventh-day Adventists propose to make of this.

President Gilmore informs the *Republican* that they have already assurances and pledges which make it safe for them to say that they will open their first term with not less than two hundred students. Their district embraces Ohio and the larger portion of the two Virginias, and the enterprise is backed by the denomination in Ohio, which numbers nearly sixty churches. Our citizens are well acquainted with the excellent character and reputation of these people, and will give them a hearty welcome.

The Seventh-day Adventists are opening a new sanitarium at 28 College Place, Chicago, which will soon be ready for business; but as the Mt. Vernon Sanitarium will close for alteration before that is ready, the patients here, and many of the Sanitarium family, will be taken to the Sanitarium at Battle Creek, Mich., in a special train, about May 1, and free tickets will be furnished all patients and nurses who may wish to go at that time. As soon as this Sanitarium is vacated, all the furniture and appliances not needed for the school will be taken to Chicago.

There are a great many details yet to be arranged, and the *Republican* will from time to time put its readers in possession of such information as will interest them regarding the progress of the enterprise. It may be well to state here, that while the College will be under the influence and control of the Seventh-day Adventists, its doors will be open to acceptable youths of any denomination, the object of its promoters being to make it a first-class seat of learning, and they hope to win for it a name and reputation equal to any.

REPORTS WANTED.

I AM a reader of the REVIEW, and am always anxious to get the latest copy of the paper. I turn first to the department headed "Progress of the Cause." I first glance to see what States are represented. I see Kansas, Wisconsin, South Carolina, Michigan, New York, etc., etc. But Tennessee is scarcely ever found in this department.

There are many readers of the REVIEW scattered over the State of Tennessee, and out of the State, who would be glad to hear of the good done in Tennessee. But nothing is found except an occasional letter from brother Kilgore, when passing through. There are many active in the cause who are capable of giving us good news. If anything is being done in Tennessee for the cause of the truth, I hope some one will take time to tell us.

A READER.

[How would it do for "Reader" himself to send in a report occasionally?—Ed.]

Special Notices.

OHIO STATE MEETING.

THIS meeting will be held at Yellow Springs, Ohio, May 22-29. Elder Loughborough, the director of the district, will be with us during the entire meeting. The annual Auditing Committee meets at this time; hence it is important that all laborers make out, and forward, their annual reports to the Conference secretary before this time. Plans for the summer campaign will be made during this meeting; therefore it is important for those knowing of good openings for tent, or other meetings, to write me at once, giving facts and particulars that will enable the committee to act intelligently in distributing the laborers.

As this is the first general meeting held in this part of the State for some time, we hope the brethren in the immediate vicinity will plan to avail themselves of this opportunity to enjoy the rich blessing the Lord has in store for us at this time. All the laborers in the State are expected to attend this meeting, as matters of importance will come up for consideration, in which all are expected to bear a part.

GEO. A. IRWIN.

ALBUNA DEDICATION.

THE dedication of the first church building in Ontario will take place in connection with the general meeting to be held at Albuna, Essex Co., May 24-28, 1893. This company extends a general invitation to all Sabbath-keepers in the province to be present, also such as can attend from the States. This being the first gathering of this kind for this province, it is very important that there should be a full attendance of all the Seventh-day Adventists in Ontario. At that time we expect a church will be organized, and opportunity given for baptism.

Those from the East will leave the Michigan Central railway at Blytheswood, situated on a branch of this road, and will be met at this station by brother George Bailey, if they will notify him by card. Those coming from the West leave the train at Ruscomb Station, and inquire for John McCanley, who lives near by. It will be well to bring bedding. Elders I. H. Evans, J. Fargo, H. M. Kenyon, and perhaps others will be present.

EUGENE LELAND,
A. O. BURRILL.

A SPECIAL MEDICAL MISSIONARY COURSE.

A COMPLETELY equipped medical missionary must necessarily be a physician; but there are various lines of medical missionary work which include not only the work of a missionary physician, but also that of a missionary nurse, and which might be termed the medical evangelistic work, since there is a gospel of health by good living as well as a mission of mercy for the relief of the suffering.

The manifest interest in the appreciation of the value of medical work as a gospel agent, and of the needs of practical instruction in health principles and the care of the sick, has created a desire on the part of many, especially those who are preparing to enter upon medical work in foreign lands, to obtain instruction at the Sanitarium. For the accommodation of such, the managers of the Sanitarium Medical Missionary Training School have decided to begin about the 1st of July next a special course of instruction for the benefit of those who have given themselves to missionary work, and who are desirous of obtaining the necessary knowledge of the missionary nurse in as short a time as possible. This course will include substantially the same instruction which is given in the first two years of the Nurses' Training Course of the Sanitarium, and will be thoroughly practical in character, besides some other instruction. The conditions are as follows:—

1. None will be received except those who are recommended by the General Conference Committee, the Foreign Missionary Board, or the Trustees of the Seventh-day Adventist Medical Missionary and Benevolent Association.

2. One hundred dollars will be charged for board for fifty weeks.

3. Tuition will be free, but each student will be expected to be engaged five hours daily in practical medical work, in order to gain the necessary medical experience.

Students will require the greater part of the remainder of the time for study. Those who have time to do extra work will be paid according to the value of their services, and thus be given an opportunity to earn something toward their expenses.

Those who wish to pay their board in work while taking this course will be given an oppor-

tunity to do so, but such will require two years' time for the completion of the work, instead of one. The purpose of organizing this special course is to give an opportunity for those who have calls to foreign fields, or whose time is, for other reasons, necessarily limited, an opportunity to obtain a good practical knowledge of hygiene, and an acquaintance with practical nursing, in as short a space of time as possible.

For further information, address the writer,
J. H. KELLOGG.

Battle Creek, Mich.

PENNSYLVANIA CAMP-MEETING.

DEAR BRETHREN AND SISTERS OF THE PENNSYLVANIA CONFERENCE: Our annual camp-meeting for 1893 has been appointed, as you will see by the REVIEW, from June 6-13, to be preceded by a workers' meeting from May 30 to June 6. After careful consideration, we have decided to hold our meeting at Williamsport. This place will be most convenient, and most central for our people from all parts of our Conference. It is on the line of the Philadelphia, Erie, & Northern Central, and Philadelphia & Reading R. R.

As our canvassers' school is to be held at the same place, from May 1-30, we shall expect to have our camp in readiness to begin our workers' meeting on time. It is intended that the time of our workers' meeting will be used in attending to the business of the Conference, and studying each branch of the message, such as religious liberty, which is the gospel itself, and also tract society, Sabbath-school, and health and temperance work.

All the laborers of our Conference are expected to be present at the beginning of our workers' meeting. We also request all of our brethren and sisters in our Conference who can possibly do so, to be present during this time and also all through the meeting. Brethren, this will be the most important meeting ever held in our Conference. And as we see new life springing up and taking fast hold of all Satan's agencies in our State, let us awake, come together, and help devise methods and plans, that the work of the Lord may be carried on more successfully. Come praying that the blessing of God may be with us. We have the promise of good help for our meeting. Elders A. T. Jones, I. D. Van Horn, and other good help will be present. All who are desiring to rent tents should send in their orders at once, giving size of tents desired. Send to me at Corydon, Pa. Other instructions will be given in regard to railroad rates and situation of grounds.

I. N. WILLIAMS, Pres. Pa. Conf.

The Sabbath-School.

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

THE COMING OF THE LORD.

LESSON VII.—SIGNS OF HIS COMING NEAR.

(Sabbath, May 13.)

1. REVIEW questions:—

- (a.) Who are called children of light? Why?
 - (b.) What have we learned about prophecy and its interpretation?
 - (c.) Give proof that Christ spoke through the prophets.
 - (d.) How definite are the prophecies as to time concerning the second coming of Christ?
2. Where did Jesus say there would be signs? Luke 21: 25.
 3. What signs did Jesus say would be seen in the sun, moon, and stars? Matt. 24: 29.
 4. When did he say the sun would be darkened? Verse 29; Mark 13: 24.
 5. What is said of the character of this tribulation? Matt. 24: 21.
 6. What other great event did Jesus say would precede the darkening of the sun? Rev. 6: 12.
 7. What is connected with the great tribulation that helps us to locate it? (See note 1.)
 8. What persecution of the past will fulfill these specifications? (See note 2.)
 9. When would "the days" of the great persecution close? (See note 3.)
 10. How does Mark speak of the tribulation and the days? Mark 13: 24.
 11. Which closes first, the "tribulation" or "days"?
 12. What time did the tribulation cease? (See note 4.)
 13. Then between what two dates would the darkening have to come to be a sign? *Ans.*—Between 1776 and 1798.
 14. Was the sun darkened at this time? (See note 5.)
 15. Give a description of the dark day of 1780. (See note 5.)
 16. What great earthquake was felt prior to 1780? *Ans.*—

The Lisbon earthquake, in 1755. (See "Thoughts on Daniel and the Revelation," chapter 6.)

17. When was the sign in the moon fulfilled? (See note 6.)

18. What did Jesus exhort his people to do when they saw these things begin to come to pass? Luke 21:28.

NOTES.

1. There have been a great many tribulations through which God's people have had to pass. If the Saviour had only spoken of a tribulation, we should have been at a loss to know which one he meant. But he connects with it three specifications that locate it beyond a doubt; first, it is a great tribulation; second, there never was one like it before, nor ever will be another like it again; third, there is a certain time called "days" allotted to it.

2. There is one persecution, and only one, that meets the demands of the Saviour's words, and that is found in the papal persecution, from A. D. 538 to 1798. It was great in extent and severity. There never was a time when so many of God's people sealed their testimony with their blood. About fifty million people suffered martyrdom at the hands of this power. According to other prophecies, it was to have authority over the saints for "time and times and the dividing of times" (Dan. 7:25; Rev. 12:14); twelve hundred and sixty days (Rev. 12:6); or forty-two months (Rev. 13:5), which literally signifies twelve hundred and sixty years. (See "Thoughts on Daniel and the Revelation.")

3. The days began with the subjection of the Ostrogoths in A. D. 538, and, continuing twelve hundred and sixty years, would close A. D. 1798, when the papacy as a persecutor was overthrown.

4. The empress of Austria was the first European ruler to issue an edict of tolerance to Christianity, which took place in A. D. 1776. Owing to the work of the reformers, persecution ceased in the other States about the same time.

5. "In the month of May, 1780, there was a terrific dark day in New England, 'when all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived, 'men's hearts failing them for fear' that the judgment-day was at hand; and the neighbors all flocked around the holy man, who spent the gloomy hours in earnest prayer for the distressed multitude."—*American Tract Society, Tract No. 379, Life of Edward Lee*. "Candles were lighted in many houses, birds were silent and disappeared, fowls retired to roost. It was the general opinion that the day of judgment was at hand."—*President Dwight, in Connecticut Historical Collection*.

6. The evening that followed the dark day which should have had the light of a full moon, was shrouded in inky darkness. In the latter part of the night, the moon was visible, but had the appearance of blood. (See Rev. 6:12.)

News of the Week.

FOR WEEK ENDING APRIL 29, 1893.

DOMESTIC.

—The heavy rains in the Northwest, melting the late heavy fall of snow there, has raised the rivers, and many lowland farms are under water.

—The Michigan crop report for April shows that wheat in this State is not promising, owing to a lack of rain, but that the prospect for fruit is good.

—Storms on the Great Lakes were very severe April 19 and 20. There was much damage to shipping on Lakes Huron and Ontario; and considerable loss of life.

—Robert T. Lincoln, American Minister to England, sailed for the United States, April 22, leaving Secretary White in charge of the legation until Mr. Bayard's arrival.

—The famous Liberty Bell was removed from Philadelphia, April 24, preparatory to its removal to Chicago. It will be taken on a special train, and the mayor of Philadelphia will accompany it.

—A cyclone of almost unprecedented severity visited Oklahoma Ter., April 26. About seventy-five persons were killed, and 200 were injured. Thirty coffins were furnished by one undertaker at Norman.

—The new extradition treaty between the United States and Russia has been ratified by the czar, and by the United States Senate, and now only waits the proclamation of President Cleveland to complete it.

—It is announced semi-officially by the State department that the agreements with Brazil, and with Spain for Cuba and Porto Rico, are to be abrogated on the ground that the reciprocity arrangements practically have been a failure.

—The students in Amherst College, Massachusetts, are in rebellion against the rule making attendance on religious services compulsory. A series of resolutions expressing their minds upon this subject have been presented by them to the faculty of the College.

—A statue of Ericsson, the inventor of the "Monitor," was unveiled in Battery Park, New York City, April 27, with appropriate ceremonies. The Swedish people of New York took a prominent part in the ceremonies. The "Miantonomah" thundered forth a salute as the statue was unveiled.

—The great Krupp cannon, now at Chicago, has been presented to the city of Chicago by the maker. A fort covering five acres will be built, and the great gun mounted as soon as the fair is over. It will protect the whole lake front of the city from any vessels that may be sent against it.

—The demand for gold to ship to foreign countries has so drawn upon the government treasury, that the \$100,000,000 free gold in the treasury has been treasured upon by \$3,000,000. The Secretary of the Treasury secured enough gold from other sources to make up the deficit, and refused to issue bonds, at which the Wall street bankers are very angry.

—The fleet assembled in Hampton Roads, comprising thirty-nine vessels, and representing the governments of England, France, Germany, Italy, Spain, Russia, Holland, Brazil, The Argentine Confederation, and the United States, sailed from the Roads for New York City, April 24, where they arrived the following day. No fleet of such power and representing so many nations was ever before seen.

FOREIGN.

—Preparations have been made by the Catholics of Germany to erect a monument to the late Herr Windthorst, in his native town of Meppen.

—A man suspected of having an intention of murdering Mrs. Gladstone, was arrested by the police, April 27. He resisted arrest, and fired at the officer. He is believed to be insane over the question of home rule.

—Ninety-six soldiers of the Provisional government of Hawaii showed decided symptoms of being poisoned, April 11. It is believed to have been done by some adherent to the queen's party. None of the men died.

—The refusal of King Oscar, of Sweden and Norway, to grant to Norway her own consular service, is exceedingly offensive to the latter country, and the Norwegian papers attack the king savagely for pursuing such a policy.

—The Chinese government is considerably stirred by the enforcement of the Exclusion bill in regard to the Chinese in the United States. It is feared that the Chinese will retaliate by driving the American missionaries out of China.

—There is great danger of a conflict between the Orangemen and the Nationalists at Belfast, Ireland. Both parties are thoroughly armed and prepared for battle. Nothing but the presence of the military, which is kept between the two rival factions, prevents bloodshed.

—The Russian Hebrew Committee in London has advices from St. Petersburg that the Minister of the Interior has ordered the governors of Livonia and Courland to expel all Hebrews from these two provinces before next Nov. 1. More than eighty thousand Hebrews will be expelled under this order.

—An earnest appeal has been sent out to the governments of Europe by the Belgian Anti-slavery Society, asking that diplomatic action be taken to stop the growing supply of arms to the Arab slave-hunters in Africa. The society says that it has conclusive proof that both England and Germany are tolerating this traffic.

—The heavy taxes imposed by the Catholic Church upon all the people of Ecuador is at last becoming intolerable, even to that long-suffering and priest-ridden country. The people are growing rebellious, and threaten to do as many other South American countries have done—throw the oppressive church overboard and run their own business.

—The Australian Joint Stock bank has failed, with liabilities amounting to \$65,000,000. The deposits amount to nearly \$55,000,000. The bank has 200 branches in Australia. Within a month three great Australian banks have failed, with liabilities aggregating nearly \$150,000,000. The effect will be disastrous to the business welfare of the colony.

RELIGIOUS.

—The Canada Presbyterian General Assembly will be held this year at Bradford, Ont., during the second and third weeks of June.

—Catholic papers complain that ex-President Harrison was the only civilized ruler in the world who failed to send a letter of congratulations and a present to Pope Leo XIII., on the occasion of his jubilee.

—Dr. Talmage's church is liable to lose its church building, the Brooklyn Tabernacle. The debts on the church are so great that they fear it will have to be sold. If it is sold, it will probably be used for a theater.

—The Roman Catholic missionary at Pedong, on the Indian border of Thibet, is translating the Gospel of John into Thibetan. This he proposes to have printed and sent into Thibet by the traders who pass that way.

—The question as to whether the doctrine of a future probation should be approved or not, was lately submitted to the American Board of Foreign missions. The majority of the members reported themselves as opposed to the doctrine.

—The pope has ordered that prayers for rain be offered by Catholics throughout Italy. Rain has not fallen for two months. In other countries of southern Europe the drouth has been hardly less persistent. In southern Russia the crops have sustained great damage.

—Another movement for the recovery of the Holy Sepulcher, is being inaugurated by the Catholic Church. It is not an armed crusade, but an effort to obtain by peaceable purchase the exclusive right to this historic spot. The society which is being organized for this purpose is called the Army of the Holy Cross.

Appointments.

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

CAMP-MEETINGS FOR 1893.

DISTRICT NUMBER ONE.			
Pennsylvania, Williamsport,	June	6-13	
New York,	"	15-25	
Canada,	"	29 to July 4	
DISTRICT NUMBER THREE.			
Indiana,	Aug.	8-14	
Ohio, Yellow Springs,	"	11-21	
Michigan (State),	Sept.	21 to Oct. 1	
Michigan (northern),	Aug.	21-28	
Illinois (State),	"	28 to Sept. 4	
Illinois (southern),	Sept.	13-19	
DISTRICT NUMBER FOUR.			
Wisconsin, Portage,	June	1-12	
Minnesota, Minneapolis,	"	13-20	
South Dakota,	"	21-28	
Nebraska,	Aug.	22-29	
DISTRICT NUMBER FIVE.			
*Iowa, Des Moines (Ingleside Park),	May	30 to June 6	
Texas,	Aug.	10-20	
Arkansas,	"	24 to Sept. 3	
Colorado,	"	30 to " 10	
Kansas,	Sept.	7-17	
Missouri,	"	20 to Oct. 2	
Oklahoma,	Oct.	3-9	
DISTRICT NUMBER SIX.			
California, Oakland,	May	11-21	
Upper Columbia, Milton, Oregon,	"	24-30	
North Pacific, Portland, Oregon			
(East Side),	May	30 to June 6	
Montana, Livingston,	"	15-21	

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

THE twenty-first annual session of the Iowa Tract Society will be held in connection with the State camp meeting, at Des Moines, Iowa, May 30 to June 6, 1893, for the election of officers for the coming year, and for the transaction of such other business as may come before the society. C. A. WASHBURN, Pres.

THE thirtieth annual session of the Iowa Conference of Seventh-day Adventists will convene at Des Moines, Iowa, in connection with the State camp-meeting, May 30 to June 6, 1893, for the election of officers for the coming year, and for the transaction of such business as may come before the meeting. IOWA CONF. COM.

LABOR BUREAU.

WANTED.—A position on a farm by a boy of sixteen years in South Dakota. Address Box 23, Shelton, Buffalo Co., Neb.

JOHN CROSS, South Woodstock, Me., would be glad to secure a home with some Sabbath-keeping family, paying his board in whole or in part by what he may be able to do. Address him as above.

ADDRESSES.

THOSE wishing to write to Dr. Joseph E. Caldwell, for missionary, or other purposes, will please address him at 204 East Main St., Knoxville, Tenn.

THE P. O. address of Elder Wm. M. Jones, of London, is changed from Northampton Park, to 13 Park Villas, Newington Turnpike, Highbury New Park, London, N. Eng.

PAPERS WANTED.

CLEAN post-paid Seventh-day Adventist literature is wanted for missionary purposes by G. E. Norwood, Fayetteville, Washington Co., Ark.

CLEAN copies of *Sentinel*, *Instructor*, and *Little Friend* are wanted for missionary work. Send post-paid to Susan Turner, Norcatur, Decatur Co., Kans.

I WOULD be glad to receive clean copies of the REVIEW, Signs, Sentinel, Instructor, and Little Friend, to be used for missionary work. Mrs. R. C. May, Cathay, Mariposa Co., Cal.

PERSONS having clean copies of the REVIEW, Signs, or American Sentinel, which they are willing to donate for missionary use, please send post-paid to W. O. Palmer, New Market, Ont.

I DESIRE copies of REVIEW, Signs, Sentinel, Instructor, and Little Friend, also tracts to use in missionary work. Send post-paid. Address J. J. Babcock, Manning, Scott Co., Kans.

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

CLEAN copies of Youth's Instructor, Little Friend, General Conference Bulletin, and Signs, for missionary work, will be thankfully received and used, if sent post-paid to my address. Mrs. Betta Weatherby, Box 185, Lyons, Fulton Co., Ohio.

SISTER E. P. NAYLOR, secretary of the tract and missionary society, Fresno, Cal., writes that they can use to advantage the clean copies of Reviews, Signs, Sentinels, and Medical Missionaries, sent to her address, post-paid. But they have not a field for Home Missionaries or Sabbath Worker. Our brethren will please bear this in mind, and send copies of the periodicals just named as requested, but none of the latter.

DISCONTINUE PAPERS.

KITTE E. MILLER, 35 Franklin St., Springfield, Ohio, has all the papers she can use at present.

L. M. WITTER, Rosecommon, Mich., has all the papers he can use for the present.

NOTICE!

B. G. BORGESEN, who advertised farm to rent in REVIEW, April 8, wishes to say that the farm is rented, and further correspondence is not desired.

BATTLE CREEK SANITARIUM HEALTH FOODS.

THE Managers of the Sanitarium Health Food Co. wish to announce to their old patrons and friends that their principal health foods are now manufactured and sold at the Rural Health Retreat, St. Helena, Cal. Several of our leading foods, including Granola, are also manufactured and sold at Union College, College View, Nebr. Neither Granola nor any other of our health foods are manufactured by other parties than those mentioned above, except ourselves.

SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth. — Rev. 14: 13.

JEYS.—At Haverhill, Mass., April 6, 1893, Rebecca Jeyes, infant daughter of Samuel F. and Madame O. Esperanza Luis Jeyes, aged 1 month and 19 days. F. W. MACE.

BIRD.—Fell asleep, near Burbank, Nebr., March 24, 1893, Clifford Clair, infant child of Earnest C. and Francis H. Bird, aged 4 months and 2 days. Funeral conducted by the writer. J. A. SMITH.

CAMPBELL.—At Levitt, Mich., March 30, 1893, of stomach and spinal difficulty, Goldie S., infant daughter of Alexander and Priscilla Campbell, aged nine and one-half months. Words of comfort by the writer, from 1 Thess. 4: 18. H. C. GOODRICH.

WEST.—Died at her home in White Oak, Mich., April 12, 1893, sister Dorcas West, aged 80 years, 7 months, and 1 day. She leaves her aged and feeble companion, six sons, and one daughter. Words of comfort and admonition were spoken by the writer, from Amos 4: 12: "Prepare to meet thy God." A. J. HAYSMER.

SHARP.—At Hillsboro, Colo., March 5, 1893, of hemorrhage, Edith Mabel Sharp, aged 14 years and 6 months. Sister Edith bore her sickness nearly eight months with commendable fortitude, and died with a hope in Christ. Failing to make railroad connection until after the burial, words of comfort were presented by the writer the following Sunday. J. D. PEGG.

CLARKE.—Died at Bowling Green, Ohio, March 30, 1893, my father, Caleb S. Clarke, in the seventieth year of his age. He had not been well for some time, and was quite feeble, when he took a cold, which resulted in acute bronchitis, from which he died very suddenly. He was an earnest Christian, and while we mourn the loss of our dear father, we feel assured that he sleeps in Jesus. OLIVE C. CLARKE.

GHERING.—Died April 17, 1893, at Bensselaer Falls, N. Y., sister Ragina Ghering, of quick consumption. She was a member of the Buck Bridge church. She had poor health for years. She was always ready to give in her testimony for the present truth. For years her doors have been opened for meetings. Brother Ghering needs the sympathy of the church in his loneliness and affliction. A. O. THOMPSON.

HILL.—At the residence of her daughter, Mrs. C. J. Mack, at Emerado, N. Dak., April 15, 1893, Mrs. Mary Jane Hill, aged 79 years and 6 months, after a short illness of six days. Grandmother was a Christian from her youth up, and the last thirty-five years she was a believer in the present truth. The third angel's message was very dear to her. We believe she sleeps in Jesus. We laid her away to await the coming of the Lifegiver. Funeral sermon by Rev. Carriek (Presbyterian), from Rev. 14: 13. She leaves two sons and four daughters, besides many grandchildren and great grandchildren, to mourn their loss. MRS. SARAH W. MACK.

GREGORY.—Died at her home in Marinette, Wis., Fannie, wife of Dr. Frank Gregory, daughter of Wm. and Margaret Dickie. She was born in Fremont, Waupaca Co., and was at the time of her death twenty-two years of age. When asked by our mother if all was well with her, her face brightened as she said, "O yes, God has heard my prayers, and all is well," and with childlike faith she sweetly fell asleep. MAGGIE HOLLAND.

BIRDLEBAUGH.—At Custer, Custer Co., S. Dak., April 5, 1893, brother Birdlebaugh, aged 70 years, 9 months, and 11 days. He had been an observer of the Sabbath for twenty-eight years. Dyspepsia had gradually weakened his system, when recently a little exposure brought on a crisis which proved fatal. His faith was firm, and his mind clear until the last. Funeral services by the writer. Text, Eccl. 8: 12, last clause. L. M. CROWTHER.

RUSS.—Died at Port Huron, Mich., April 20, 1893, John M. Russ, aged 36 years, 1 month, and 24 days. The remains were taken to the home of his parents in Monterey, Mich., and the funeral services were conducted by the writer at the Seventh-day Adventist church, on Sabbath, April 23. A beautiful floral wreath in the form of an anchor, was sent from Port Huron, as a tribute of respect, by his fellow-workmen in the shops where he had been laboring. L. C. CHADWICK.

WEAVER.—Jessie R., daughter of Harvey T., and Jane E. Weaver, of Chesaning, Mich., died April 4, 1893, aged 19 years and 6 months. At the age of fourteen she united with the church. She died with that assurance which a living faith in Christ only can give. Her friends sorrow not as those who have no hope. She sleeps in Jesus, and they expect to meet her again when the Lifegiver comes. A large number of friends assembled to listen to words of comfort from James 4: 14; 1 John 5: 11, 12. W. H. FALCONER.

GILL.—At South Lancaster, Mass., March 25, 1893, Mrs. Ellen M. Gill, of pneumonia, aged 57 years and 5 months. Sister Gill in her youth joined the Baptist Church, but in 1881 she accepted the truth as held by Seventh-day Adventists, and has since been a member of that denomination. Her husband died twelve years since. Two sons and two daughters are left to mourn the loss of their mother. She was buried in Hampton, Conn., her home for the past twenty years. She rests in hope. Funeral discourse by the writer. G. W. CAVINESS.

FISHBACK.—Near Northfield, Minn., April 14, 1893, sister Minnie B., daughter of brother and sister John and Sarah Fishback, aged 19 years, 1 month, and 11 days. Previous to her sickness, which was of three years' duration, she refused to give her heart to Christ. But as consumption was doing its sure work, she sought and found forgiveness. Just before she died, she called all to her bedside, exhorting them to meet her in the better land. She leaves a father, mother, and nine surviving brothers and sisters to mourn their loss. A large number of friends and sympathizing neighbors followed her to her resting-place. We are comforted with the thought that her waking will be glorious. Sermon by the writer, from John 5: 24. H. F. PHELPS.

HELPMAN.—Died Thursday, April 13, 1893, at Battle Creek, Mich., of a complication of diseases, sister Ruth Helpman, aged fifty-seven years. She embraced the Advent faith in 1885, at Polk City, Iowa, and was a faithful member of the church there at her death. She was a devoted Christian wife and mother, universally beloved. The last year of her life she was a great sufferer, but was fully resigned to her lot. Her faith was unwavering, and her hope bright unto the end. All that medical skill and loving, willing hands could devise, was freely given her. Her loving companion, now infirm, is left to walk alone. He is comforted with the bright hope of the resurrection, and the soon-coming Saviour. At the funeral words of comfort were spoken by the writer. L. MC COY.

GILMAN.—Died of heart failure, April 11, 1893, Mrs. Laura R. Gilman, aged 75 years, 10 months, and 17 days. She was born at Mt. Holly, Vt., was one of the pioneers of the Advent cause, and was also in the '44 movement. She came to Illinois in 1858, and became a Seventh-day Adventist about eighteen years ago. The Bible was her constant companion, and she rejoiced in the promises to the faithful. Her many neighbors and friends testify to her devoted life and in the faithful discharge of all duties devolving upon her. She leaves two sons and one daughter to mourn their loss. They lose a kind and loving mother, but their loss is her gain; for she sleeps in Jesus. Comforting remarks were made by Elder Trowbridge. Text, Psalm 103. MRS. S. A. PROCTOR.

(The "Crisis" and the "Hope" please copy.)
FARNSWORTH.—Mrs. Emma M. Farnsworth died of pneumonia in the Students' Home, South Lancaster, Mass., March 4, 1893, aged 36 years and 5 months. Mrs. Farnsworth had been connected with the Academy since its beginning, except the first term. She was matron at the time of her death. Her life was bound up in the school, and as a faithful, devoted worker, she will be sadly missed. A husband, and daughter eight years of age, are left to mourn her loss, as are also her co-laborers in the school, together with the large number of students for whom she has had a deep interest, and for whom she has labored during her long connection with the Academy. But we do not mourn without hope; for she fell at her post faithful to the last. The funeral discourse, from Rev. 14: 13, was given by the writer. A large company of relatives, friends, and the whole school followed her to her last resting-place, there to await the archangel's trumpet call to life and immortality. G. W. CAVINESS.

CHRISTIAN TEMPERANCE.

BY MRS. E. G. WHITE.

THIS new work from the pen of this well-known author is one of the most important of her works, and presents her views upon the important subjects of health and temperance more fully than any of her previous writings. It is a volume of great interest and practical importance. No Seventh-day Adventist family can afford to be without it. Price, cloth, \$1.25; cloth, gilt edges, \$1.50.

Address GOOD HEALTH PUB. CO.,
Battle Creek, Mich.

GOOD HEALTH.

A monthly illustrated journal devoted to health, temperance, and sanitary science. Bright and progressive, it keeps in touch with the times, and gives its readers the benefit of the latest scientific investigation in the direction of the prevention and cure of disease. First-class in every respect, it stands at the head of the journals of its kind throughout the world. It has been established over twenty-five years, and is an acknowledged authority upon all subjects that come within its province, being now more popular than ever before, as its large and increasing subscription list shows. To new subscribers with companion volume, the new and revised edition of the "Household Monitor of Health," \$2. Renewals will be received at \$1. Address Good Health Publishing Co., Battle Creek, Mich.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

Devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious. It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Single copy, per year, post-paid, - - - \$1.00.
In clubs of ten or more copies, per year, each, - 75c.
To foreign countries, single subscription, post-paid, - 5s.
Address AMERICAN SENTINEL, 43 Bond St., New York City.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

EAST.	Day Express.	*N. Shore Limited.	*N. Y. Express.	*N. Falls & Buffalo Special.	†Night Express.	†Detroit Accom'n.	†Atlantic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 4.55	pm 9.30		pm 11.45
Michigan City.....	10.58	2.05	4.56	6.39	11.25		am 1.12
Niles.....	pm 12.40	2.57	5.48	7.31	am 12.30		am 2.53
Kalamazoo.....	2.05	4.00	7.04	8.57	1.57	am 7.10	4.28
Battle Creek.....	2.45	4.30	7.37	9.29	2.35	7.02	5.20
Jackson.....	3.30	5.38	8.52	10.42	4.05	8.45	6.45
Ann Arbor.....	5.30	6.27	9.45	11.27	5.38	10.40	8.05
Detroit.....	6.45	7.25	10.45	am 12.30	7.10	11.52	9.55
Buffalo.....	am 8.00	am 6.25	7.35		pm 7.40	pm 5.00	
Rochester.....	5.50	9.55	11.20			8.20	
Syracuse.....	7.50	pm 12.15	pm 2.10			10.20	
New York.....	pm 8.45	8.50	11.05	am 6.15		am 8.45	am 7.00
Boston.....	6.05	11.05	am 6.15			am 10.50	
WEST.	†Mail.	†Day Express.	*N. Shore Limited.	*Chicago Express.	†Kalamazoo Accom'n.	*Pacific Express.	*Ohio Special.
STATIONS.							
Boston.....	am 8.30	pm 2.00	pm 3.00	pm 8.00	pm 6.45		am 8.80
New York.....	10.30	4.30	pm 2.10	pm 8.50	9.15		am 12.20
Syracuse.....	pm 7.30	11.35	am 1.25	am 6.55	9.55		5.10
Rochester.....	9.35	am 1.25	4.20	6.55	9.55		6.10
Buffalo.....	11.00	2.20	5.30	9.00	11.50		7.45
Detroit.....	am 8.20	am 7.30	9.05	pm 1.20	pm 4.40	pm 9.00	am 2.15
Ann Arbor.....	9.37	8.27	9.59	2.19	5.48	10.27	8.05
Jackson.....	11.35	9.35	10.58	3.17	7.15	am 12.01	4.10
Battle Creek.....	pm 1.18	10.43	pm 12.02	4.30	8.47	1.20	6.20
Kalamazoo.....	2.05	11.30	12.39	5.05	9.45	2.18	5.59
Niles.....	4.00	pm 12.40	1.49	6.17		4.15	7.15
Michigan City.....	6.20	2.00	2.45	7.20		6.35	8.25
Chicago.....	7.35	3.55	4.30	8.00		7.55	10.15

*Daily. †Daily except Sunday. ‡Except Saturday.
Accommodation Mail train goes East at 1.18 p. m. daily except Sunday.
Night Express goes West at 12.05 a. m. daily except Monday.
Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk

R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.	STATIONS.	GOING EAST.
pm 7.15	pm 8.00	pm 9.25
am 9.45	pm 6.30	pm 5.07
am 12.10	pm 6.25	pm 4.20
am 1.35	pm 6.45	pm 3.40
am 3.30	pm 6.00	pm 3.00
am 5.30	pm 5.00	pm 2.00
am 7.30	pm 4.00	pm 1.00
am 9.30	pm 3.00	pm 12.00
am 11.30	pm 2.00	pm 11.00
am 1.30	pm 1.00	pm 10.00
am 3.30	pm 12.00	pm 9.00
am 5.30	pm 11.00	pm 8.00
am 7.30	pm 10.00	pm 7.00
am 9.30	pm 9.00	pm 6.00
am 11.30	pm 8.00	pm 5.00
am 1.30	pm 7.00	pm 4.00
am 3.30	pm 6.00	pm 3.00
am 5.30	pm 5.00	pm 2.00
am 7.30	pm 4.00	pm 1.00
am 9.30	pm 3.00	pm 12.00
am 11.30	pm 2.00	pm 11.00
am 1.30	pm 1.00	pm 10.00
am 3.30	pm 12.00	pm 9.00
am 5.30	pm 11.00	pm 8.00
am 7.30	pm 10.00	pm 7.00
am 9.30	pm 9.00	pm 6.00
am 11.30	pm 8.00	pm 5.00
am 1.30	pm 7.00	pm 4.00
am 3.30	pm 6.00	pm 3.00
am 5.30	pm 5.00	pm 2.00
am 7.30	pm 4.00	pm 1.00
am 9.30	pm 3.00	pm 12.00
am 11.30	pm 2.00	pm 11.00
am 1.30	pm 1.00	pm 10.00
am 3.30	pm 12.00	pm 9.00
am 5.30	pm 11.00	pm 8.00
am 7.30	pm 10.00	pm 7.00
am 9.30	pm 9.00	pm 6.00
am 11.30	pm 8.00	pm 5.00
am 1.30	pm 7.00	pm 4.00
am 3.30	pm 6.00	pm 3.00
am 5.30	pm 5.00	pm 2.00
am 7.30	pm 4.00	pm 1.00
am 9.30	pm 3.00	pm 12.00
am 11.30	pm 2.00	pm 11.00
am 1.30	pm 1.00	pm 10.00
am 3.30	pm 12.00	pm 9.00
am 5.30	pm 11.00	pm 8.00
am 7.30	pm 10.00	pm 7.00
am 9.30	pm 9.00	pm 6.00
am 11.30	pm 8.00	pm 5.00
am 1.30	pm 7.00	pm 4.00
am 3.30	pm 6.00	pm 3.00
am 5.30	pm 5.00	pm 2.00
am 7.30	pm 4.00	pm 1.00
am 9.30	pm 3.00	pm 12.00
am 11.30	pm 2.00	pm 11.00
am 1.30	pm 1.00	pm 10.00
am 3.30	pm 12.00	pm 9.00
am 5.30	pm 11.00	pm 8.00
am 7.30	pm 10.00	pm 7.00
am 9.30	pm 9.00	pm 6.00
am 11.30	pm 8.00	pm 5.00
am 1.30	pm 7.00	pm 4.00
am 3.30	pm 6.00	pm 3.00
am 5.30	pm 5.00	pm 2.00
am 7.30	pm 4.00	pm 1.00
am 9.30	pm 3.00	pm 12.00
am 11.30	pm 2.00	pm 11.00
am 1.30	pm 1.00	pm 10.00
am 3.30	pm 12.00	pm 9.00
am 5.30	pm 11.00	pm 8.00
am 7.30	pm 10.00	pm 7.00
am 9.30	pm 9.00	pm 6.00
am 11.30	pm 8.00	pm 5.00
am 1.30	pm 7.00	pm 4.00
am 3.30	pm 6.00	pm 3.00
am 5.30	pm 5.00	pm 2.00
am 7.30	pm 4.00	pm 1.00
am 9.30	pm 3.00	pm 12.00
am 11.30	pm 2.00	pm 11.00
am 1.30	pm 1.00	pm 10.00
am 3.30	pm 12.00	pm 9.00
am 5.30	pm 11.00	pm 8.00
am 7.30	pm 10.00	pm 7.00
am 9.30	pm 9.00	pm 6.00
am 11.30	pm 8.00	pm 5.00
am 1.30	pm 7.00	pm 4.00
am 3.30	pm 6.00	pm 3.00
am 5.30	pm 5.00	pm 2.00
am 7.30	pm 4.00	pm 1.00
am 9.30	pm 3.00	pm 12.00
am 11.30	pm 2.00	pm 11.00
am 1.30	pm 1.00	pm 10.00
am 3.30	pm 12.00	pm 9.00
am 5.30	pm 11.00	pm 8.00
am 7.30	pm 10.00	pm 7.00
am 9.30	pm 9.00	pm 6.00
am 11.30	pm 8.00	pm 5.00
am 1.30	pm 7.00	pm 4.00
am 3.30	pm 6.00	pm 3.00
am 5.30	pm 5.00	pm 2.00
am 7.30	pm 4.00	pm 1.00
am 9.30	pm 3.00	pm 12.00
am 11.30	pm 2.00	pm 11.00
am 1.30	pm 1.00	pm 10.00
am 3.30	pm 12.00	pm 9.00
am 5.30	pm 11.00	pm 8.00
am 7.30	pm 10.00	pm 7.00
am 9.30	pm 9.00	pm 6.00
am 11.30	pm 8.00	pm 5.00
am 1.30	pm 7.00	pm 4.00
am 3.30	pm 6.00	pm 3.00
am 5.30	pm 5.00	pm 2.00
am 7.30	pm 4.00	pm 1.00

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 2, 1893.

CONTENTS OF THIS NUMBER.

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

Poetry.—The Still, Small Voice, ELIZABETH ROSSER—Divine Bounty, Mrs. SUSAN McINTOSH-CHAFFEE—Spring Cleaning, Sam Walter Foss, in *Yankee Blade*—The Manly Boy, *Christian Standard*—Arise, Shine, Mrs. M. E. DURKEE..... 273, 275, 277, 282, 283

Our Contributors.—Results of Casting Away the Law of God, Mrs. E. G. WHITE—Early Instruction, GEORGE W. BLISS—"Be Not Faithless, But Believing," Mrs. NELLIE M. HASKELL—The Law of God in the Gospel Age (*Continued*), ELDER W. H. LITTLEJOHN—Random Guessing, N. O. MOORE..... 273-276

The Home.—How It All Happened (*Concluded next week*), M. B. DUFFIE—The Bright Side, Miss Muloch—Richard Baxter's Rule, *Selected*..... 277

The Mission Field.—Why We Should Be Doing More Foreign Mission Work, JOEL C. ROGERS—Argentina, E. W. SNYDER—Scope for Talent, *Missionary Herald*..... 278

Special Mention.—Prayers and Purgatory, M. E. K.—The Agricultural Crisis in Russia, *Literary Digest*..... 279

Editorial.—"As Sure As Ye Can"—The Lord's Prayer—Isaiah 11 and 12, M. E. K.—A Visit to the Northwest, L. E. C.—Editorial Notes, L. E. C..... 280-283

Youth's Column.—Youthful Lusts.—No. 2, ELDER J. H. DURLAND—Clean Words, *Short Talks*—"Enough to Poison a Parish," *Exchange*..... 282

Press.—Reports from South Dakota—Indiana—Illinois—North Carolina—Kansas—Maryland—New England Tract Society—The Ohio School—Reports Wanted..... 283-285

Special Notices.—Ohio State Meeting—Albana Dedication—A Special Medical Missionary Course—Pennsylvania Camp-meeting..... 285

Sabbath School...... 285, 286

News...... 286

Appointments...... 286

Obituaries.—Jays—Bird—Campbell—West—Sharp—Clarke—Ghering—Hill—Gregory—Birdlebaugh—Russ—Weaver—Gill—Fishback—Helpman—Gilman—Farnsworth..... 287

Editorial Notes...... 288

CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

In a column of "ads" of Spiritualist mediums in Boston, in a Boston paper, there are seventeen women and four men.

The Boston Times justly and sensibly observes that "if the doctrine is true that God foreordained the eternal and unchangeable destiny of man, all the efforts of the churches, the missionaries, and the moral teachers, are of no practical use." Why cannot theologians understand the same plain proposition, and cease trying to make the Bible responsible for that paralyzing doctrine!

The day following the date of this paper, marks a period of just forty years since the editor entered into the service of this Office, May 3, 1853; the Office being then located in Rochester, N. Y. During all these years, the REVIEW has never been obliged to change its teaching, but has borne a uniform testimony to one definite conclusion. And to say that the evidence for the truthfulness of our position, has repeated itself every year, and is now forty times as strong as it was then, would be putting it very modestly.

At a meeting of the Congregational ministers of Chicago lately, Rev. Dr. Corwin addressed them upon the subject of the annexation of the Hawaiian Islands to the United States. At the close of the speech, the ministers unanimously voted that the islands should be annexed. This is getting at the thing in a way that will be likely to be successful. Whether we have a constitutional right to annex the islands, or whether the islanders themselves want their domain annexed to the United States or not, is not worthy of much thought. But let it once be known that the preachers hold that we ought to take them, and the government will be bound to take them in! Let the ministers all join in this movement, and the rights of the Hawaiians would not weigh a straw. For it is not considered now "wise statemanship" to refuse the demands of the churches.

CIVILIZED AND CHRISTIAN.

With the hideous passions and vices which are

growing like barnacles, upon our modern civilization, who can say that the following sarcasm is not very nearly justified:—

"A sailor who had escaped as the only survivor from a shipwreck, was in great fear that he would encounter barbarous natives. But he had not gone far before he saw a man hanging on the limb of a tree. 'Thank God,' said the sailor, 'this is a civilized country.' And he added a little while after, joyfully, 'It is not only civilized, but Christian.' He had found a man drunk by the roadside!"—*Correo Catalan, Barcelona.*

THE RESURRECTION.

The *Christian Commonwealth* (London), having published several interviews with Mr. Stead, the well-known journalist, on the subject of spiritualistic revelations, has been warned by several correspondents not to listen to its teachings. In reply, the *Commonwealth* reveals its own attitude on the subject of a future life, in the following good testimony to the doctrine of the resurrection of the dead:—

"We wish to state, emphatically, that we do not think there is any real, substantial bridge which connects us with a future life, except the bridge which Christ himself has made through his resurrection from the dead. It is the resurrection which solves the problem of the 'after death.' . . . This is fundamental in the Christian religion; and consequently any view of intercommunication between this world and the next, which does not take into account the doctrine of the resurrection, must be rejected as among the heresies, against which the apostle warned the early church."

THE CHAIN-LETTER SCHEME

SINCE the article appeared in the REVIEW, of April 4, exposing the "Chain-letter Scheme," we have learned that some of the friends of the "Haskell Home for Orphans," of this place, were working on this same plan (unknown, however, to the managers) in behalf of this institution. Of course such a system may be adopted in behalf of a worthy object, and be all right; but the fact remains, nevertheless, that its principal use is by unscrupulous persons for fraudulent purposes; and the object of the article which we republished from the *Montreal Star*, was to put the public on their guard against imposition. Who first devised this method of raising money, and when, we do not know; nor for what object money was first so raised. It may have been a good one. But dishonest schemers would not be slow to take advantage of the plan. This effort in behalf of the Orphans' Home, is of course made in all good faith, and whatever money is thus raised, will be legitimately used. But we fear that many who first hear of it through this channel, will consider the institution a fiction and a fraud.

IN JAIL IN MARYLAND.

THE readers of the REVIEW will be interested to know the decision in the trial of brother Judefind, of Maryland. We have just received a communication from one of the editors of the *American Sentinel* in regard to the case, from which we extract the following:—

"I am in receipt of the following telegram from Chestertown under date of April 25: 'Decision of magistrate's court affirmed with costs above and below. Judefind refused to pay costs and fine, and was sent to jail for sixty days. Court held that Sunday laws are no infringement of personal rights in any sense. Further, that issuing and serving of writ on Sunday did not affect the case.'

"I am astonished at the decision, because the statute of the State expressly prohibits the serving of any writ on Sunday, except in case of felony, treason, or breach of the peace; and further, because the bill of rights declares, 'That all warrants without oath or affirmation to search the suspected place, or to seize any person or property are grievous and oppressive, . . . and ought not to be granted.'

"This warrant was both issued and served on Sunday, and was not upon either oath or affirmation. The Bill of Rights also says: 'That in all criminal prosecutions, every man hath a right to be informed of the accusation against him, to have a copy of the indictment or charge in due time to prepare for his defense.' The warrant in this case did not charge any crime under the statutes; for it only charged working on Sunday; and as the law allows certain kinds of work, the simple charge of work is not sufficient. There are other constitutional grounds also, but these I regard as the strongest points."

The above will convey to our brethren throughout the country the intelligence that another one of our number is lying in prison for obeying his God. Another brother, mention of whom was made in last week's REVIEW, has his trial May 1, and judging from the way brother Judefind's case has been decided, we may expect soon to receive the intelligence that he has been fined and imprisoned also.

We are very sorry indeed that our fellow-men could find it in their hearts thus to persecute and persecute citizens who are honest and upright, for no other reason than that they differ with them in the point of religious belief and practice. But we all know where we are in the stream of time, and these are only among the beginnings of what we expect to see more and more as time passes on. With the experience that we have had in Tennessee and Arkansas, and these arrests in Maryland, as well as the earnest effort that is being put forth to work up a like sentiment all over the land, who of us who are familiar with the word of God and its truths for this time, can fail to see where we are standing?

The Religious Liberty Association desires to assist the brethren in that locality in circulating many thousands of pages of our literature, so that the honest in heart and purpose may have an opportunity to know the true inwardness of this movement. We are glad to report that the friends of the cause are donating quite liberally to this line of our work; and from present appearances, we will have occasion to use all of the money that may be sent us. And does it not seem that those who would desire to get their money into the cause, should lose no time in doing it? It can only be a little while until it will be forever too late to do anything for the advancement of the third angel's message. Now the moments are freighted with great opportunities. What are we doing? Is each man in his place doing all that he can? We should not only be thinking of what we can donate to advance the cause, but we should be studying to give ourselves to the Master, that he may use us wherever he will. There is earnest work to be done everywhere. Are we doing it? Are we preparing ourselves for efficient service whenever the Master calls? Any desiring to donate to this important branch of the work should send their contributions to the undersigned, at Battle Creek, Mich. A. O. TAIT.

GOING ABROAD.

ACCOMMODATIONS for passage to Liverpool for persons named have been secured on the White Star Line ships for the sailings given, as follows:

On the "Majestic," May 17, 1893: Elder Johnson, Julius Christensen, Edward E. Harris, A. D. Gilbert, Geo. B. Thompson and wife, E. Langnecker, wife, and child, O. Nelson and wife, Mrs. A. Ruoff, Augusta Johanson, Anna Nelson, Mrs. Libbie S. Hope and children, and the two sons of Elder A. T. Robinson.

On the "Majestic," June 14, 1893: Jennie Owen, Mettie Sharp, Hiva Starr.

On the "Teutonic," June 28, 1893: P. J. Wessells and wife, Miss Wessells, Mr. Scholtz and wife.

On the "Majestic," July 12, 1893: Elders Olsen, G. C. Tenney, and H. E. Simkin, wife, and children.

If it should happen that any of these persons find it impossible to go at the time appointed, they should notify me of the same at once, and if otherwise desire to go with either of these parties, or at any time during the present season, they should write me without delay; for all the ships are being filled quite rapidly. T. A. KILGORE.

43 Bond St., New York City, N. Y.

SUNDAY TO THE FRONT.

THE Chicago *Lever*, of April 20, says: "A vigorous movement is under way in this city to secure the enforcement of the State law closing saloons on Sunday. The first meeting in behalf of the plan was held a week ago last Tuesday night at the First Methodist church. About six hundred were present, although the meeting was only a delegate meeting, and the night was a stormy one. A resolution was adopted appointing a business committee of five to choose ward representatives, and these will form the executive committee, canvass the city with petitions for the closing of the saloons on Sunday."

There seems to be a determined effort to carry Sunday to the front everywhere, and we are glad to report that while they are endeavoring more rigidly to enforce the Sunday laws in Chicago, lively interest is being created on the other side of the question by the circulation of our literature in that great city. Hundreds of pages are being circulated there, and the more the people become acquainted with our publications, the greater is the demand for them. Now is the time for us to carry the circulation of our reading-matter in all parts of the country. A. O. TAIT.