

The Advent REVIEW AND HERALD And Sabbath

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 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.

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REVIEW & HERALD, Battle Creek, Mich.

"ONLY."

BY JESSIE HOOKER.
 (College Place, Wash.)

"Only one life to live,"—how will you live it?
 "Only one life to give,"—will you not give it?
 Only one time can we tread the long way,
 "Only this once" come the joys of to-day.
 "Only this time,"—an allurements of hell;
 "Only a moment,"—but 't is Satan's spell.

Could we but know how those balances weigh
 Every weak word and weak thought of a day,
 Surely we'd freight every moment with worth,
 Freeing each thought from the stain of old earth;
 Leaving no duty undone, we would find
 Joy, peace, and love, and contentment of mind.

"Only one time" can life's pathway be passed;
 "Only one time," and to this comes a last
 Dark and sad end, if a failure it be;
 If a success,—heaven's glories to see.
 "Only with you" lies the power to decide
 Which way you'll steer at the "turn of the tide."

God knows thy future, yet, mystery untold,
 It lies with thee all its joys to unfold.
 Glory or shame wait acceptance of thee;
 Choose, O choose wisely, which one it shall be.
 "Only one life to live,"—how will you live it?
 "Only one life to give,"—will you not give it?

Our Contributors.

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

THE SIN OF ANANIAS.

BY MRS. E. G. WHITE.

A CERTAIN man named Ananias, with Sapphira, his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came upon all them that heard these things. And the young men arose, and wound him up, and carried him out, and buried him."

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things."

Ananias and Sapphira had listened to the words of the apostles when, after "they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with

boldness. And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

The heart of Ananias and his wife were moved by the Holy Spirit to devote their possessions to God as their brethren had done. But after they had made the pledge, they drew back, and determined not to fulfill it. While professing to give all, they kept back part of the price. They had practiced fraud toward God, they had lied to the Holy Spirit, and their sin was visited with swift and terrible judgment. They lost not only the present life, but eternal life.

The Lord saw that this signal manifestation of his justice was needed to guard others against incurring the same guilt. It testified that men cannot deceive God, that he detects the hidden sin of the heart, and that he will not be mocked. It was designed as a warning to the young church, to lead them to examine their motives, to beware of indulging selfishness and vain glory, to beware of robbing God.

In the case of Ananias, the sin of fraud against God was speedily detected and punished. This example of God's judgment was designed to be a danger signal to all future generations. The same sin was often repeated in the after history of the church, and it is committed by many in our time; but though not attended with the visible manifestation of God's displeasure, it is no less heinous in his sight now than in the apostles' time. The warning has been given, God has clearly manifested his abhorrence of this sin, and all who pursue a similar course of action may be sure that they are destroying their own souls.

The Lord has made the proclamation of the gospel dependent upon the labors and voluntary gifts of his people. The one who proclaims the message of mercy to fallen men has another work also, to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to his work. This lesson he should present both by precept and example. And he should beware that he does not by his own course lessen the force of his teaching.

That which has been set apart according to the Scripture as belonging to the Lord, constitutes the revenue of the gospel, and it is no longer ours. We are to treat it as wholly the Lord's. It is no better than sacrilege for any man to take one dollar from God's treasury to serve himself or to serve others in their secular business. This has been done, and some ministers are at fault in diverting from the altar of God that which has been especially dedicated to him. Ministers should regard this matter in a right light. Let them not, when brought into a strait place, take money consecrated to religious purposes,

and use it for their own advantage, soothing their conscience by saying that they will repay it at some future time. Far better cut down your expenses to your income, restrict your wants, and live within your means, than use the Lord's money for secular purposes. This subject is not regarded as it should be. Under no pretext is the money paid into the treasury of God to be used for the benefit of any one in temporal affairs. It must be kept for the object for which it was given.

The minister or the steward who receives the funds for the Lord's treasury should give the donor a written receipt for the same, with the date. Then, without waiting to be tempted by financial pressure, to use this means for himself, let him deposit it, where, when called for, every penny will be forthcoming, to be used where it was designed.

The people need to be impressed with the sacredness of their vows and pledges to the cause of God. Such pledges are not generally held to be as obligatory as a promissory note from man to man. But is a promise less sacred and binding because it is made to God? Because it lacks some technical terms, and cannot be enforced by law, will the Christian disregard the obligation to which he has given his word? No legal note or bond is more obligatory than a pledge made to the cause of God. The members of our churches should be educated to regard their pledges in this light.

It is only when Christian motives are fully acknowledged, and the conscience is awake to duty, when divine light makes impressions upon the heart and character, that selfishness is overcome, and the mind of Christ is exemplified. The Holy Spirit, working upon human hearts and characters, will expel all tendency to covetousness, to deceptive dealing. When the Lord's messenger bears a message to the church, God is speaking to the people, awakening the conscience to see that they have not been rendering an honest tithe to the Lord, and that when it was not convenient to give, they have failed to present their offerings to him. They have used the Lord's own money for themselves, in building houses, in purchasing horses, carriages, or lands. They do this in the hope of large returns, and every year they have the same excuse. "Will a man rob God?" O yes, he has done this many times, because he has not been spiritual, to discern the spiritual things.

On some occasions the Lord has moved decidedly upon worldly, selfish men. Their minds were illuminated by the Holy Spirit, their hearts felt its softening, subduing influence. Under a sense of the abundant mercy and grace of God, they felt it their duty to promote his cause, to build up his kingdom. They remember the requirement, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." They felt a desire to have a share in the kingdom of God, and they pledged to give of their means to some of the various enterprises of the Lord's cause. That pledge was not made to man, but to God in the presence of his angels, who were moving

upon the hearts of these selfish, money-loving men.

In making the pledge, they were greatly blessed; but how quickly the feelings change when they stand on common ground. As the immediate impression of the Holy Spirit becomes dim, as the mind and heart become absorbed again in worldly business, it is most difficult for them to maintain the consecration of themselves and their property to the Lord. Satan assails them with his temptation, "You were foolish to pledge that money, you need it to invest in your business, and you will meet with loss if you pay the pledge."

Now they draw back, they murmur, they complain of the Lord's message and his messengers. They say things that are not true, claiming that they pledged under excitement, that they did not fully understand the matter, the case was overstated, their feelings were moved, and this led them to make the pledge. They talked as though the precious blessing they received was the result of a deception practiced upon them by the minister to secure money. They change their minds, and feel under no obligation to pay their vows to God. There is most fearful robbery of God, and flimsy excuses are made for resisting and denying the Holy Spirit. Some plead inconvenience; they say they need their money—to do what? To bury in houses and lands, in some money-making scheme. Because the pledge was made for a religious object, they think it cannot be enforced by law, and the love of money is so strong upon them that they deceive their own souls, and presume to rob God. To many it might be said, "You treat no other friend so ill."

The number of those who commit the sin of Ananias and Sapphira is increasing. Men do not lie to man, but to God in their disregard of the pledges which his Spirit moved upon them to make. Because sentence against an evil work is not, as in the case of Ananias and Sapphira, executed speedily, the hearts of the sons of men are fully set in them to do evil, to strive against the Spirit of God. How will these men stand in the judgment? Dare you abide the final issue of this question? How will you stand in the scenes described in the Revelation? "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

BACKSLIDING.

BY ELDER I. E. KIMBALL.

(Jamaica, Vt.)

THERE is more of backsliding in the church than we know, more than ever comes to light or is realized. But some do not fully understand what backsliding is, or the reasons for it.

Backsliding, then, is not a giving up of hope altogether; one is then fully backslidden. He has slipped away down the declivity, to the low level of serving self and the world. But when one realizes sensibly that his ways are not wholly pleasing to God, that he is not living according to the law of his mind, and little by little, almost imperceptibly, the clear-cut distinctions between right and wrong seem to vanish, a mist and darkness seem to be falling upon him, Christ the light of the world has seemingly left his side, he cannot exercise any certain faith in God's deliverances,—that person is certainly backsliding from God.

The place for a Christian to stand, the only place where a Christian can stand, is in total

renunciation of self, where God is substituted for self, and God's life and God's wisdom and God's strength are relied upon, and not his own. And the only way for him to walk is to look straight along the narrow pathway, ponder it well, and not turn aside to the right or left. He must utterly renounce every evil way, now and forever. So he may "run and not be weary."

But little lapses are terrible. Do you say that little lapse into the old way of eating (more for gluttony and lust than for health and strength), or those careless words, that trivial conversation, or that carelessness about doing the work assigned you, which ought to be done diligently and faithfully, with fervent spirit,—do you say these little deviations do not amount to much? Ah, but it is the opening of a door to Satan. The wall of God's Spirit you have taken away. Really, you loved self more than God. You served your ease, your appetite, your pleasure, while, if you consulted the Lord, you well know he was protesting, saying, "That is an evil way, and only evil can come to you if you follow it." That first step was disobedience. And he who is unfaithful in the least is, or surely will be, unfaithful in much; because if a light temptation will turn us away, what will a heavier one do? Just enough of self is left so Satan can decoy us. He who walks in the Spirit has a wall stretched about him on every side; for God's Spirit is that wall; but he who steps aside, breaks down the hedge, and gives Satan entrance. He cannot trust in the walls and bulwarks of God's salvation. He takes the first step in departure from God, with the terrible odds against him. He has taken that step after Satan, who is now his leader, and whose influence is now cast over him, and who will surely lead him farther unless that one step is quickly retraced.

When one comes into a condition where his faith is not active and lively, his appetite is not keen for spiritual food, he finds no particular joy in the Holy Ghost; what is the matter?—Why, that person is backsliding. The salt is losing its savor; that Christian is becoming *tasteless* to the world, there is no particular sweetness in him. And if he will carefully scrutinize his way, he will find how, little by little, he has been letting go of the Lord, his Maker. He has not been exercising faith day by day as he should. In other words, he has been measuring out according to his own strength, and really trusting in himself. The temporal has been casting its shadow over the eternal.

Such are the causes of backsliding, and the only way to get wholly out of it is to take up every unfulfilled duty by the strength which he may draw to his *vikings* from the eternal fountain of blessing. To-day and forever he may be a perfect victor over Satan, and find grace or favor from God whereby he may serve God acceptably. He may then "trust in the Lord forever, and moment by moment let the eternal Sun of Righteousness shine into his soul."

WHAT AND HOW.

BY P. GIDDINGS.

(Sanitarium.)

THERE are two things necessary for a successful career, and they are contained in the questions, What? and How? The word "career" is, indeed, a sweeping term, and embraces the varied fields of employment; but herein we treat of this word in only one of its aspects.

The first question an earnest man asks himself is, What am I to do? That being settled, the second is, How shall I do it?

We want talent, but still more we want tact. Indeed, the former without the latter is dangerous. It might be compared to a train at full speed without an engineer. Tact, happily, may go alone, as it has in many instances, where it has shown itself not only safe, but sufficient. We are convinced, however, that the union of these qualities insures greater success.

It need not discourage any one to know that his talent is not considerable. A little powder with good marksmanship kills more birds than ten times that amount of powder discharged at random. "A miss is as good as a mile." Many a man has missed his mark—some from firing too high, others from firing too low; some just an inch above, others just that little below. Some people have the unhappy faculty of doing a good thing in a bad way, a right thing in a wrong way. Their manner of counseling or reproving is so barbed, that, like the blunted knife of the surgeon, it does a mangling work, hurting more than is necessary, and sometimes to such an extent that "the last end is worse than the first."

Notice that cat's hair all disheveled. I have been stroking it, but from the wrong way. If you would have the fur of a cat lie evenly, it is necessary either to keep your hands off, or pass them from its head downward.

It is important that our matter and manner should be worthy of each other.

A good proportion of our non-success is not due to "what" but to "how." There is something we want to tell. "We are full of the subject," as it is said,—so full that we burst all over with it. We begin at the point where, perhaps, we ought to close. Prejudice is aroused, and before we have gained a cool and deliberate attention, the audience is at the defensive and offensive at our "sudden charge."

We all know something, and it is a good plan to start at a point we all are agreed on, and lead on from the known to that which is less known.

There is not found in the sacred record a man who understood and applied these principles so thoroughly as did "brother Saul." Let us glance just at one or two such instances: He is present at one of the services in the church of Pisidian Antioch. An invitation is given him to speak. Note his strategy. Where does he start in? To be sure, at a point where their attention would be enlisted:—

"Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience;" etc.

Read the whole discourse, and you will admit the order of the topics was worthy of Gamaliel's pupil. Had he begun from the other end, he would not have had the opportunity of telling them all he did. And the argument still holds good, that if, after gaining their attention by this judicious procedure, they behaved so ignobly, how much more would they have done so under less discreet management!

Let us cite another instance: Paul is at the heathen city of Athens. Here is a fine opportunity for denouncing idolatry. He need not aim. Let him discharge his verbal ammunition at random. He cannot possibly miss, for "the city is full of idols."

But no; Paul's tactics had more of the maneuvering of a general than the unguided and unguarded enthusiasm of a boy playing at soldier. Here is a specimen:—

"Ye men of Athens, I perceive that in all things ye are too superstitious [devoted]. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you."

Notice how Paul strikes the same key-note with them. In substance he says: Athenians, you admit that there is a God. That is true. You say he is unknown. That, too, is true. But come, now, let me declare him to you.

The tune of which the key-note was an all-mighty, beneficent God, could not be allowed to end in a minor, as the Grecians would sing it. The logical turn of the Grecian mind should not have failed to see the deductions from their own premises. And although many mocked and ridiculed, "certain men clave unto him and believed."

Through some law, we all know *more* than we can tell *well*. This ought to be one reason why we should study this latter feature more closely. The man who is anxious to be heard cannot be indifferent as to how he tells his story. His zeal will be guided with discretion.

It is no mark of good breeding to fling anything to or at people (the gospel not excepted). Hold it up to their view. Beseech, entreat, persuade them to receive, but never fling it at them. If you desire a person to see an object, hold it before, but do not thrust it into, his eyes. If you do, you would render him incapable of seeing not only that object, but every other. "What to do," and "How to do it," are two questions which no earnest man can ignore, or to which he can give too much attention.

REST IN PEACE.

BY MAUD SAFFORD PHILLIPS.
(Millsville, Wis.)

My Jesus helps me bear
With patience, life,
Makes easy every care
And every strife.

Jesus doth say to me,
"Come to me, friend,
Learn humbly, and thou'lt see
Peace without end;

"Not as the world doth give,
Give I to thee,
But every hour to live
In peace with me.

"All of thy sins I cast
As far as west
Is from the east, and last,
Upon my breast—

"If thou allow—I'll take
And shelter thee
From all the storms that break
O'er life's dark sea."

THE LAW OF GOD IN THE GOSPEL AGE.

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

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." Titus 3: 9.

There is a wide difference between a candid discussion of the principles and bearing of the moral law and foolish argumentation and contentious strivings about the genealogies of the Mosaic law. Paul approached the subject in the manner first alluded to, the Jews in that spoken of last. Paul's method was right; theirs was wrong and unprofitable.

"For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7:12.

Paul is talking about priests and the law which related to them. There is nothing in the ten commandments that relates to priests. There is, however, something of that nature in the ceremonial portion of the Mosaic law.

It was the latter law, consequently, and not the ten commandment law, which was changed on account of the change in the priesthood; this was done at the cross, when Christ, the antitype of Melchisedec, supplanted the Levitical priesthood. The change consisted of the abolition of all of those statutes which perpetuated and regulated the Aaronic priesthood, and in no way affected the phraseology or the perpetuity of the decalogue. Christ as the high priest of his people, ministers in the temple in heaven at this time in regard to their transgressions of the moral law in fact, as the Aaronic priesthood had ministered in the temple of Solomon in figure, in reference to the same transgressions. Heb. 8: 5. Such is the case, since the ministration of Christ, the antitype of the Jewish high priest, must be with reference to the violations of the decalogue, as it cannot be admitted that the type ministered with reference to the transgressions of one law, while the antitype ministers with reference to those of another and entirely different law.

In harmony with this thought, Rev. 11: 19 proves that the ark of the covenant which contains the ten commandments is located in the

temple of God in heaven, where our high priest is now officiating. Thus Heb. 7: 12 is made to contribute to the argument for the perpetuity of the law of God in this dispensation.

"For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7: 19.

The law system made nothing perfect. Its ceremonies and shadows simply pointed out a real remedy to come. Another has well said on this subject:—

"It completed nothing; it was only the outline of a great plan, the shadow of a glorious substance. It neither pardoned sin nor purified the heart, nor gave strength to obey the moral precepts."

The better hope is the hope of the gospel. Christ, however, did not come to save people *in* their sins, but *from* their sins. The work of saving men while allowing them to continue in their sin, would be the reverse of the work of *perfecting*.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1: 25.

By some it is thought that the law of this text is the gospel. If so, the gospel is a law, for so it is called here. Hence this dispensation is not without law which must be obeyed. Notwithstanding the opinion cited above, it is quite certain that the law of this verse is the ten commandment law. If the gospel be referred to in the text, it would cover the ten commandments; for they are covered by the teachings of Christ. The decalogue is a law of liberty; for David says in that wonderful psalm which commends the decalogue in so many and in such a variety of ways: "And I will walk at liberty: for I seek thy precepts." Ps. 119: 45. Observe the parallel between the text and the psalm. The latter teaches that he who seeks to perform the precepts of God, will walk at liberty. The former teaches that he who looks into the perfect law of liberty, and is a doer of the work which it requires, shall be blessed in his deed. To be blessed in one's deed, as the result of keeping a law, and to walk at liberty for a similar reason, are substantially the same, and suggest very strongly the thought that David and James had the same law in mind.

"If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

In the first part of the chapter, James had upbraided his brethren for despising the poor. In verse 8 he calls attention to the royal law. He tells them that if they will fulfill that law according to the Scripture, "Thou shalt love thy neighbor as thyself," they do well. But in what respect would such a course enable them to do well? Obviously, in the matter of their conduct to the poor, about whom he had been writing. The royal law consequently must have been, in the days of James, both a rule of action and one the observance of which would insure proper treatment of the poor. The next inquiry will be in regard to the identity of the law which James mentions in the connection. Was it, as some insist, embodied in the words, "Thou shalt love thy neighbor as thyself"?—Certainly not; for James introduces those words as a comment upon the manner in which that law should be kept. "If," says he, "ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." The words, "Thou shalt love thy neighbor as thyself," were the scripture *according to which* the law in question was to be observed. The term "according to" signifies "agreeably to," "in harmony with," etc. To say that the royal law was to be kept in harmony with the royal law, would be meaningless. To say that the royal law was to be kept according to some scripture found outside that law, would be both correct and intelligible.

The royal law, therefore, is one thing, and the scripture cited by James is another and entirely different thing. The latter is found in Lev. 19: 18, and is quoted by Christ as one of the two great commandments of the Mosaic code. Matt. 22: 39.

The writer assumes here that the royal law is identical with the decalogue. He will prove that such is the case by the following considerations:—

1. The last six commandments of the decalogue cover the duties which we owe to our neighbor, and consequently regulate our relation to the poor, the very subject that James was discussing.

2. In verses 9, 10, of chapter 2, James continues the thread of his discourse thus: "But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Of what law is he speaking? Manifestly, the same which he has been talking about in the immediate connection; *i. e.*, the royal law. Bearing this in mind, read verse 11, which runs like this: "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

What law is it to which the apostle here alludes? As remarked above, it is the royal law. But how does this fact assist us in the labor of identifying that law? The answer is that beyond all dispute, the law about which James is talking contains a commandment against *adultery*, and one against *murder*. Such also is the case with the decalogue; *i. e.*, both of these crimes are positively forbidden by its terms. Mark it: James does not say that the law from which he quotes, contains nothing except the two commandments to which he refers. On the contrary, he gives us to understand that the two commandments in question are embodied in the law which he had in mind. But as the law which he mentions as containing one commandment is evidently the same law that contains the other commandment quoted, and as a law would be a singular law indeed, which contained a commandment against adultery, and one against murder, and nothing beyond them, it is fairly to be inferred that these commandments were portions of a law which contained other commandments besides them. The decalogue is such a law. Furthermore, it is a law which by its origin and nature is better entitled to the appellation of royal, or kingly, law, than any other code found either inside or outside the book of God. Covering as it does, all moral obligation, it is peerless in scope. Uttered as it was by the voice and written by the finger of God, it represents the only document in the universe, so far as we are aware, of which these facts are true, and as a consequence, excels in dignity and authority all other codes.

3. It was a common practice among Scripture writers to quote one or two of the commandments of the decalogue without repeating all of them when they wished to call attention to those commandments as a whole. Luke 18: 20; Rom. 13: 9.

Having made it clear that the royal law of James 2: 8 is identical with the ten commandments, or moral law, it remains to show the bearing of the text upon the perpetuity of the latter. Was not the royal law a standard of right and a rule of life when James wrote his epistle? Beyond controversy it was, else he would not have told them as he did in verse 8, that in regulating their conduct toward the poor by that law, they would do well.

Again: If that law were not binding when he wrote, he would not have said as he does in verse 9, "If ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." The transgression of an obsolete law is a matter of indifference. Hence, if the royal law had been of that nature, there would have been no force in trying to restrain men from violating

it by warning them that they would become transgressors of its provisions, should they pursue a given line of conduct. What is said also to the effect that the royal law would convince men of sin, should they show respect to persons, would be futile, if that law had been abrogated since. Even were it possible for an individual to be convinced of sin by an abrogated law, such a conviction would be impotent, as a dead law has no penalty.

This same line of argument might be expanded by an appeal to verses 10, 11, in which the apostle tells those whom he was addressing that in case a person should "keep the whole law and yet offend in one point, he would be guilty of all." In the language just cited, either James was talking into the air, or else he endeavored to bring to bear against his brethren a motive which would lead them to observe the royal law more strictly. If the latter was true, that motive was found in the circumstance that should they keep the whole of the law in question, save in one particular, they would be guilty of violating all of its requisitions. In other words, he reasoned substantially that should they break one of the provisions of the royal law, they would break all of them. But where is the propriety and significance of this logic, unless the law under discussion was binding in all of its parts and enforced by a penalty? Surely there would be none. Grant this, and James 2: 8-12 becomes an impregnable argument for the existence and binding obligation of the royal law in A. D. 60. If it was binding then, it is binding now. But having proved that the royal law and the ten commandment law are identical, the perpetuity of the latter is demonstrated by the same line of argument by which that of the former has been established.

A few words about the law of liberty mentioned in verse 12, and the writer must pass to the consideration of another text. The law of liberty alluded to by the apostle, in verse 12, must be the same as the law discussed in the previous verses. Were this not so, the mention of it would be an abrupt break of the connection. If, however, the law of liberty, the royal law, and the decalogue are different names for the same code, then the decalogue must be in force at this time, since the law of liberty is represented in verse 12 as a law by which Christians are to be judged. It is styled "the law of liberty" because, as David teaches, those who keep its precepts walk at liberty. Ps. 119:45; John 8: 31-34.

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." James 4: 11.

To speak evil of another would be to violate the ninth commandment, or the one against bearing false witness. It would be also an assumption of the right to judge, whereas that is the prerogative of God alone. It is not the province of men to judge the law. They are to be *doers of the law*, and not judges. Such is the logic of the apostle. Is it not conclusive on the point under discussion? Can it be true that men are under obligation to obey a law that has been abolished?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

The testimony of the foregoing verse is decisive. Sin, as has been shown again and again in this article, and as this verse states once more, is the transgression of the law. Verse 5 teaches that he (Christ) was manifested to take away our sins. Such a declaration furnishes the most irrefragable proof that sin is wrong; for Christ would not give up his life to take away our sins, unless they were exceeding sinful or wicked.

Putting these things together, the text teaches the obligation of the law upon Christians in the most solemn and emphatic manner; for the "our" of verse 5, whose sins Christ was to take away, comprehends the church throughout the Christian age. I am aware that some seek to parry the testimony of this text by rejecting the arti-

cle "the" before the word "law," but even if it were granted that they were justified in so doing, the result would be the same.

The law which is transgressed is the one, our transgressions of which, Christ was manifested to take away. Verse 5. John the Baptist, pointing to Christ, said to the wondering multitude, "Behold the Lamb of God, which taketh away the sin of the world!" John 1:29. The angel said to Mary, "He shall save his people from their sins." Matt. 1:21. Both John and the angel made their declarations during the dispensation when it will not be disputed that the decalogue was the moral standard by which all actions were judged. While the tabernacle and the temple stood, the victims which typified Christ were slain, and their blood sprinkled, by the priests, before the ark which contained the tables of the law. This service was a recognition of the fact that the sinner had broken the law contained within the ark, and that by faith he pleaded the blood of Christ typified by that of the victim slain by his own hand, as an atonement for his sin in breaking that law.

The yearly service in the tabernacle, closing as it did with the day of atonement, was a representation in figure of the history of the world which is to close with the day of judgment. During the whole of that typical year, the blood of victims was sprinkled before the same ark and the same law. The lesson to be drawn from this is the fact that sin in both dispensations is the violation of the decalogue. This we say is the lesson of the types. That lesson is consonant with reason; for it would be a strange inconsistency if believers in the old dispensation should plead the blood of Christ for the violation of the principles of one law, and believers under the other dispensation should plead the blood of Christ for the violation of the principles of another and an entirely different law. Having made it clear that 1 John 3:4 condemns the violation of the moral law, it only remains that the reader should be impressed with the turpitude of such an offense in the gospel age. This cannot be done better than by quoting the following language of the apostle, as found in the same connection with the text: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." 1 John 3:7.

With the foregoing passage, the examination of every text in the New Testament which mentions the law, is brought to a close. In every instance those texts have been found either to affect in no way the question of the binding obligation of the moral law in the Christian age, or to furnish undeniable proof of that obligation. In a future number of the REVIEW AND HERALD, the discussion of the same general subject will be resumed from the prophetic point of view.

THE WISE SHALL UNDERSTAND.

BY ANNA C. KING.
(Sanitarium, Battle Creek.)

"MANY shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:10. It was not as an arbitrary punishment that God withdrew his personal, visible presence from man, and veiled his glory from sight, neither did he design to work secretly, in a way that man could not understand his purposes; for "surely, the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." God has ever sought to reveal himself to man, that he might become acquainted with all his purposes, both in creation and redemption. But Satan has led men to believe that God has hid his face in

anger, and that his word is a mystery, deep and hidden. Yet the very opposite is true. God hid his face in love, his word is plain, and his works revealed. It is written that he "sent to them by his messengers, rising up betime, and sending; because he had compassion on his people, and on his dwelling-place." The reason they did not know and understand the day of their visitation, was because "they mocked the messengers of God, and despised his words, and misused his prophets."

The very same scenes are being enacted to-day both by the infidel and the professedly Christian.

God has declared his intention of making an utter riddance of sin, and plainly stated the signs to precede his coming in the clouds of heaven; yet the world is so blinded that the plainest evidences are not perceived. But some are watching the rapidly fulfilling prophecies, and by them are able to locate our whereabouts in the world's history. From this time forward when famines, pestilence, and distress of nations with perplexity, come thick and fast upon the earth, men's heart will fail them for fear, and they will attribute these things to every cause save the right one; but the "wise" will understand fully the import of these calamities, and will be looking up, knowing that their redemption draweth nigh.

When Christ rode into Jerusalem, his lamentation was: "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Jesus weeps with the same lamentation over the world to-day, for "the god of this world hath blinded the minds of them which believe not," and the things that God would reveal are hid from their eyes. But blessed be the God who giveth wisdom to the humble, that his appearing to such will not come as a thief in the night.

THE A-B-C OF THE BIBLE.

BY CHAS. F. WHITFORD.
(Minor, Fla.)

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| To the sinner. | (a.) "All have sinned, and come short of the glory of God." Rom. 3:23. |
| | (b.) "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. |
| | (c.) "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. |
| To the believer. | (a.) "Accepted in the beloved." Eph. 1:6. |
| | (b.) "Blessed us with all spiritual blessings." Verse 3. |
| | (c.) "Complete in him." Col. 2:10. |

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3:5.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness [Gen. 1:3] hath shined in our hearts, to give the light of the knowledge of the glory of God [Ex. 34:5, 6] in the face [life] of Jesus Christ." 2 Cor. 4:5, 6.

"I am the light of the world."—Jesus.

BREVITIES.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

—We who make mistakes occasionally, must make some allowance for the mistakes of others; those who never make any mistakes, should pity those who do make them.

—The well-kept heart is one in which the Spirit of God rules supreme; no heart that is unrenewed, is well kept; it may be restrained like a caged lion, but it cannot be reformed. The carnal heart must be eradicated by the continued presence of the Spirit of God, then there is no difficulty about it. What makes it hard, is, it is an impossibility for the carnal heart to keep itself.

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.

FLORAL GREETINGS.

BY JONATHAN SPENCE.
(Nevada, Mo.)

HARK to the strains that shall banish all sadness!
Springtime is near with companions to sing;
Best of the seasons is coming in gladness,
Hilltop and valley with music shall ring.
Meadows so dark and sear
Verdant will soon appear,
Groves that were leafless in green shall we see;
Sweet be the rosy bowers,
Fragrant the lovely flowers;
Earth, what adorning doth spring give to thee!

Valleys all vernal with flowers bright blooming,
Down in yon glen how the roses will shine;
Opening buds all the landscape perfuming
All will be painted by artist divine.
Buds of the rose so fair,
Woodbines perfume the air;
Roses and lilies and violets we see;
Beauties we cheerily greet,
Beauties so rare and sweet;
Man, what a blessing is spring unto thee.

Plant now the seeds in the days of probation,
Seeds that will bloom in eternity's bowers,
That we may offer the Lord of salvation
Out of the garden a tribute of flowers.
Lord, send the rain and dew,
Showers of grace anew,
While we are tilling the soil now for thee;
Down from thy throne above
Grant us thy tend'ring love;
Thine is the tribute, and ever shall be.

Springtime unending is now just before us;
Saints then with seraphs their voices shall blend,
Angels will join in the loud swelling chorus,
Happy in Eden that never shall end.
Deserts of drifting sand
Bloom into happy land,
Glorious land where the Saviour shall reign;
Fragrance and song shall rise,
Mingled in paradise.
Break into singing, hill, valley, and plain.

"THAT'S MY MOTHER."

A FEW evenings since, as I stepped from the train on the East Tennessee, Virginia & Georgia R., at Rome, Ga., a little incident occurred that made a deep impression upon my mind. As I watched the busy throng, hurrying to and fro, my attention was called to a coffin that was being carried by four stalwart negroes, which they deposited in the baggage car. The bustling crowd seemingly paid but very little attention to such a common occurrence; and yet, methought, some one has been called upon to mourn,—one more gone to join the "silent majority." At this picture of my thoughts, I saw a tall, well-dressed colored man come up to the door of the car, and looking at the rough pine box that contained the coffin. While I was wondering what relation he bore to the occupant of the coffin, he was joined by another man who carelessly said, "Who's in the box, Charlie?" Never will I forget the answer. It came in low, tremulous tones,— "That's my mother," and with a sob he turned away and entered the train.

In fancy I could see that man a boy again, playing around his mother's knee, and her watchful eyes over him day by day. I could see him as he grew older in years, and yet that loving mother remembered her charge given her of God, and daily ministered to his wants. I could see him as a youth starting away from home, and hear that mother say, "Charlie, be a good boy, and remember mother's advice to you." As the duties of life devolved upon him, with its cares and responsibilities, it was always a treat to get home and talk it all over with mother.

Once more I saw him, and that was that night when he stood in the midst of that hurrying throng, gazing upon the rough box that contained the dearest treasure of this earth to him, and answering the careless remark of a friend by say-

ing, "That's my mother." As his train sped away in the darkness, and I entered my own train, I could only say, "May the influence of that mother follow her boy until they shall meet in that reunion where separations will never come."
J. W. COLLIE.

ONLY A BOY.

MORE than half a century ago a faithful minister coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened, and his thin hand trembled on his broad-headed cane.

"I feel it all," he said; "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Ay, there you have it; 'hopeth all things.' I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed!

No one remained—no one?—"Only a boy." The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him, and laid his hand on his black gown.

"Well, Robert?" said the minister.
"Do you think if I were willing to work hard for an education, I could ever become a preacher?"
"A preacher?"
"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly, the people rose; when he spoke in public, there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth; had brought under the gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society; and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are

sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy, and what that one boy was to the world.

"Only a boy?"

"Do thy work, it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not miss the toiler's pay."
—*Youth's Companion.*

FAMILY RELIGION.

THE religious spirit in the family is the main thing. If there is not a genuine religious spirit, the worship, if there be any at all, is formal, dull, and almost as bad as none. Who has not known of homes in which the worship is only a formal observance of a daily routine, often so hurriedly done as to be a positive injury rather than a benefit. Nothing can be drearier than this sort of devotion. The unhappy man who conducts it, dreads it. The patient mother endures it. The children shirk it if they can. It is not strange if, in such cases, human nature succumbs, and the "worship" is given up as a burden too heavy to bear.

The important thing is to get into the spirit of worship. This implies a reverent mind and grateful remembrance of God as the Creator and the Father of all mercies; a living faith in Christ as Redeemer; a recognition of the divine providence in all things; and the conscious communion of the soul with God. An experience like this makes a religious atmosphere in the home, in the light and warmth of which heavenly thought, feelings, and desires burst into life, and blossom forth into devotional expression as naturally as the rosebud blossoms under a June sunshine. Family prayer and praise spring out of such conditions by the law of cause and effect. The duty of family worship will not be so much thought of as the blessed privilege of it.

If God is worshiped in the home, simply and sincerely, the blessing of his presence will abide there, and the power of his grace will be manifested in the lives of parents and children.—*Selected.*

THE GRAMMAR OF DOUBT.

SATAN has so thoroughly tutored the human heart in unbelief, that nothing short of an interior miracle of grace can bring it into perfect response to, and perfect repose in, the truth of God. In the soul's approach to Jesus, whether for pardon or purity, just before reaching the experience sought, it is met by the Devil's grammar of Doubt; it is composed of such terms as "if," "but," "suppose," "maybe," "perhaps," "I try," "I think," "as far as I see," etc. Any disjunctive term, or thought, or expression, interjected between the mind and its immediate resting upon the promise, is the grammar of Doubt. People often say, "As far as I know, I am all given up to God;" when, if they would make a thoughtful guess, they might, at the first conjecture, hit the secret, subtle cause that is keeping them from Jesus. To say, "As far as I know," or, "I think I am all the Lord's," is a self-deception; it is like a wounded soldier persuading himself he is well, when the bullet is still in his flesh. If you find yourself using the above promises of unbelief, you may put it down there is something in you which prevents your faith from uniting itself to Jesus and his promise. Real, saving faith is very straight, positive, and definite; it will not move till every secret, subtle barrier is out of the way, and then faith will leap to its object with marvelous speed and precision; but a little disjunctive conjunction floating around in the mind and falling from the lips, will as effectually block the action of faith as a mountain. Saving, sanctifying faith is not an effort, but the instinctive action of the heart toward Jesus and his truth, when all hindrances to faith are removed.—*Selected.*

The Mission Field.

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

FROM LATITUDE 25° SOUTH, LONGITUDE 130° WEST.

PITCAIRN ISLAND.

ON the morning of Feb. 19 we were all greatly rejoiced to see our missionary ship once more. Just before light we were hastily awakened by a sister rushing onto our veranda, and crying excitedly, "Brother Gates, the 'Pitcairn' has come, and is standing off here." Quickly rising and looking out to sea, we saw a bright light which we at once recognized, and the dim outline of a ship. For a number of weeks we had been looking anxiously for her, but had about decided that she would not return till after the General Conference. Getting a crew to man the boats, we put off, and soon reached the vessel.

Having been so completely isolated as we were for nearly seven months, it was a great pleasure to meet our old friends, as well as some who were strangers. We were more than pleased with the changes made in the vessel.

A few days were spent in carrying things ashore, then brethren Cady, Mc Coy, Young, and myself went to the Gambier Island, to look over the grounds with a view to locating some of our Pitcairn brethren, leaving the other missionaries at Pitcairn to conduct a short institute. Owing to calms, we were nearly six days in reaching Gambier, which is 300 miles to the northwest.

The inhabitants of this group are all Catholics, and their occupation is pearl diving. Here Catholicism is seen in all its glory. Ignorance reigns supreme, while intemperance and licentiousness are the prevailing sins. Two French priests and six nuns lead the flock, but are leading them to perdition. The Bible is almost unknown. The church building here is said to be the finest in the Pacific Ocean. It is about 70x200 ft., built of blocks of coral, its vaulted roof being supported by massive pillars of the same material. Fine paintings adorn its walls, while the walls over the altar are decorated with rosettes and other beautiful devices made of pearl shells.

But in spite of all this display, sin has complete sway. Nor could it be otherwise; for Christ is unknown except in name. Nothing is expected of the natives but to attend mass, observe holy days, and pay money.

The Sabbath services on board our vessel were attended by most of the white people, and a good many natives. On Sunday night the deck was crowded with natives from the different islands of the group. The governor and his family and all the other English-speaking people also attended. Though most of the natives could not understand the sermon, the best of order was observed, and the greatest respect shown us. Quite a number of French and Spanish Bibles were sold, the people anxiously asking for them.

About forty-two dollars' worth of books were sold, many of them being in the French language. Probably the majority of the people have no real respect for the priests, but seemed to be held to the church by bands of iron.

We expect that in the near future one of our leading brethren from Pitcairn, with his family, will locate in this island, learn the language, and teach the natives.

Two Spanish boys and one girl accompanied us to Pitcairn to attend school, the latter being the one referred to in my first letter from here.

We hope to be able to locate some of our brethren in the islands of the Low Archipelago, or Tuamotus. It is a cause of rejoicing that the General Conference has sent us a teacher to assist in preparing laborers for these islands.

Our work at Pitcairn has been prospering. Our Bible class, which is held at 5:30 A. M., is attended not only by the young students, but

by many of the older people. Great blessings have come to them as we have dwelt on the truths for the present time. Though we have been so far separated from our people in other lands, we have realized that the message is rising, and that God is specially pouring out his Spirit on his believing people.

The labors of the brethren on the "Pitcairn" were well received by the people of the island. Dr. M. G. Kellogg's instruction on health subjects was excellent, and well calculated to lift the health reform to a higher position in the minds of our people. As they go forth to locate in the different island groups, our prayers will follow them. E. H. GATES.

Pitcairn Island, March 20.

NEWS FROM THE SHIP "PITCAIRN."

BELIEVING that the friends of our missionary vessel are anxiously waiting to hear from her, we improve this first opportunity of letting them know of our pleasant and prosperous voyage. We left San Francisco, Jan. 17, and of course the next thing was seasickness, which affected us more or less all of the way to Pitcairn Island, though after the first few days, most of us were not seriously troubled with it. No storm was encountered by us, an occasional squall being the worst thing in that line that we met. We were becalmed several times, but for only a short period.

Sabbath afternoon, Feb. 18, about four o'clock, the island was sighted just as we were closing Sabbath-school. It was about forty miles away, and looked like a small cloud rising above the horizon. When within about twelve miles of the island, our sails were mostly furled, and we drifted toward shore till morning. Just as the day was breaking, a light was put out, which was soon answered from the shore, and ere long two boats were on their way out to meet us. Elder Gates accompanied one of them, and we were glad to see him looking so well. But though his health is much improved, he is far from being well now. As all were anxious to get on shore as soon as possible, we soon started for the island in the small boats. We did not fear to trust ourselves in the hands of the stalwart lads of Pitcairn, after we saw them climbing over the side of the ship like squirrels, and noticed the strength manifested in assisting us into the boats. Soon after starting, they entertained us with a song. We were happily surprised to find so much musical talent on the island, as all sing, including the little children three and four years of age.

We found a crowd at the landing to meet us, and soon started up the steep and winding path which leads to the village. We found it quite vigorous exercise for people whose muscles had been idle so long; but the Pitcairn girls, who are strong and muscular, would take hold of the arms of the sisters and help them along. We found the people as we had expected, kind and open-hearted; and were heartily welcomed among them.

A large merchant ship came to the island Monday, the day after we landed. It started from San Francisco eight days before we did, and came in one day behind us.

Feb. 23 we sailed for Mangareva to see about locating some of our Pitcairn brethren there to do missionary work. It is now expected that in the near future some of them will move there to live out the truth before the people. The natives of Mangareva are mostly Roman Catholics, yet some of them seem to long for that which they do not possess. There were those who possessed Bibles, but the priests had forbidden their reading them, and ordered them burned. We sold quite a number while there. We spoke to the natives three times, and it was thought that if we could remain among them, many would give their hearts wholly to the Lord.

After returning from Mangareva, we remained a few days at Pitcairn Island, and then sailed for Tahiti. We were just two weeks on the

way, on account of calm seas, and arrived here on the 6th of April, just in time to send our mail to America, as the boat sails the 8th for San Francisco. We found all our brethren here of good courage and usually well. The natives in the adjacent islands of the group are becoming more interested, and our brethren would be glad to have all of us remain here, as there is plenty of work to keep us all busy. On one of the islands the natives are raising money to build a Seventh-day Adventist church. One of the natives has given \$300 tithe, which shows that his heart is in the work. But while the interest is good here, this is only one of the many places among the islands where God-fearing men and women are needed to work for the Master. We expect to remain here about three weeks, visiting the surrounding islands as well as Tahiti, and then sail for Fiji.

It is now expected that we will leave brother Chapman and wife at Suva, Fiji; and brother Cole and wife, with sister Mary Ann Mc Coy, at Norfolk Island. On account of brother Gates' poor health, it is thought best for me to accompany the ship till some other change is made. Truly here is a great field of labor; for the islands are waiting for God's law. Men and women who are sensible, whole-hearted Christians are needed to enter these fields; for they will have to put up with many things which they know nothing about in America. We think if some of our brethren in America would leave their homes and come to some of these islands and live out the truth before these people, it would be one of the best ways of getting the truth before them.

At Mangareva the natives asked us if we could not send them some one to teach them. Americans are taught. This kind of work is needed everywhere, and as they are being taught the sciences, and how to do work, what a golden opportunity to introduce the gospel message. Eternity only can tell what a rich harvest might be gathered at the coming of the Lord. Mr. Smith, a trader at Mangareva, sent three of his children to Pitcairn Island with us to attend school there. The priests and "sisters" protested against it, but he replied, "You do not teach my children anything but the catechism, and I want them to grow up knowing something besides that."

Truly the fields are white for the harvest, where are the consecrated laborers? Let us pray the Lord of the harvest to raise up more faithful laborers, and send them forth into the harvest field.

Our address till further notice will be Suva, Fiji, care of brig "Pitcairn."

B. J. CADY.

PREPARING FOR SCHOOL WORK ON PITCAIRN.

In a letter dated March 6, sister Hattie Andrews says:—

"The school has not yet opened, as Elder Gates went to Mangareva soon after we came, and we had no time to plan work. We expect his return at any time now. I am very busy acquainting myself with the people and their customs, studying how to adapt myself to circumstances, planning the best way to teach them, cleaning and arranging the school-room, etc. I have the men working on a large blackboard, which I hope will be completed soon.

"I feel anxious to get the work started, and think I can find enough work to keep me busy. Although far from home and native land, the Lord is near to supply every need, and bestow that 'peace of God which passeth all understanding.'

Under the later date of March 21, sister Andrews adds a word further about the new scholars mentioned by Elder Gates:—

"Elder Gates has returned, bringing with him three Spanish children to be educated. They are aged sixteen, thirteen, and eleven years respectively, and seem to be very bright children. They are Catholics. Of course the first work for them will be to learn the English language. Elder Gates thinks that other young ladies may come from there next year. The work for an education seems to be growing among the people, and we are of good courage in the Lord."

—We need not to teach so much as to testify well, and never to mistake cramming for teaching. Clear and pure as the river of the water of life let all our teaching of the Bible be.

Special Mention.

THE BATTLE WAXING HOT. 15

IN one of the special testimonies sent us recently, it is stated that something great and decisive is to take place, and that right early. So much was this impressed upon the mind of sister White that she reiterates it several times in this short testimony, that thrilling events will take place "right early." Just what these events may be we are unable to say; but in visiting Chicago a few days ago, we were very much impressed with the changes that can take place in a community within a very short space of time. It was our privilege to spend quite a little time in Chicago a little more than two years ago. At that time it was very difficult to get anything published in the papers on this Sunday discussion, owing to the fact that the editors said that the people had no particular interest in it, and they did not care to print anything in which their readers were not interested.

As soon as it was decided to have a World's Fair, the clergy of Chicago, and for that matter throughout the United States, precipitated at once the discussion of having this great Fair closed on Sunday; in fact, about the only interest that the majority of the clergy seem to have in the Fair is to get it closed on the first day of the week. This discussion has gone on with varied degrees of interest and ardor, until at the present time it has reached fever heat.

As the readers of the REVIEW are well aware, the Congress of the United States made an appropriation to the World's Fair on the condition that the gates be closed on Sunday. The commissioners accepted the appropriation, and voted to close the gates on that day. But since the Fair has been opened, there is such a clamor on the part of the laboring men in Chicago, that the commissioners are almost afraid to keep the gates closed; and during the past few days have voted to open the park. But up to date, the decision is to keep the buildings of the World's Fair closed. But before the commissioners rendered this decision, the park commissioners, who have the park in charge in which the Fair is held, as well as others interested, began an injunction suit against the local commission of the World's Fair for closing the gates of a public park on one day in the week. Eminent counsel were employed to prosecute the suit, and a big fight was inaugurated; but the action of the commission in voting to open the gates on Sunday has practically nullified the suit.

While this is going on, the American Sabbath Union and others who are laboring to secure the strict enforcement of Sunday laws are extremely active. It has been suggested by them that the United States government should call out the militia to enforce the law, and all sorts of radical measures have been spoken of. Such measures, however, would not seem to be strictly in harmony with the principles of Him who proclaims himself to the world as the "Prince of peace."

While in Chicago, I was very much impressed with the deep hold that this question has on the minds of the people. In the hotels, on street corners, in the street-cars, or wherever you would find men assembled, you would hear them discussing this question. The morning papers are eagerly sought to find out what is the latest action of the authorities in regard to the closing problem.

While perhaps this subject is being discussed more vigorously just now in Chicago than anywhere else, intelligence is coming to us from all parts of the land, of the deep interest that is being taken in its discussion everywhere. And as we contemplate the subject, it is hard to believe that we are only two years this side of the time when it was almost impossible to get articles published in the papers upon this Sunday discussion, because of the fact that there did not seem to be enough public interest to warrant it. But everything is leaping forward now at a very rapid pace, and the work is developing unusually fast in every way. It behooves us to be alive and awake to the situation. We have a little time of peace still left; but it cannot be that way much longer.

The threats that some of the clergy are making in case their Sunday measures do not carry, are

only an index of what is before us. It has been our privilege to observe the demonstrations of some of these would-be reformers, and we can see very clearly that they will unmistakably fulfill all that is predicted of them in the word of God. We are sorry to see them taking such a course; but all we can do is to devote all of our powers to bringing the truth in its beautiful simplicity and purity, before their minds, so that, if possible, we may rescue some of them from the great disaster into which they are surely plunging.

Now is our time for earnest work. Let none of us be among those that will be weeping by and by over the neglected opportunities that are now so thickly lying around us everywhere.

A. O. TAIT.

ELEVEN THOUSAND ONE HUNDRED AND THIRTEEN. 16

THAT is the actual number of REVIEWS sent out this week to regular subscribers, as indicated by the figures on the list. It is the first issue that has ever gone above eleven thousand to actual subscribers. We are glad it has reached this point; and now we want the attention of every—

Minister, director, Bible worker, church elder, and reader of the REVIEW, while we give you some facts, and ask you to act on a simple plan which should give great results.

The REVIEW has gained about one thousand subscribers in the past year. Now it can gain more than that in two weeks IF YOU WILL ACT ON THE PLAN WE PROPOSE. Will you do it?

Statistics in our possession indicate that there is fully one third of those who profess to be Seventh-day Adventists, who do not have the weekly visits of the REVIEW. Now you know that they ought to have it. They do not know what they are losing, but you do, and we want you to realize it so that you will aid us in placing it in the hands of all these thousands; for there must be about five or six thousand of this class, representing at least ten or fifteen thousand people who ought to have the paper.

Now, dear reader, think of this: If you could go to some one family once each week for the next year, and give them a good sermon, full of truth, you would think you were doing a good work. It would be a good work. Now you can do better than that.

How many who profess to be Seventh-day Adventists near you, do not have the REVIEW? You need not say, "I guess that all have the REVIEW, for I don't see how they could get along without it." I know better, and I have got the statistics which show it, too. There are some whole churches who do not so much as have a copy of the paper. There are many churches where only a small part of the members have the paper. Now this is what we want you to do.

Ask every believer that you can reach if he has read some certain article in a recent REVIEW. If he says he did not, then ask in surprise if he does not have the paper. If he does not, then the way is clear for you to work. Tell him what wonderful things are happening every week. "Wonderful," yes, wonderful; why, just stop and consider what is given every single week, and as I go over a number of the paper to show you what is in it, you can see just what you can tell your brother or sister who does not take the paper. They must have it, for saving messages are coming to us through it; and if they are lost, their blood will be required of some one, shall it be required of you?

First of all, every number has an article from sister White, coming fresh with truth for us just at the right time. Practical warnings and instructions are given in every single one of these pieces. No believer can afford not to read and meditate on these.

Following this are articles in which are the best thoughts of those who write for the paper, covering every phase of truth and Christian experience. By these, knowledge is imparted to those who read. The truths of God's word are brought out so that what has been given to one is spread before all, and thus all have the benefit of the light that God is giving to his servants in all parts of the field.

The Home department is filled each week with choice matter which is profitable to all who read

it. It is interesting as well. Many practical lessons on happy home life are given to instruct and lift one above the low treadmill of what is often the common lot of mankind.

The Mission Field gives matter every week of the deepest interest and value. In its letters appear from all parts of the world, showing what wonderful strides the gospel is making in the dark places of the earth, and how marvelously the Lord is going before those who love and fear him. The experiences of persecuted brethren in foreign lands is oftengiven in this department. Who would not like to know what afflictions they are called to pass through? Tell your brother and sister believer all about this, and thus arouse their interest in the REVIEW.

In the Special Mention columns are given the most startling indications and developments in movements that affect the work of God. Sunday laws are coming to the front with startling rapidity, and persecution is following directly on the heels of the law, and who does not want to know all about this?

And then follow three or four pages of editorial matter, which should certainly be read by all. The men chosen to fill this part of the paper are expected to give meat in due season to the flock. How shall the flock be fed unless they eat? and how can they eat except the provender is placed before them? Dear reader, you are asked to GO, even if it be ten miles, and see those you think may not have the REVIEW, and there set the importance of it before them, and induce them to subscribe for it. Tell them that Elder A. T. Jones is first on the list of editorial contributors for the coming year, and that they may reasonably look for interesting matter from his pen. He is traveling all over the country, stands in a place to see and understand many things of the deepest importance, and they must have the paper to get what he shall say through its columns. Then they certainly want to hear from brethren Olsen, Butler, Haskell, Tenney, and Conradi. These men are all in different parts of the earth, and so connected with the work that they see important developments; and they report it through the REVIEW. Take the paper and get all this.

The Youth's Column is a new feature for the young people, and is a valuable addition for our growing sons and daughters.

The Progress of the Cause tells of the wonderful steps the work is taking in all parts of the world. Every week our workers in all parts of the earth tell what the Lord is doing where they are. In the News of the Week is found the condensed report of important news for the week, both secular and religious, home and foreign. And on the last page is given the last items of interest that come to the editor's attention, just before the REVIEW goes to press.

Now reader, minister, or lay-member, director, or church elder, whoever you are, for the sake of the poor souls who do not have the paper, do go and see them and get them to take it. I know that there are those within your reach who ought to have the REVIEW, but do not have it now. Will you not get them to take it, thus placing them where they will have better than fifty sermons a year, with all the other good things in the paper?

ACT THIS VERY WEEK IN THIS MATTER. Let the REVIEW list take a jump up, make it go over twelve thousand this very month. Will you do it? The responsibility rests with you. Answer before God what you will do about it, and the blessing of heaven will follow you in acting wisely.

C. F. WILCOX.

RAILROAD GROWTH.

THE following, taken from the *Engineering Magazine*, gives one something of an idea of the immense growth made by the railroad systems of the United States, in the ten years ending 1890. The writer of the articles says:—

"Railroad construction progressed rapidly during the decade. It is difficult to realize that whereas we now have 170,600 miles in operation, we had only 93,200 miles in 1880. At the end of 1890, we had 166,000 miles—a gain of 73,500 during the decade, or about eighty per cent. Thirty leading roads, which operated 31,500 miles of track in 1880, and hauled 96,000,000 tons of freight, in 1890 operated 76,400 miles, and hauled 262,900,000 tons.

"The number of passengers carried by these roads increased from 58,400,000 to 183,000,000. The number of locomotives on all the roads in the United States increased from 17,900 in 1880, to 32,200 in 1890, and the number of passengers, freight, and baggage cars from 556,000 to 1,092,000. The capital invested in railroads, as represented by bonds and capital stock, was a little less than \$5,000,000,000 in 1880, and a little less than \$10,000,000,000 in 1890."

W. H. MILLS.

The Review and Herald.

BATTLE CREEK, MICH., MAY 23, 1893.

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THE LORD'S PRAYER.

The Doxology.

"For thine is the kingdom, and the power, and the glory, forever. Amen." From the fact that this clause is wanting in some quite ancient manuscripts, the question has arisen among critics whether this is not an addition which crept into the text after the days of the apostles, some arguing for, and some against, this proposition. The words are certainly a very natural and fitting conclusion of the prayer; and there are as good authorities for retaining them, as for omitting them. We shall, therefore, treat them as a genuine part of the text, and not an interpolation.

The word, "for," denotes that they come in as a conclusion from the preceding statements; as much as to say, We lift up to thee the petitions going before, with the full assurance of faith, and expect with confidence the answer, for the very reason that the kingdom, and the power, and the glory, are thine. For, having a title to all dominion, and having the power to secure whatever is thine, and the resultant effect being thy glory, we are sure that this prayer, offered according to thy will, will be fully answered.

"Thine is the kingdom." But we are taught in the first part of the prayer, to say, "Thy kingdom come;" and where is the propriety of saying this, if the kingdom is already his? This expresses his right and title to the kingdom here intended. Speaking of the kingdom to which God by the prophet makes reference, he says: "I will overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." And the very fact that it is his by right, is a reason why we should pray for his kingdom to come; in other words, for him to assume his power and reign.

The kingdom is his by creation; and when he placed man on this earth to till the ground, and gave him dominion, man was here only as God's representative. When Adam alienated his title to Satan, he lost only what he himself possessed. But God has never renounced his claim to this portion of his creation, nor abdicated his position as sovereign ruler.

The kingdom is God's by redemption; for this great work of recovering what Adam lost, includes not only the life of man, but also the place in which he lived, the dominion which he inherited. In Eph. 1:14, Paul says, "Which [the Holy Spirit] is the earnest of our inheritance until the redemption of the purchased possession." The possession, therefore, is purchased, and its redemption is simply a question of time. Creation and purchase thus give our blessed Lord a double title to the kingdom which shall comprise this world.

"And the power." Thine is also the power. "Thou, whose name alone is Jehovah, art the Most High over all the earth." Ps. 83:18. The Most High ruleth in the kingdom of men, and his dominion is everlasting. Dan. 2:32-44. Every enemy shall be destroyed, and all become subject unto him. 1 Cor. 15:26, 28. By his mighty working he is able to subdue all things unto himself. Phil. 3:21. And Christ says, "All power is given unto me in heaven and in earth." Matt. 28:18. And Paul testifies that Christ is raised up far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come, and that all things are put under his feet, and he is the head over all things to the church. Eph. 1:21, 22. Yes, indeed, thine is the power. He does not now exercise his power for a very obvious reason. He will not compel any man to submit to him. All service to him must be voluntary and willing. All the subjects of his kingdom must be loyal from choice, not compulsion. We see not yet all things put under him.

But when all who are willing to be reached by the provisions of his mercy, have accepted the kind offers of his grace and gospel, then there will be no object for a farther extension of the period of probation, and then he will take unto him his great power and reign. Rev. 11:17. Then the power which is now his in *possession*, but held awhile in abeyance for the purpose named above, will be his in *exercise*.

"And the glory." The ultimate unfoldings of the plan of salvation will redound to the glory of God to a degree never yet witnessed in all the history and the vastness of the universe. With the exception of this world, and the company of fallen angels, his glory now reigns supreme in all his dominion. And this dominion is immense beyond all our conception. At the Lick Observatory the Milky Way is now being photographed in detail by the aid of the mammoth Lick telescope. The work will occupy some three years; but it is estimated that it will reveal some five hundred millions of suns; and all these doubtless have their planets, with their satellites, like our own solar system. Connect with this the countless hosts of other starry worlds, and what a view is before us! And amidst all this innumerable multitude of worlds, just one, and that not a sun, but a planet, this little orb of ours, is the only one which has fallen into apostasy, and under the blight of sin. Here rebellion has sprung up, and is for a little time allowed to run its course, that evil may fully show forth its nature as an object lesson of everlasting value to the universe. And when this is accomplished, then this world, too, shall be restored, this one wandering sheep be brought back again to the fold. Then there will not be one jarring note of discord in that song which will rise from the whole universe, ascribing "blessing, and honor, and glory, and power, . . . unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. Well may we say that "thine is the kingdom and the power and the glory."

Yet there are men so destitute of faith, so short-sighted, so like a blind mole burrowing in the earth, as to rail out against the Lord as unable to cope with evil. They see nothing but this world in its present state of tutelage, and forget how limited in extent and duration is God's sufferance of evil, and what will follow when God, having developed a people for his name, shall put an end to evil and evil doers, and reign in righteousness.

"Amen." This word at the conclusion of an ascription of praise, or a prayer, means, "So let it be, or so be it." It is from a word of Hebrew origin which signifies to be "firm, secure, true, and faithful." It is used in various offices, as a verb, adverb, adjective, and noun. Our Lord often used the word "verily," as, "Verily I say unto thee," etc.; and in these cases, the word, "verily," is this word, "amen." Christ as the fountain and embodiment of truth, takes this as one of his titles: "These things saith the Amen, the faithful and true witness," etc. Thus we may understand it as not merely a virtual reiteration of the whole prayer, but as a calm resting down of the soul in the full assurance that what is contained in the whole petition, will be all fulfilled.

And as we thus survey this model and wonderful prayer, we may well be lost in joyful amazement at its marvelous adaptation to the wants and aspirations of the human heart. And we may rejoice the more, that the time is now so near when the highest state of glory to God, and happiness to men, to which this prayer looks forward, will be reached. May He who has taught us thus to pray, prepare us to enjoy his presence when the fruition of this blessed hope shall come, when sorrow shall give place to singing, and prayer be turned to praise.

AGAINST THE SCRIPTURES.

It has been a common charge made by Protestants that the Catholic Church is opposed to the Bible. They have certainly had ample ground for this charge, when we consider the determination with which the Catholics have opposed giving the whole Bible to the masses of the people. They have not only opposed Protestant versions of the Bible, but they have objected also to the Catholic version of the Scriptures being placed in the hands of the people. The first work of the Reformers,

both in England and in Germany, was to give the Bible to the people, and this reading of the Scriptures thus made possible has been the strength of Protestantism from that day to the present time. The power thus possessed was not simply in reading the word, but it was in *believing* it. The Bible, accepted and recognized as the word of God in its entirety, was the source of the rise and progress of Protestantism. The sluggish nations received a new life, and England and Germany at once stepped to the front rank in national power and Prosperity.

The change that has come over professed Protestantism in their relation to the word of God during the last half century, is simply astonishing. They still believe in publishing the Bible, but as for believing it as their fathers did, that is quite another thing. The first marked sign in this country of a "higher criticism" was the rebellion of a portion of the Congregationalists in New England, which resulted in the Unitarian Church. This movement still continues. Recently five Congregational ministers in California have become Unitarians, and some of them have carried their congregations with them. The recent trials of Dr. Briggs and Prof. Smith by different synods of the Presbyterian Church, have developed the fact that there are hundreds of ministers in this staid old denomination who do not look upon the Bible as their fathers did. It is a well-known fact that many of the teachers in the great theological colleges, who, to a great extent, mold the minds of the rising generation, look upon the Bible as they do upon any other book; they judge its contents by human reason, and whatever to their minds seems inconsistent with reason, they reject as the exaggerated fancies of an ignorant people of a barbarous and remote age. To such an extent have the seeds of unbelief thus sown already germinated and sprung into life, and the general disbelief of many portions of the Bible among Protestants has become so notorious, that Catholics point to it and declare that after all the Protestants claim to follow the Bible, they have actually given it up, and that the Catholic Church is now the defender of the Scriptures. The *Catholic Mirror* of April 1 contains the following editorial note:—

"The shoe is now on the other foot. Protestants, with their 'higher criticism,' and theologians of the type of Dr. Briggs, seem to be making a desperate effort to get rid of the Bible, or to shake all confidence in it; whereas, as the *London Tablet* remarks, 'The Catholic Church has in her councils declared that the one true God was the author of the Bible, and that, by the inspiration of the Holy Ghost, the holy men of both Testaments spoke.'

Between the course of the Catholic Church, which declares a firm belief in the inspiration of the Scriptures, and then restricts their use to all but the clergy, and that of modern Protestantism, which gives the Bible to every one, and refuses to accept whatever does not agree with their creeds, or is not in harmony with the "advanced thought" of the present time, there is very little choice. They have a different way of getting at the final result, but the result itself,—the degradation of the word of God and the elevation of something else in its place,—in one the church, in the other, human reason,—is the same.

But however much Protestantism as a body have fallen from their exalted position as defenders of the integrity and infallibility of the Scriptures, the *spirit* of Protestantism lives, and in the proclamation of the threefold message of Rev. 14:6-12, the "scriptures of truth" are being exalted above the traditions of Rome and the sophistries of unregenerate hearts to become the standard and safeguard of that people whose God is the Lord.

M. E. K.

THE FLIGHT OF LIBERTY.

WHEN we consider the various steps which this nation, through its legislative and judicial branches of government, has recently taken, and the attitude which it has assumed with respect to questions of individual right, we can but realize that the much vaunted expression, "American liberty," is a phrase which is rapidly losing its meaning. In one country at least, it is now merely the language of mockery, and to millions of people brings only thoughts of oppression and intolerance. That country is China.

The Geary Exclusion law, by which all Chinese

now in the United States, not possessed of a certificate of registration, are liable to imprisonment for one year, and banishment from the country, is the latest of a series of national steps taken by the legislative and executive branches of our government, in the direction of the entire subversion of individual rights and liberties. How strongly it tends in this direction will very probably be seen more clearly at a later time than it is now; for it is characteristic of such laws that they are eventually made to strike where least intended or contemplated by their authors. An exhibition of tyranny toward a few, rightly considered, is a menace to all.

Under the provisions of this law, which has been sustained by the United States Supreme Court, the Chinese who has the misfortune to be a resident in our domain enjoys just about as much liberty as did the southern negro before the war. He is liable to arrest at any time, and in such case must produce his certificate of registration, or establish his innocence upon the testimony of at least one white person. Failing to do this, he is deemed guilty, and may be banished from the country without trial, after first suffering a year's imprisonment. It is the most drastic measure ever passed by the Congress of the United States.

This un-American and anti-Christian law is a flagrant violation of both the spirit and the letter of our national Constitution, unless that grand instrument be understood as applying to, and protecting, only the rights of United States citizens. But certainly it cannot be understood that our revered forefathers, hazarding their lives, their fortune, and their sacred honor to rear a nation founded upon humanity and justice, and the principle that "all men are created equal, that they are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness," intended that the government so reared should pursue a cruel and intolerant course toward a citizen of their own or of any other country on earth. From this standpoint the Constitution is violated by this law in several particulars: (1) It supposes a man to be innocent until he is proved guilty; the Geary law supposes him to be guilty until he is proved innocent. (2) It guarantees the right of trial by jury; the Geary law denies this right. (3) It guarantees the right to give bail except for capital offenses; the Geary law takes away this right. (4) It declares that "cruel or unusual punishments shall not be inflicted;" the Geary law declares that offending Chinese shall be banished from the country,—a form of punishment which is unusual and in its consequences essentially cruel.

The Chinese, to be sure, are not the most desirable class of residents; but neither are they the most undesirable. They are far worthier to find a welcome here than many that come to our shores from the slums of Europe, and enter our domain without let or hindrance. But as the *Occident*, a San Francisco paper, sarcastically remarks, "The fact is, we don't like Chinamen. They drink too little rum, and thus give no help toward sustaining the American grogshop. . . . Such vices as the Chinaman has, pay us no percentage. His heathenism corrupts the religion of—our saloon-keepers. His industry discourages our tramps. His crimes are wanting in the picturesque. . . . Worst of all, his patience, persistency, and strict attention to business are so masterful that we are afraid of him; it has become a moral certainty that while we can take care of a half million emigrants a year from Hungary, Russia, and Italy, many of them beggars, the 65,000,000 of us are utterly unable to cope with or tolerate the presence of the 100,000 in all who have come from China prepared not only to make their own living while here, but also to beguile us into giving a free trip home to as many of them as care to go." We have nothing to say against restricting Chinese immigration; but that is a very different thing from placing unbearable hardships upon a people already here, in violation of the Constitution and of all principles of justice and humanity.

This law, significant to the Chinese because they are the individuals proscribed by it, is significant to us not only for its injustice to them, but because it is another violation of our national Constitution. It is subversive of liberty. It is establishing

a precedent under which other persons than the Chinese, for no better reasons than those mentioned by the *Occident*, may suffer the penalty of banishment.

And mark it; the same Congress which passed this anti-Chinese law, which Justice Field of the Supreme Court characterizes as inhuman and brutal, as violating the Constitution, and fraught with grave dangers to the constitutional liberties of the people, also enacted the pious legislation which closed the World's Fair on Sunday. Is it not cause for gratitude that our national legislators, though giving official expression to such sentiments as are embodied in the Geary law, are nevertheless men of such piety that they will not venture to keep open the World's Exposition contrary to the law of God!

Was it not always thus? Have not the civil governments of the past exhibited their capacity for cruelty and oppression simultaneously with their greatest display of piety and zeal for the law of God?

The Supreme Court of the United States is not the defender of the liberties of the weak and the oppressed. It never was. The Dred Scott decision and the Geary law decision speak in perfect concord on this point. Nor can we look for any protection of our liberties to State or national legislatures when they are ready to trade off legislation in the supposed interests of religion, for the political support of the church. The Fugitive Slave law and the Geary law testify alike that man in his best estate is naturally cruel and tyrannical toward his fellow-man whom fortune has made weak and defenseless.

When legislators are terrified by ecclesiastical threats, and give to the church element or any other faction of the people the control of legislation, we may know the goddess of American liberty is about to take her flight. But alas! whither will she go from the shores of "free America,"—the land which has been the asylum for the oppressed of other nations? Like the dove sent out from Noah's ark, there will be on earth no resting-place for her abode. She will take her flight, and with her the angel of divine mercy will leave the confines of earth, never to return. Meanwhile we wait and query in our minds, What next? L. A. S.

GOD'S DEALINGS WITH HIS PEOPLE.

WHEN God brought his people out from the land of Egypt, and they passed through the Red Sea, "the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." Ex. 14: 19, 20.

It made a great difference upon which side of the cloud the Egyptians were, and it makes no less difference with us, while looking at the manner in which God deals with his people. The very reproofs, warnings, and promises in the gospel that are designed for the comfort and hope of his people, if received as such, become light and joy to them; but to those who reject his voice, whose hearts are in rebellion against God, although they may not discern it themselves, there is nothing but darkness, and their hearts become more and more hardened by every manifestation of God's dealings with his people. The same sunshine and rain that ripens the golden harvest, also brings to maturity the tares.

It is the nature of the heart, and the standpoint from which we look at God's dealings and God's work, that determines the formation of the character. The character of the plant shows the nature of the harvest. God is ever working for the good of his people, and he doeth all things well. When Israel made the golden calf, God said to Moses, "I have seen this people, and behold, it is a stiff-necked people;" and had it not been for the intercession of Moses, they would have been destroyed, and Moses would have been made a great nation.

But when the king of Moab, representing a nation that had passed the line of their probation because of their sins, and who God had said should be destroyed, sent for Balaam to come and curse God's people, a very different expression is used by him who knoweth all hearts. Said Balaam, under

the influence of the Spirit of God, "I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!" Num. 23: 22, 23.

How could both expressions be true? In the one case, they were a stiff-necked people; in the other, he had not beheld iniquity in Jacob, neither had seen perverseness in Israel; for the Lord his God was with him, and the shout of a king was among them. Balaam, in behalf of Balak, who represented a cast-off nation because of sins, was on one side of the cloud; and in describing Israel, God let him see the contrast between those who had rejected his worship and hardened their hearts against every ray of light, and those with whom he was mercifully and tenderly dealing, pointing out their sins, correcting their evils, and leading them to become like himself.

The nearer we get to God, the more heinous will sin appear; and God in infinite mercy points out to his people how sin appears to him, that they may learn righteousness, hate iniquity, and become like himself. When Daniel was seeking God, that he might deliver his people from the Babylonish captivity, he confessed *his* sins and the sins of the people. He identified himself with a sinful nation. God heard his prayer, and the sequel shows that he sent an angel to move upon the heart of the Persian king to deliver Israel, and bring them to the land of their fathers. Had Daniel dwelt upon their sins, and exposed their iniquities instead of seeking God for pardon, not only would it have proved disastrous to the people (unless deliverance had arisen from some other quarter) but also to himself.

It is unsafe to get on the wrong side of the cloud, and see nothing but darkness because God sends reproof. We have had instances of this kind all through the history of Seventh-day Adventists. I remember once entering the publication office of a paper whose one aim and object was to oppose the truth. A testimony had just been published, reproving our people because of sins. The leader of the party in opposition to the truth had visited the Mormon settlement, and preached for them, and had spoken in a very friendly way in his report of that accursed system, saying that he thought they had been abused. One of the first remarks made to me after the ordinary salutation was, "I think your people must be a terrible people; for we have noticed another testimony which sets the sins of your people in a true light." "O," I remarked, "it depends altogether upon which side of the cloud you are on. The standpoint of some people is so low that they cannot discern iniquity when it exists. I noticed in your last issue that brother — has just visited the Mormons, and he thinks that they are an abused people, that they have not been looked upon from a right standpoint." They apologized for their leader, and said they thought that he had gone too far; but the principle was all the same.

It should be remembered that God comes near his people to reprove their mistakes and to guide them, as he does no other people on the earth. And those who can see only evil in these corrections, and feel such an abhorrence of their sins because of their righteousness, are on the wrong side of the cloud. The honest in such cases can discern the voice of God, and will humble themselves, and cry with the prophet Joel, "Spare thy people, O Lord, and give not thine heritage to reproach."

Individuals oftentimes are deceived, and it is found that when we trace back to find the deceiver, he is like the serpent in the garden of Eden, not recognized. Some honest, but deceived soul has to bear the blame, while the deceiver is applauded because of his piety. May God pity his people; and when men can read nothing but evil in the reproofs sent by heaven, it is high time there be some Calebs and Joshuas who can speak in behalf of the people of God, and say that we are able to go up and possess the land, if God be with us.

Times of trouble are before us, sins exist among

God's people. These must be put away, and it is high time that we discern the voice of God, that we arise and shine; for the glory of the Lord is risen upon his people, and he bids us go forward. In every circumstance that reveals hearts, we can only thank God and take courage in view of it. Let then the battle rage, let the storm come; if God be for us, we can triumph in the name of him who shed his blood that we might live. Salvation is of the Lord. His ways are righteousness and truth and equity. He leads by his providences, sometimes dark in themselves, but there is a bright side to every one of them; and when the remnant are gathered, it will be the Lamb that was slain that will lead them by the side of living waters, opening to their understanding the dark providences of this life, and unfolding to them the deep mysteries of the plan of redemption.

S. N. H.

THE CAMP-MEETINGS.

To some it may seem almost like a worn-out saying that the present camp-meeting season is by far the most important one we have ever seen. But in reality it is as new as though it had never been used in reference to any other. It has been true of other seasons, but it is emphatically true of this in many respects. And it should be considered a source of encouragement that this statement can be truly made of each succeeding year. Our work is a growing, thriving enterprise. It is not a stand-still, inert production. We are nearing its consummation; and it will not reach its climax until the end comes; hence we may expect that each year will continue to be fraught with greater interests and more important issues than any preceding year.

Some of the special reasons why it may be claimed that the present is the most important of any preceding time in the history of our work, may be stated as follows: Our relation to the events which have been foretold in prophecy, and which have always been regarded among our people as landmarks, is of such a nature as to be intensely interesting, even thrilling. The great landmarks of Daniel 2, 7, have long since been passed, and for over forty years we have been watching for the last that would appear. For the last decade these have been gradually coming into sight, and the last few months have brought us to them. The anticipated revolution of sentiment in the United States in regard to the State and religion has taken place, and religious equality and liberty, the boasted heritage of freedom guaranteed to every citizen, is no more. It is erased from our statute books, and banished from our country. The hideous work of persecution for conscience' sake has been instituted; and the steps already taken cannot be retraced. What our brethren are now suffering in comparatively isolated places will very soon be a common experience, and greater trials than these are before us.

While the enemy is urging forward his work, God is also working with and for his people. To us he says, "Arise, shine; for thy light has come, and the glory of the Lord is risen upon thee." We have entered the long-expected time of the "latter rain." Those who are going through to the kingdom of God must now arise, shake off worldly slumber, and put on the armor of light. God has great blessings for his people at these meetings.

Then, too, our work is broadening and deepening on every side. The Lord is graciously shedding great light upon his people on subjects of vital importance. Practical religion, the power of faith, the righteousness of God, the unity of the message, the great brotherhood of mankind, and Christ the sun and brightness of the Father's glory,—all these blessed truths and others are beheld in new beauty. Men and women are obtaining deeper experiences and a more perfect knowledge.

Then, the work is spreading rapidly to all parts of the earth. The Lord is moving out with his people to foreign and heathen lands. It is time to gird for the battle. Now those who desire to be in touch with this work and share these blessings, must take pains to put themselves within their reach. No one who remains at home in a cold, apathetic state, will become imbued with the spirit of the message for this time. Such will now soon fall behind, and be left to darkness.

Every reason that establishes the importance of the camp-meeting, is a strong reason for making special efforts to attend. Our people appreciate these things to some extent, and therefore we anticipate a larger attendance this year than we have hitherto had. And upon this point it will be well for our committees to take a suggestion and make their preparations accordingly. Room and accommodations should be amply provided for all who may come. To fail in this will seriously hinder the success of the meeting. People ought to be made to feel that they are welcome and comfortable. Particular attention should be given to the sanitary arrangements of the camp, to make them as complete and satisfactory as possible. The expenditure of a few dollars to render the place presentable and safe, should not be shrunk from, especially when the meetings are to be near large cities, and large gatherings are expected.

From what we have already experienced, and from the considerations above stated, we all have a right to expect that these meetings will be seasons of unusual blessings, and doubtless many and most of those who go to them will expect this. But it is quite possible after all that some will go away disappointed. The Lord will disappoint no one. He will be there; and his feast will be prepared; but some who are bidden will never taste of it. Those who will not come will never eat of the feast. Those who go out of curiosity to see what will be done, will probably see nothing, and receive nothing. Those who go expecting to receive without asking or striving, will not obtain. Those who have cold, critical hearts will go away destitute and barren, unless the Lord gives them new hearts.

So, dear brethren and sisters, we need to seek a preparation of heart to receive God's blessing, and to be careful to put away any hindering cause. More than ever before we must co-operate with God, if we would have his blessing. Faith is not an inactive, passive principle that simply absorbs good things; it is power and activity itself. And every one who desires God's blessing in his own soul must come with a burden on his heart to labor for others, to see God's work carried on in others, and to do all that is required for himself and all he can do for others. Earnest consecration is demanded of each one, in view of the importance of our times and the nature of our work.

Those who come to the meeting should expect to obtain the blessing of God in that form which will be of the greatest benefit to them; and to most of us it will come in a better understanding of his will. These will be seasons of instruction in practical Christian truth and work. The General Conference Committee has arranged to have each meeting well supplied with efficient help, whose work it will be to set forth the duties of the present hour in a practical light. But they will not be prepared to confer any blessing or grace to the people. These can only be obtained by each one coming into close relation to God, and receiving them directly from heaven.

The work of divine grace must go deeper into the hearts of the people than ever yet it has gone. The deep movings of the Spirit of God must stir the soul; self must be put to death and forsaken, and Christ exalted.

We shall be very greatly disappointed if this result is not seen from the coming meetings. It surely will be seen. These meetings will be greatly in advance of others; the Lord is graciously waiting to open the windows of heaven, and pour blessings upon us. Some are standing in doubt as to whether we are in the time of the latter rain, and will hope to have those doubts removed at the camp-meetings. They think to make a test of the matter, and see whether God will so abundantly bless them that they will know of a surety that we are at the threshold of the eternal world; or else they will be able to perceive that the matter is a deception. Those who hold themselves in this attitude will be disappointed. God does not pour blessings upon those who are in the valley or on the fence of decision. Such ask for a sign, and while watching for the sign, they miss the event itself.

Dear brethren and sisters, what these meetings shall be rests with you. The Lord is waiting, yes, waiting to do great things for us; will we re-

ceive them? Let us make these meetings objects of our prayers, preparatory to attending them. Trifling hindrances, or even greater ones of a worldly nature, should not prevent our being there. We need the blessing and instruction that will be given, more than we need money or possessions.

O. A. O.

WHICH ARE THE ANARCHISTS?

It is getting fashionable with a certain religious element in the land to denounce a very respectable class of our citizens as anarchists and traitors, because, notwithstanding the vote of Congress, they are taking steps to have the World's Fair open on Sunday. Just now, when the prospect is that the Fair will be kept open, they are heaping these opprobrious epithets upon the directors and managers of the Exposition; but they will apply them with equal readiness to opposers of all Sunday laws, national and State,—though we have never noticed that the disregard of other laws called forth from them any such ebullition of patriotism. In fact, they are just as ready as any one else to oppose and denounce laws which do not happen to be in harmony with their peculiar ideas of the principles upon which civil government ought to be run.

The truth is, these epithets could with much more propriety be applied to the very ones who thus make use of them in denouncing those who oppose their schemes. There is nothing which will so quickly ruin this government as the establishment of the union of Church and State for which they are so zealously working. They are doing their utmost to subvert the government, and destroy the rights of the people.

They would in a moment, if they could, make use of bullets and bayonets to compel the people to abide by unconstitutional legislation subversive of their liberties. By telegrams and letters they have called upon President Cleveland to take this step. Rather than that the "American Sabbath" should fail to receive support from the government, they would see a section of the country plunged into civil war.

The *Christian Statesman*, the leading organ of this faction, goes even further than this. On the editorial page of its latest issue, it makes this statement: "Civil government is, therefore, a grand usurpation, *to be resisted to the death*, if it is not a divine ordinance, vested with divine authority over men, and exercising that authority, as a divine instrumentality." (Italics ours.) This, as every one knows, is not at all the theory upon which our government is founded, or under which the functions of its various branches are exercised. It is, therefore, in the view of the *Statesman*, a grand usurpation, "to be resisted to the death"! No need to wait for any Sunday laws to be set aside; the government should be resisted now, and that to the death. What is this but the voice of treason and rebellion? And yet the *Statesman* persistently tries to make it appear that the treason and rebellion rests upon those who wish the Constitution preserved as it is, and the government administered in harmony with it.

This is the way the Devil has always worked. At the very beginning of his evil course, as one of the host of heaven, he represented that he was loyal to the government, and charged upon those who were true to God the treason of which he was guilty himself. "While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government. Thus while working to excite opposition to the law of God, and to instill his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction, and to reconcile disaffected angels to the order of heaven. While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty, and to preserve harmony and peace." "The very work which he himself was doing, he charged upon the loyal angels."—*Patriarchs and Prophets*, pp. 38, 41.

But the true nature of his work was exposed then, and so it will be now.

L. A. S.

—The Devil cannot build a mountain so big that faith in God will not cast it into the sea.

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.

GOD'S WAYS.

BY W. HARRIS.
(Battle Creek, Mich.)

THERE is no path but narrows in the dim unseen,
No cloud but lies the earth and open sky between;
And so to us in open view the now unknown
Will widen to a glorious path with beauty sown.

But now where broadest path to mortal sight is given,
Its boundaries soonest blend and meet the line of heaven;
And oft we pluck truth's living blossoms on the way,
Yet scarce we know them till our eyes are oped some day.

Life's way is rough? Its burdens real and fraught with care?
Ah yes; but He who metes thy lot has placed them there.

Unwearied with attempts to lift and bear thy cross,
Ne'er wouldst thou seek a Helper, knowing not thy loss.

He measures both the ocean and the grain of sand;
He portions out where one should fill, the other stand;

The waves are stayed by bounds his wise decree hath made;
Naught overwhelms the least when help on him is laid.

Shrink not thy burden; for a blessing rich 't will prove;

It weighs from him an equal portion of his love.
O blest exchange! O wondrous rich the Christian's share

To bear from heaven's throne, and leave his burden there.

INDIAN TERRITORY.

ELK.—The cry from Macedonia, "Come over and help us," may properly be raised in this Territory. When I look over this vast Territory, and see the great multitudes of Adam's race who are groping in darkness and superstition, who have not heard the present truth, my heart is made sad. But the Lord in his great mercy has been pleased to send us help. Brother Brock, from Oklahoma, visited us in December, 1892, and the result of his labor was the bringing out a people for the Lord. A number sufficient to organize a church was brought out, and many more seem to be interested.

We have organized a Sabbath-school, and have prayer-meeting every Saturday night, which is a source of great strength to us. We have many refreshing seasons. The Seventh-day Baptists have shown a helping hand in advancing the cause of the Master. We are so near together it seems as though we ought to come together, and be one people in the Lord. I can now praise the Lord that the light of his gospel has been made to shine into my once benighted soul. Surely his mercy endures forever.

W. T. WHITE.

OHIO.

LIBERTY CENTER.—At the close of the General Conference I returned to my home for a few days, after which I joined Elder C. H. Keslake in a series of meetings at Whitehouse. There seemed to be little outside interest, owing to circumstances which I will not mention here.

Closing at Whitehouse, Elder C. H. Keslake returned to Findlay, and I came to this place, and began meetings April 15. A good degree of interest was manifested from the first, and it seemed to deepen as the meetings progressed. One person who never heard an Adventist sermon, came to attend the meetings with a tender heart and ready mind to receive the truth, and never before have I seen such readiness to accept every ray of light, and to cut loose from everything that binds to earth. The Lord came near at times, and filled our hearts with praise. As a result of the meetings just closed, thirteen were baptized and twenty-two united with the church. Others are laboring under deep conviction, for whom we still have hopes.

An elder was elected and ordained; the ordinances were celebrated, all taking part, some for the first time, and it was a blessed occasion to all. Brighter days are still before this people, if they stand true to their calling, and become strong in the Lord and in the power of his might. The

cloud has risen indeed; keep your eyes upon it, dear brethren; advance with it, and soon we will leave the wilderness, and enter the promised land.

H. H. BURKHOLDER.

SOUTH DAKOTA.

ELK POINT.—Meetings at this place have now closed. The interest continued good to the very last, the tent being crowded every night with attentive hearers.

On Friday, the 5th of the present month, eighteen were buried with their Lord in baptism, and on the same afternoon a church of twenty-six members was organized. It must be said of these that a manifest willingness was shown to lay aside all that the Bible forbids to be eaten and worn, and they faithfully promised to pay an honest tithe of all the Lord should give them. During the last week of the meetings, we were favored with the presence and labors of Elders Nelson and Kauble, who led out in the organization of the church, and added very materially to the interest of the meetings.

Sunday night a large congregation convened for the last meeting. All seemed joyful in the Lord, and as we bade them farewell, they expressed themselves full of hope and courage, and talked freely of the prospects of eternal life.

May the Lord guide these dear souls till we all shall meet in the better land.

May 8. C. P. FREDERICKSON.

MAINE.

I was with the church at East Washburn Sabbath and first day, April 22, 23. The weather was unfavorable, and the roads very bad; but quite a number came out to the meetings. The Lord came near to us by his Spirit, and we all felt that it was good to be there. A deacon was chosen, and the ordinances were celebrated. The brethren here have paid twenty-eight dollars on the new tent. The brethren at Presque Isle have paid four dollars and sixty cents, and others will also pay something.

I met with the brethren at Presque Isle, April 25, and was at Blaine and Westfield from April 28 to May 7. Although the roads have been very muddy, our meetings have been quite well attended. Four have been baptized, and have united with the Blaine church, and yet there are more to follow. I very much regret that I could remain here no longer. May God still bless this people, and give them hearts to obey the truth, and walk in the light that is now shining from the sacred pages of God's holy word. Some twenty-one dollars were paid in on the tent and camp-meeting fund, twenty-five dollars for the South Lancaster Academy, and ten dollars on donation to the Maine Tract Society. I obtained one subscription for the REVIEW.

May 8 I visited the church at Danforth. All seemed to be of good courage. I praise God for the blessed assurance we have that Jesus will be with us unto the end.

As I look back over the many years that I have been associated with the work in my native State, and see the many mistakes that I have made, which must have been a source of grief to my brethren, I ask them to forgive, and God to pardon, and give me grace and wisdom, that they may never be repeated. As I lay off the responsibility of the work in Maine, and go to the field assigned me by the General Conference, I ask to be remembered in the prayers of my brethren and sisters. "Without me ye can do nothing," says the Saviour. Address me at South Stukely, P. Q., Canada.

J. B. GOODRICH.

INDIANA.

I AM holding meetings at the Harmony Hill school-house near Noblesville. I have been here for ten days, and the meetings are attended with much interest; we trust that the result will be such as to glorify the name of the Lord. The place is six miles northwest of Noblesville, and the third angel's message is new to most of those in attendance. Religious liberty is also new, and the prophecies reveal new beauties, they say. I praise the Lord for the whole gospel of Jesus Christ.

May 8. O. S. HADLEY.

AFTER the General Conference, I visited the church at Bourbon, and held meetings for several days. I then stopped at Wabash, and held one meeting with the few who keep the Sabbath at this place. The church here is almost broken up. From Wabash I went to Maxwell, and was with the brethren there from March 17-20. These were all seasons of refreshing to all who attended, as we bore the message to "Arise and shine."

I attended the Sabbath-school institute held at

Indianapolis, March 22-27. This meeting, although not largely attended, was a season of great rejoicing to those who did attend; and those who did not attend will perhaps never know the blessing that they missed by not being there. I next visited the Farmersburgh church, and was there at the quarterly meeting. The ordinances were celebrated, but there was not as general a participation as we had hoped to see.

I then visited Terre Haute, April 7, expecting to stay with the church only over Sabbath and Sunday. On the Sabbath, we celebrated the ordinances with this church also, they having waited, thinking some one would visit them. At this place there was such an interest, that it was thought best to continue the meeting, which we did, staying three weeks, and the interest continued to the close. The last Sunday night the house was full, in spite of the bad weather. As a result, four were baptized, and two more were received into the church by vote. I took orders here for four sets of the "Testimonies."

April 27 I went to Marion. The work is forward in this place. The interest is not diminishing in the least; some of the best families of the place are becoming interested. Satan is also at work stirring up prejudice in the minds of those that believe not; but the Lord is working, and none can hinder. Two more were added to the church here. Their house of worship is now too small to accommodate the Sabbath-school, but plans have been set on foot to enlarge it or build a new one. I pray the blessing of God may be upon them, whatever they may do in the matter. I went to Landessville, May 1, and stayed one week. From the first, the house was filled, and at the close it was simply a jam. Many went away for want of room. I trust that seed was sown that will bring forth fruit unto eternal life. Many believe, and others are almost persuaded. I am now at Waldron, and begin a series of meetings to-night that is to last till the State meeting begins at Boggstown. "Truly God is good to Israel, even to such as are of a clean heart;" and to him be all the praise!

May 11.

D. H. OBERHOLTZER.

NEBRASKA.

DIST. No. 3.—In company with brother Anderson, I held union meeting with the churches of Arlington, Blair city, and Blair country, Sabbath and Sunday, April 15, 16. At Blair country, on Sabbath the ordinances of the Lord's house were celebrated. At this time the elders of the Arlington and Blair country churches were ordained. The representation from the three churches was excellent. On Sunday three churches held their quarterly meeting in their respective houses of worship.

The Lord blessed in speaking to the people. There was some outside interest. One of the encouraging features of the work in these churches is the host of young people who belong to them, and who are taking part in the missionary work. We expect to see a strong company of workers go out from these churches in the near future.

On the following Tuesday and Wednesday I held meetings with the church at Schuyler. This was once a large church, but it has grown very small by removals. Still a faithful few have kept the light burning brightly, and some have lately embraced the truth there, while others are interested. The weather was bad while I was there, which hindered some from getting to the meetings, but the Lord blessed the word spoken. We much enjoyed the meetings we held with them.

From there I came to Red Cloud to look over the field with reference to tent work the coming summer. As far as I am now able to see, the outlook is favorable.

L. A. HOOPES.

ONG.—I have spent the most of the time during the last two months near this place. There are a few Scandinavian Sabbath-keepers here, who keep up a Sabbath-school, and are doing what they can for the spread of the truth. They are surrounded by a large Swedish settlement. I went there to hold a few meetings with the brethren, who understand English well. Their neighbors came out to attend the meetings in such numbers, that I thought best to go on with them, and I soon found an interest had been awakened. Some who could understand but little of my sermons, would attend; for they said the Lord was there, and they liked to attend.

After the busy time of spring work began, I could not hold meetings all the time; but did what I could. I was absent during the week of the workers' meeting at Fremont, and some at other times; but have held meetings enough to keep up the interest as best I could in English. Four have decided to obey God, and keep all his commandments; one being a local minister. He is an intelligent man, and I trust will make a laborer among his people. Others are weighing these things. Brother Stensen, from Chicago, has now come to this place, and

is carrying on the meetings in the Swedish tongue. The people are glad to see him, and manifest much interest in his meetings.

I have now begun to hold meetings eight miles from there, near Shickley. There is a good interest to hear, and several have inquired in reference to the Sabbath, saying they are troubled over the matter, though I have said nothing about it publicly yet.

This seems to be a good field, and we look for fruit. We ask for the prayers of God's people, that he may give his special blessing to the work here.

G. E. LANGDON.

NORTH CAROLINA.

DURHAM.—I left Asheville, May 2, at three o'clock, in company with my wife. After crossing the Blue Mountains, she changed cars for Thermal City, where there are a few Sabbath-keepers who have not heard any preaching for more than a year. While there, she will hold readings with them and their neighbors, as the way may open.

Wednesday morning at five o'clock I arrived in this city. Durham is a city of some twelve thousand inhabitants, and the headquarters of the Durham cigarette and tobacco manufactory, which employs hundreds of men. I came here by the earnest request of our company of canvassers which has just got through delivering "Bible Readings." We are now going to the homes of the people, showing them our periodicals, and telling them the arrangements we have made with our friends, who will send them the paper for a few weeks, accompanied by a letter, which they will be expected to answer.

So we are sending the names of many, and as we send those addresses, we pray that the Lord will guide in this solemn work. We are finding the people very kind and anxious to hear, and as we leave their homes, they beg us to come back again and tell them more about the Bible. They say, "I have often read it, but could not understand it before." My very heart is stirred within me as I have to leave the poor, hungry souls. I would say to our wealthy brethren, Now is the time to dispose of that extra piece of land, or farm, or house, or the money on interest, and place it in the hands of the General Conference Committee, which is daily receiving calls for help. How can we see the people perish without hearing this precious light that is now shining from God's word? Many soon will perish with their houses and lands!

We have received many letters in answer to the call made through the REVIEW of April 18; and in many we find these words, "Dear brother, I have asked the Lord to open the way so I could do something to help spread the message, and I take this for an answer to my prayer. Send me some names, and by the Lord's help I will do faithful work, if you will trust them to me." We have received letters from persons from ten to seventy-four years of age. We have letters which ask for from one name to thirty-six, and we mean to send all the number of names they call for; and if any do not receive an answer, drop us another letter. We should be glad to have all inclose a stamp for return of names. Brother E. B. Pott has joined us at this place, and is full of courage. This is a new field. Pray for us. Always address me at Asheville, N. C.

D. T. SHIREMAN.

May 7.

FLORIDA.

SINCE parting from brother Crisler, April 9, I have visited and held meetings with the brethren and sisters at De Leon Springs, Haw Creek, and Minor. At De Leon, where they have had a great shower of spiritualism during the past winter, the subject of spiritual gifts was presented. The friends at this place are growing in grace and in a knowledge of the truth. I was with the friends at Haw Creek one week, and conducted seven Bible readings. Those who were keeping the Sabbath were encouraged and strengthened in the faith, and one for whom all had felt a deep interest, decided to keep the Sabbath with his companion.

April 24 I went to New St. Augustine, where I spent one night at the hospitable home of brother and sister Brown. They have shown an abiding love for God and his truth by their fidelity to it under embarrassing circumstances. Being isolated from those of like precious faith, they do not have the privileges enjoyed by those who can meet together and exhort one another, as we are instructed to do in Heb. 10:25. But their hope and trust is in God, believing that "all things work together for good to them that love God." Rom. 8:28.

Tuesday, the 25th, I visited at brother and sister May's, who live four miles from the city. I found them strong in the faith once delivered to the saints, and rejoicing in the new light, and life, and power which are surely descending upon God's peo-

ple, and accompanying the proclamation of the third angel's message of Rev. 14:9-12.

I felt very sad indeed to find some in this vicinity who were evidently losing their hold upon God. But as we labored personally for them, they were led to see that Satan was cheating them from enjoying blessings God wanted them to receive. With hearts deeply convicted of their sins, and eyes filled with tears, they again yielded themselves to their dear heavenly Father and precious, loving Saviour, to be his now and evermore. My earnest desire and prayer to God is that they may forever prove to be "steadfast, unmovable, always abounding in the work of the Lord."

Sabbath, April 29, we held services at the home of brother John P. Weeks, who lives seven miles from St. Augustine. Brother Weeks confessed that he had been feeling very much discouraged because of his inability to meet the requirements of the law of God. But when the love of God in Christ was presented; when it was shown from the Bible that we are not saved "by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5,6), brother Weeks was again led to rejoice in the Lord. The good spirit came into our midst, and all hearts were made tender; and we could say, as did one of the prophets when expressing his confidence in God: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." Micah 7:18. The God we worship delights to treat us better than we deserve. O the wonderful "riches of his goodness and forbearance and longsuffering!" Rom. 2:4. Surely it is the goodness of God that leads to repentance. With David I can say: "And now, Lord, what wait I for? My hope is in thee." Ps. 39:7. "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation." Ps. 40:10.

May 4 I came to Barberville. Our meeting on the Sabbath was excellent. On Sunday a tract and missionary meeting was held. There is a manifest increase of interest in this branch of the work, especially at this point. Eight members were added to the society last Sunday. I am glad indeed to see the true missionary spirit taking possession of the hearts of our people here in Florida. For what I have seen and felt during the past few weeks, I cannot but praise God and take courage.

Brethren everywhere, let the watchword all along the line be: "We are well able to go up and possess the goodly land." Persecution is here, but never mind: "In righteousness shalt thou be established: . . . Whosoever shall gather together against thee, shall fall for thy sake. . . . No weapon that is formed against thee shall prosper." Isa. 54:14-17. Brethren, do we believe the Lord? He has said: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Let us all believe the Lord, and believing him we can say from the heart, "Courage to the front, cowardice to the rear."

Brother Collie and family from Minnesota arrived at Orlando, Fla., May 9. He comes to engage in the work here. We shall soon unite our forces for a tent meeting. We ask the prayers of all God's people for the success of the work committed to our care.

My permanent post-office address is Minor, St. John's county, Fla. CHAS. P. WHITFORD.

NEW ENGLAND.

PEACE DALE, R. I., NORWICH, CONN., AND DANVERS, MASS.—May 14-19 I was with the church in Peace Dale, in company with brother Solon Farnsworth. At this place we held meetings each evening, and all day Sabbath and Sunday. We enjoyed much of the blessing of God in our work, both in visiting and speaking. The church-members were very much revived in spirituality, and they seemed to take a deep interest in the work. This was shown by their liberality when the needs of the cause were presented to them. A greater blessing might have attended the work had all been ready to receive the blessing of "righteousness by faith," which brings the Spirit of God into the heart, and makes the receiver a new creature, giving him power to do right. As this was received by some, light came in, and darkness fled away, so that almost every heart was made to rejoice. Brother Farnsworth remained with the church over the following Sabbath and Sunday. I believe if all will live up to their privilege, they may become a strong people, and others may be added to their number, such as shall be saved.

April 20 to May 3 I was with the church in Norwich, Conn. I enjoyed a good degree of the blessing of God with this church, and saw some real victories in the Lord. This church has met with some sad drawbacks in the past, and the enemy is not

ready to give them up yet, as is evident from the fact that he has been trying to bring in discord; but I believe the Lord has so helped to bring about peace and harmony, that if all will cling to God and roll all their care and trouble on him, instead of on their brethren and sisters, a great blessing will follow them in their work. Several of the church-members go into a neighboring town to hold Bible readings in a church where an interest has been awakened by two persons taking hold of the truth through reading-matter sent them and by personal conversations with different members of the Norwich church. This shows how much good may be done by our church-members' doing missionary work in a judicious manner. We need not be afraid, however, to sow the seed beside all waters; "for in due season we shall reap, if we faint not." A spirit of liberality was manifested toward the work on the part of many in the church, and we trust it will increase until all are infused with the same spirit, and thus they will be like the early church, of which it is said, "And great grace was upon them all."

"We ought now to be heeding the injunction of our Saviour, 'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not.' It is now that our brethren should be cutting down their possessions instead of increasing them. We are about to move to a better country, even a heavenly. Then let us not be dwellers upon the earth, but be getting things into as compact a compass as possible."—"Testimony No. 31," p. 148. A great blessing will be enjoyed by every one who has earthly possessions and will follow this instruction because he loves the Lord and wants to see his work hastened on. We are now living in the beginning of the "loud cry of the third message," and soon the time of trouble will be upon us; then the decree will have gone forth "that no man might buy or sell, save he that had the mark, or name of the beast," so that all Seventh-day Adventists who have property and have not disposed of it, will have to suffer the loss of it in the fires of the last day, and what a loss it will be to them, because they might have put it in the work of God, and laid up a treasure in heaven. (See "Early Writings," pp. 47-49.)

May 6 I began meetings with the Danvers church, assisted by Elder F. W. Mace, who spoke in the afternoon to an attentive congregation, after which I baptized two precious souls, who gave good evidence of "being dead indeed unto sin, but alive unto God through Jesus Christ our Lord." I am looking for a good work to be done here, and expect to see greater evidences of God's power to save souls than yet has been manifested; for a greater work is to be done for this generation of people than has ever yet been done. New interests are being awakened all over the field, and calls for labor are coming in from all parts of the Conference. Let faith and liberality be exercised by all; for the work is soon to close up with a glorious victory, and the saints of God are to sing the song of Moses and the Lamb.

H. J. FARMAN.

TENNESSEE RIVER CONFERENCE.

AFTER the close of the General Conference, which it was my privilege to attend, I returned to my field of labor, the Tennessee River Conference. I first visited the Rio church in Kentucky. I stayed four days and preached six times. The audience continued to increase in numbers from the first meeting to the last. The last day of the meeting the house was crowded with as attentive listeners as I ever saw. Rio is the home of Elder R. G. Garrett, and during my stay, I baptized one of his daughters in a beautiful stream of water that flows just before his door.

I went from there to Bowling Green, Ky. At this place we have a church organization, but no church building, so the meetings are held in a private house. At this time we were highly favored by the use of a large, new brick church belonging to the Methodists, North. The pastor attended nearly all the meetings we held. The last night the church was full. The Lord gave freedom in speaking. I remained six days, and preached ten times. Good attention was paid to every sermon.

I then went to Nashville, Tenn., my home, and after remaining a few days with my family, I left for Dickson, Tenn. Here I fairly engaged a large brick church in which to give a series of sermons. The pastor and the church trustees knew what denomination I represented when they let me have the use of the house. The pastor said he wanted to hear me on our views of present truth.

I was allowed to preach six sermons on the third angel's message. I was then requested to meet the trustee, which I did. They informed me that I could not have the house any longer; that they were the servants of the people, and their demand was that I be shut out. I asked them if I had preached anything but Bible. They said they

could not say that I had. The pastor was in favor of my using the church until I was through. He said that it had always been open to all denominations but the Mormons. He told the trustees that he had heard every sermon but one, and if they turned me out, they would turn out one who was preaching the word of God. But the influence from other pastors and the laity prevailed. Then I said, "You turn me out because I am a Seventh-day Adventist, do you?" They said, "That is about it." The pastor said to me: "The trustees would allow you to preach if you would only make the statement that the seventh day is the Sabbath, as we say Sunday is the Sabbath; but they don't want you to go into the minutiae of the question." They wanted to put me, who had proof that the seventh day is the Sabbath, where they are who have no proof for Sunday-keeping. My answer was that the Lord says, "He that hath my word, let him speak my word faithfully." Jer. 23:28. I was ruled out after preaching seven times. I am thankful that I preached the third angel's message as it reads in the word. I was told that it was good for me that I went out peaceably, as one of the trustees belonged to the White Caps, and I might have gone out forcibly.

If any of the missionary workers want the addresses of these two ministers who favored me, as related above, let them inform me, and I will send them, and would be glad to send names from this field to missionary societies desiring them.

I am now at Plano, Ky., and may report this work in my next. The Lord is very near to me, and I love him and his cause more than ever before in all my life. May the laborers of this field have the earnest prayers of God's people. The light is now streaming forth from the gates ajar. Soon we shall enter those beautiful, pearly gates. Remember me at the throne of grace.

My home address is No. 17 12th St. South, Nashville, Tenn. H. W. REED.

THE WORK AMONG FRENCH CATHOLICS.

SINCE I reported last, the work has been progressing among the French Catholics in that part of the village of Mc Donald, Pa., called New France, and at other points near Mc Donald. I have now spoken to the French in New France nearly every night for about three weeks, besides visiting much in other localities where I became interested in hopeful cases, while feeling the pulse of the people in small meetings, etc. I have also spoken every Sabbath in French and in English to the church at Midway, besides speaking twice on Sunday, and once at the beginning and once at the close of the Sabbath, in New France (so as to impress my hearers with the sacredness of God's day and memorial).

As near as I can judge, ten Catholics and two Protestants are advancing in conversion, and have decided to keep the holy Sabbath. Of course we leave a margin for the going back of some as the purifying process is brought before our hearers, who are tobacco and coffee users. Yet they are very simple in their habits in many respects. My only hope is in the melting of hearts by the Holy Spirit and by a sense of the great love and sacrifice of Jesus Christ. I thank God for as much of the power and mighty workings of his Spirit as we have witnessed thus far, and my prayer to God is for more.

D. T. BOURDEAU.

DISTRICT NO. 3.

At the time of my last report, I had just come to Mt. Vernon, Ohio, to attend the canvassers' institute in that place. This institute, or rather, school, continued four weeks, and was a decided success. Not only did the upward of fifty persons who were enrolled have an opportunity to study their books for which they expect to solicit orders, but a portion of the time was occupied in instruction in church history, special Bible truth, Bible readings, and Christian temperance and Bible hygiene; and it was the privilege of the writer to give twelve talks on the rise of the cause, and those means which the Lord has connected with the work all the way along, for the building up of his people.

Brethren Irwin, Mitchell, Craig, Haughey, and Honeywell gave the instructions, and Dr. and sister Place gave lectures on health. Sabbaths the meetings were held in the chapel at the Sanitarium, and our numbers were greatly augmented by the attendance of the Mt. Vernon church and brethren and sisters who came in from Bellville and other places.

During the time of our school, the Mt. Vernon Sanitarium was closed as a Sanitarium, and the patients and helpers went to the Sanitarium at Battle Creek. This is done in order that the buildings may be fitted for a school, which will probably open in the fall. It was indeed cheering to see the spirit of good will and unanimity which characterized the meetings of our brethren in Ohio who

assembled to consider this matter of the change. The grounds around the college campus are already plotted for village lots, and many of our people are buying, that they may have cottages there so as to let their children receive the benefits of the school. May the Lord prosper the enterprise.

May 10 I was in Kankakee, Ill., attending to the transfer of a church building there, which an aged brother had kindly purchased, and had deeded to the Illinois Conference Association. I was glad to learn from brother Martin, the elder of the church, that the cause is increasing in interest there, and that their numbers are increasing. From Kankakee I went on to visit brother Peter Mathieson, of Rankin, who is greatly afflicted with a cancer. He is so far gone that no earthly power can save him; but the Lord greatly blessed us as we bowed in prayer with him, presenting his case to the Lord, submissive to his will, come life or death.

Last Sabbath I was with the South Side Chicago church, and had the privilege of speaking to them in their place of worship, which they have rented at the corner of 47th St. and Champlain Ave. This building which they now occupy Sabbath morning and Monday and Thursday evenings, is more commodious than the crowded room at College Place. It serves a very good purpose for the present time. We believe the providence of the Lord will indicate the way, if further moves are to be made.

The English church on the West Side, Chicago, have also rented a chapel at the corner of West Lake and Sacramento Sts., and they are much more comfortably situated than in the little hall they had before. We are glad to see the work advancing in Chicago. To-morrow morning I start for Boggs town, Ind., to attend the spring State meeting for that State.

May 15. J. N. LOUGHBOROUGH.

TENNESSEE RIVER TRACT SOCIETY.

Report for quarter Ending March 31, 1893.

No. of members,	200
" reports returned,	64
" letters written,	74
" " received,	40
" Bible readings held,	22
" subscriptions obtained for periodicals,	57
" periodicals distributed,	841
" pp. books, tracts, etc., distributed,	38,118
Cash received on first-day offerings, \$13.54; on annual offerings, \$18.50; on books, periodicals, etc., \$725.57.	

MISS M. G. MASON, Sec.

THE NEBRASKA STATE MEETING.

This meeting was held at Fremont, April 4-11. It was a workers' meeting, and with two exceptions every worker in the State was present. Three lines of work were carried on from the first. Elder J. H. Durland occupied the forenoon with instruction to laborers, which was highly appreciated. The afternoon was spent in class exercises by brother W. A. Colcord, on the principles of religious liberty; and in the evening Elder A. T. Jones occupied the time. The evening meetings were so largely attended by the citizens of the city, that our church could not accommodate them, and they were held for a few evenings in the W. C. T. U. Temple, and later in the opera-house.

Besides these meetings, a prayer and social meeting was held each morning, and many meetings were held by the laborers in consultation, in reference to the summer's work.

The week spent at Fremont was a very busy one, as much truth relating to our time was developed before us, and there was much study and seeking God on the part of the laborers, for a fitting up to go out and carry the message with the power that now belongs to it. It was a good meeting, and all went out to their fields of labor better fitted to present the truth to the people, and to labor for souls. Several of the laborers are already finding many interested, and we hope much for the work during the coming summer.

W. B. WHITE.

THOUGHTS SUGGESTED BY THE RECENT CYCLONES IN OKLAHOMA TERRITORY.

DEAR BROTHERS AND SISTERS IN THE FAITH: I cannot refrain from telling you through the columns of the REVIEW of our experience and observation of the terrible storms and cyclones that visited the vicinity of Norman, April 25, and to give thanks to a merciful Father for his love and protection, as we feel that we escaped miraculously. There were three cyclones in about one hour; two of them came together, one south of us about three miles, one east five miles, and the other, the most terrible, one and a half miles to the north. Never did we see the heavens in such a commotion. Pen or tongue cannot begin to describe it. Only the eye can cause the mind to comprehend how

terrible it was. Some told my husband they thought the judgment-day had come. We stood where we could see it all, and hear the terrible roaring it made as it passed by. The clouds were inky black; they did not look like clouds, but the blackest of smoke, as it comes from an engine. Joel 2:30 was brought forcibly to my mind: "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." I am firmer if possible than ever in the belief that God's judgments are indeed abroad in the land, and that the third angel's message is to go with a loud cry; and I believe that God's glory is soon to fill the earth. Dear brethren and sisters, let us take up our cross anew, and press on to victory. In a little while there will be resting. The Lord is now telling us: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60:1, 2. The members of our church here are few, and live in different directions from Norman; but the Lord had his angels to guard us, and every one is spared to labor in his vineyard. It ought to stimulate us to greater activity in his service, and by his grace I intend to try to work for him more than I ever did. I feel that I am nothing; but I can scatter our papers, and let the light shine in that way, and our Father can direct that they may fall in proper hands, that the wheat may all be garnered in when Christ shall come. Mrs. J. R. DOLLORHIDE.

Special Notices.

WISCONSIN SABBATH-SCHOOL ASSOCIATION.

The fifteenth annual session of the Wisconsin Sabbath-school Association will be held at Portage, in connection with the camp-meeting, June 1-12.

We desire each Sabbath-school in the State to select one person adapted to Sabbath-school work. We want these persons to act as helpers in the children's meetings, and thus gain an experience, so that they may continue the work in their home churches through the coming year.

Such persons might be appointed by the officers of the school and church in counsel. The name should be forwarded immediately to the State secretary, Mrs. W. H. Thurston, Hancock, Wis.

EMMA THOMPSON, Pres.

QUEBEC CANVASSERS' INSTITUTE.

This convention will be held at South Stukely, beginning June 13, and continuing about two weeks. We expect brother G. W. Morse to take charge. It is also expected that Elder J. B. Goodrich and brother H. E. Rickard will be in attendance and render valuable assistance. Accommodations will be made for all who will attend. Board will be furnished at reasonable rates. According to the resolution passed at our last Conference, those who fully purpose canvassing, at least four months during the year, will be provided for free of charge. We trust all our old canvassers will attend, and hope many in our Conference who have not yet engaged in the work, will embrace this opportunity of preparing themselves to do so.

A. E. TAYLOR, Prov. Ag't.

INFORMATION CONCERNING THE SPECIAL MEDICAL MISSIONARY COURSE AT THE SANITARIUM.

As stated in the REVIEW of May 2, a special course will begin at the Sanitarium about July 1 for the benefit of those who wish to prepare themselves for medical missionary work, and wish to get a thorough knowledge of the principles and methods of caring for the sick in a rational way. This course will last one year. As stated, it is expected that those who take this course will devote five hours daily to practical work. The balance of the time will, in most cases, be required for study. The purpose of this note is to state that there is a great demand for nurses at the Sanitarium and elsewhere at the present time, and that all who are able to render efficient service at the Sanitarium in any department where their work is needed, and who can keep up their studies at the same time, will be given an opportunity to work to pay for their board in addition to the five hours' work for instruction and practice. It is hoped that this plan will enable a considerable number to take this course who may have exhausted their means while pursuing other branches of study in other schools, finding themselves at the end of the year with very limited means. All who ought to enter upon this

work will be encouraged to do so, and such financial aid as may be required will be given in worthy and promising cases.

All interested in this matter should write at once to the undersigned. J. H. KELLOGG.

Battle Creek, Mich.

NEBRASKA SOUTHWESTERN CAMP-MEETING.

We presume our brethren and sisters in the southwestern part of the Conference are wondering if a local camp-meeting will be held with them this season; if so, when and where? A circular letter has been sent through that part of the field, for an expression of the people interested in such a meeting, and after receiving replies from most all the churches, it has been thought best to appoint it at Curtis, June 20-27, on the same ground as occupied last year, which is all that could be desired for such a gathering.

We trust our brethren and sisters throughout S. W. Nebraska will plan to attend this meeting, and receive of its blessings. All remember the precious seasons enjoyed last year at this place, and we trust that more of the power of God may be manifested this year. Come, let us seek the Lord together. As usual, plenty of tents will be pitched on the grounds, which will be rented to those who desire them; provision will also be made for teams. Let us come at the beginning and remain till the close. Begin to plan at once, and come bringing the blessing of God to the meeting, and he will meet with us and grant rich blessings.

W. B. WHITE.

MINNESOTA CAMP-MEETING.

The place for the meeting is the park near the Washburn Home, on the Washburn street-car line, in the southern part of Minneapolis, on the same ground on which the meeting was held last year. To reach the ground, take the Washburn car, three blocks south from the Union and Milwaukee depots, on First Ave., near Washington Ave. The Washburn car will deliver you at the ground. The usual one and one-third fare rates have been granted us by the railroads, as follows: Northern Pacific, Great Northern, Soo, and St. Paul and Duluth lines, June 6-20. All other lines have granted us as yet but three days, June 6-8, on which tickets can be bought with privilege of returning at one-third rates.

This is a disappointment to us, as we expected the same on these as on the northern roads; but we hope none will remain away on account of this, but will arrange so as to come on these dates, June 6-8. Get a certificate when buying ticket for going passage, and this certificate when signed by the secretary of the Conference, on the ground, will entitle you to return at one-third fare. Please do not forget this. Be at the station on time when starting, so the agent will have plenty of time to make a certificate for your ticket, check your baggage, etc. It would aid us very much if those coming would notify by postal the date you intend to be here, evening or morning train.

Send orders for tents to M. H. Ellis, Box 989, Minneapolis, Minn., stating size desired. Mail for camp should be addressed to Box 989, Minneapolis, Minn.

N. W. ALLEE.

RAILROAD RATES TO WISCONSIN CAMP-MEETING.

The C. M. & St. P. Ry., Wisconsin Central lines, C. & N. W. Ry., and M. L. S. & W. Ry., have granted one and one-third fare for the round trip for the benefit of those attending the camp-meeting from points within one hundred miles of Portage.

This reduction is on condition that one hundred or more persons who pay full fare in coming, shall attend the meeting, and is secured on the certificate plan. The plan briefly outlined is as follows: When you buy your ticket, you should take a receipt for the amount paid for the same from the agent, and if you travel on only one road in coming, you will have to buy only one ticket and get one receipt; but if you come over two or more roads, you should buy a ticket over each road, and take a receipt for the amount you pay for each ticket, so that you can secure the reduction in returning.

These certificates are to be handed to me, and after I sign them, they are to be indorsed by the joint agent appointed by the railroads, and then they will be accepted as two-thirds payment for return ticket.

Persons living on the C. & N. W. Ry. south, west, or northwest of Madison, should ticket to Madison, and change to the C. M. & St. P.

Those on this road north of Minnesota Junction should buy tickets to that point, starting so as to arrive at Minnesota Junction at 4:49 A. M. Those

taking train at Fort Atkinson will find it to their advantage to go via Watertown Junction. Those living on the M. L. S. & W. Ry. north of Eland Junction will go to Wausau and take the C. M. & St. P. from that point. Those on this road south of Eland Junction should go via Appleton Junction and Minnesota Junction.

Those living east of Stevens' Point on the West Central should take the train which reaches that place at 7:50 A. M., as this train makes the best connections with Portage train. Those west of Stevens' Point who are on the Wisconsin Central should arrive at Junction City at 10 A. M., and transfer to the C. M. & St. P. at that place.

All living on the C. B. & N. should change to the C. M. & St. P., either at Prairie du Chien or La Crosse. Any coming from points east of Centralia on the G. B. W. & St. P., should go to Centralia and take the C. M. & St. P.; for the Green Bay road does not connect with the Wisconsin Central at Plover. Those coming over the Green Bay road from points west of Merrillon should come via Merrillon and Camp Douglas.

If those who live outside of the one-hundred-mile limit can buy their tickets to some point within the limit where the train stops long enough to give them time to buy tickets and get certificates, they will get the reduction, as far as that point, when returning.

Even if you are outside the limit, secure a certificate, if the agent will give you one; for it is possible that it will be of value to you. We had hoped to give this information sooner, but could not get the necessary information from the railroads. Though the rates secured are not as favorable as we hoped to get, we are glad to get these, in view of the fact that some have failed to obtain any reduction at all. We hope that none will stay away from the camp-meeting because of this, for none can afford to miss the instruction that will be given.

GEO. M. BROWN.

The Sabbath-School.

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

THE COMING OF THE LORD.

LESSON X.—EVANGELIZATION OF THE WORLD.

(Sabbath, June 3.)

1. REVIEW questions:—

(a.) What past history of the world is to be repeated just before Christ appears?

(b.) Give two texts that show the condition of the world at the time of the flood.

(c.) What is said of Sodom?

(d.) Give a brief account of the warning of each and the results.

(e.) Have we any indications that their history is being repeated at the present time?

2. What did Jesus say must go to the world before the end? Matt. 24:14.

3. For what purpose is the gospel proclaimed to the world? *Ans.*—For a witness.

4. What did Jesus say of the condition of the world in the last days that will show that it will be impossible for it to be converted? Luke 17:26-30.

5. When the Lord comes, what two classes will he find in the earth? Isa. 25:9; Rev. 6:15, 16.

6. Could this be so if all the world were converted before he comes?

7. Could they be converted before he comes? Rev. 22:11, 12.

8. What is the gospel commission? Mark 16:15.

9. Then for what does God hold his servants responsible? *Ans.*—Sending the gospel to every creature.

10. Who only will be saved? Mark 16:16.

11. Does God compel every one who hears to believe? Isa. 55:1; Rev. 22:17; Matt. 22:14.

12. Will the most of the world believe? Matt. 7:13, 14.

13. From whence will the redeemed of the Lord come? Rev. 7:9.

14. Then to how much of the world must the gospel go?

15. What is the gospel of the kingdom? (See note 1.)

16. With what must it be connected? 2 Tim. 4:1.

17. Has the gospel been preached to all nations? (See note 2.)

18. What are the people of God admonished to do when they see the signs that indicate the coming of the Lord near? 2 Peter 3:11, 12.

19. What will hasten that day? *Ans.*—The evangelization of the world.

NOTES.

1. The term "gospel" signifies good news. The gospel of the kingdom would mean the good news of the kingdom. The kingdom is associated with the second advent of Jesus Christ. (Compare 2 Tim. 4:1;

Luke 21:31, with Matt. 24:33.) Therefore to preach the gospel of the kingdom, in the sense of Matt. 24:14, would mean to preach the second coming of the Saviour.

2. The Bible has been translated into more than two hundred languages and dialects, and there are but few nations who have not heard the sound of this gospel. In a few of these nations the sound of the good news of the coming kingdom has gone but faintly, but the people are calling for some one to come and instruct them. The Lord has prepared the nations to receive the everlasting gospel, and is now calling for his people to go forth and sound it with a loud cry.

News of the Week.

FOR WEEK ENDING MAY 20, 1893.

DOMESTIC.

—Thirty thousand people visited Coney Island, near New York City, Sunday, May 14.

—The Catholic Knights of America opened their Congress at Chicago on Tuesday, May 9.

—Children between the ages of six and twelve years will enter the World's Fair for twenty-five cents.

—The Board of Lady Managers have put themselves on record as favoring the opening of the Fair on Sundays.

—Thirteen thousand people gathered in the new West Side Park in Chicago, Sunday, May 14, to see a game of base-ball.

—The Woman's Congress held its first session at the Art Palace in the World's Fair, May 15. The congress is composed of representative women from nearly every land under the sun.

—The record for eastern Atlantic trips was broken by the new Cunard line ship "Campania," which made the trip from Sandy Hook to Queenstown in five days, seventeen hours, and twenty-seven minutes.

—The Geary Chinese Exclusion act has been sustained by the United States Supreme Court. Justice Gray handed down the decision, May 15. Chief Justice Fuller and Justices Brewer and Field dissented from the opinion of the court.

—A cage containing ten men who were being hoisted to the surface in a mine at Calumet, Mich., May 14, became detached from the machinery used in lifting it, and dropped to the bottom of the shaft, a distance of 3,000 feet. All the men were killed.

—The Directors of the World's Fair, May 16, by a vote of thirty-two to two voted to open the World's Fair Sundays, and to refund the appropriation granted by Congress. The commissioners objected to this vote, and the question is still unsettled.

—The infanta of Spain, the Princess Eulalia, arrived at Washington, D. C., May 19. She was met by Secretary of State Gresham, and conducted to apartments furnished her by the government. The princess comes to this country this Columbian year as the personal representative of the queen of Spain.

FOREIGN.

—Emperor William has declared his intention of opening the next Reichstag in person.

—The illness of Miss Frances Willard is reported to be serious by London correspondents.

—The official estimate of the Bengal wheat crop for the season just closed is 443,243 tons against 249,980 tons for last year.

—The Bering Sea arbitration is progressing. There has lately been some sharp debates between the contending counsel.

—English capitalists have lost as much from broken banks in Australia as France did from the failure of the Panama canal scheme.

—The Spanish admiral Gomez y Lono, who commanded the Spanish fleet at the recent naval exhibition in New York harbor, died at Havana, on May 10.

—There is a ministerial crisis in Italy. The Chamber of Deputies has rejected the budget for the support of the department of justice. The ministry has resigned.

—While Mr. Gladstone was the guest of the Prince of Wales at the Imperial institute at London, May 17, a hostile demonstration was made against him by the Tories present.

—A ukase expelling Jews from the Asiatic provinces of the Russian empire has been issued. This will cause great suffering; for there are many thousand Jews in those provinces.

—The sultan is showing a disposition more and more favorable to the Catholic Church. He has just conferred one of his choicest decorations on Mgr. Peave, the Latin patriarch of Jerusalem. This prelate is an Italian.

The emperor of Germany has called out the reserves, numbering nearly one hundred and fifty thousand men, to prevent them from voting in the coming elections, as soldiers in service are not allowed to vote in Germany.

It is reported that the Russian government has decided to call together a number of rabbis in September, to take the whole question concerning the Hebrews into consideration, and see if some settlement can be arrived at.

The Radicals in the Norwegian Storting have introduced a bill eliminating the emblem of the union of Sweden and Norway from the Norwegian flag. This will intensify the bitterness of the conflict between the two countries.

The annual demonstration of the working-men of London, Eng., was held on Sunday, in Hyde Park. There was an immense assemblage, and speeches were delivered from twenty-one platforms. The proceedings passed off without disorder.

The National Bank of Queensland, and also the Commercial Banking Company of New South Wales, have suspended. So many Australian banks have failed lately that the report of the failure of these two banks has made a great flurry in London.

The Nicaragua revolutionists have gained possession of some of the principal towns and cities of that country. The United States government will dispatch at once two warships, the "Alliance" and the "Atlanta," to that country to protect the property and rights of United States citizens.

May 13 the Spanish Cortez took advantage of the temporary absence of its Republican members to pass some measures in regard to elections. Much excitement followed this act. Thousands of sympathizing Republicans assembled about the parliamentary buildings, and cheered the Republican members. After considerable fighting, the police dispersed the crowd.

The Rumanian Parliament has lately passed two new laws against the Jews. According to these laws, the children of Jews are excluded from the elementary schools, and all State technical, commercial, agricultural, and classical schools. The Jews, who number about three hundred thousand in Rumania, appealed to the king. He told them that he could not change an act of Parliament, and advised them to establish schools of their own.

RELIGIOUS.

Algeria has four State-paid religions,—Roman Catholic, Protestant, Jewish, and Mohammedan.

Thirteen thousand people have to be provided for in Montreal in connection with the great Christian Endeavor Convention in July.

The number of telegrams congratulating Leo XIII. upon the attainment of his Episcopal jubilee, which have arrived from all parts of the world, is said to have been 7,000.

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.

Table listing district numbers and dates for camp-meetings across various states and regions, including Pennsylvania, Ohio, Michigan, Illinois, Wisconsin, Minnesota, South Dakota, Nebraska, Iowa, Texas, Colorado, Kansas, Missouri, Oklahoma, California, Oregon, Montana, West Virginia, Virginia, Atlantic, Vermont, and Maine.

The next annual session of the New York Tract Society will be held in connection with the camp-meeting, at Cortland, June 15-25. We solicit a large delegation. S. H. LANE, Pres.

The thirty-first annual session of the New York Conference of Seventh-day Adventists, will be held in connection with the camp-meeting, at Cortland, New York, June 15-25. The election of officers will take place, and such other business be transacted as will properly come before the Conference. We trust that each church in the State will be represented by a delegate. Let the churches that have not selected delegates do so immediately. S. H. LANE, Pres.

SPECIAL ADDRESS NOTICE.

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

BUSINESS NOTICES.

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

FOR SALE CHEAP.—One of two thirds interest in a custom water and steam roller flouring and saw-mill, near this village. Price \$1,000 for each third. Terms, one half cash, balance one and two years with interest. Death of owner is the reason for selling. Address W. S. Kinney, Cross Plains, Tenn.

TO THE READERS OF THE "REVIEW."

If you expect to attend the World's Fair, board and room at my place, at number 4,644 Dearborn St. Write for particulars. Rufus W. Parmele, 4,644 Dearborn St., Chicago, Ill.

LABOR BUREAU.

WANTED.—Housekeeper. Middle-aged woman preferred. Must be a Sabbath-keeper. Address John M. Bryant, West Paris, Me.

MEN wishing work at bark peeling, where they may also do some missionary work, can address Mrs. Emma C. Hill, Thompsonville, Mich.

PAPERS WANTED.

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.

LATE clean copies of the REVIEW, Signs, and Sentinel will be used in missionary work, if sent post-paid to A. H. Downs, De Soto, Mo.

If any have clean, late copies of our periodicals that they wish to put where they will be carefully used in missionary work, please send them, post-paid, to Mary L. Doan, 633 Troup Ave., Kansas City, Kans.

BROTHER and SISTER A. W. SANBORN, having started two Mission Sunday-schools among the colored people of Asheville, N. C., would be glad of clean copies of the Little Friend to use in these schools. Send by mail post-paid. A. W. Sanborn, The Pines, Pearson's Drive, Asheville, N. C.

DISCONTINUE PAPERS.

I HAVE sufficient papers for the present, for which I return many thanks. Neva Brown, Coshocton, Ohio.

Obituary Notices.

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

HATCH.—Died at the home of her daughter, in Waterville, Me., May 4, 1893, of pneumonia, Mrs. Lydia W. Hatch, aged 73 years, 7 months, and 3 days. Discourse by the writer. J. E. JAYNE.

MANN.—Died April 11, 1893, of cerebro spinal meningitis, Helen L. Mann, youngest daughter of brother G. W. and sister Lizzie V. Mann, of Marion, Ind., aged 2 years, 8 months, and 25 days. Words of comfort were spoken by the writer. O. S. HADLEY.

JOHNSON.—Died of dyspepsia, in Haverville, Mass., March 25, 1893, sister Lucinda Johnson, aged 67 years and 10 months. She embraced the third angel's message some forty-three years ago. She was strong in faith; and many times in answer to prayer the Lord would grant immediate relief to her sufferings. She sleeps in Jesus, and rests under the benediction of Rev. 14: 13. Elder F. W. Mace spoke words of comfort to the mourners. J. B. GOODRICH.

RAMBO.—At Camden, N. J., of diphtheria, Thomas J., only son of Elder Jay W., and Anna Rambo, aged 4 years and 9 months. He fully understood the obligation of the Sabbath, and loved to talk of the life on the earth made new. He died without a struggle, expressing himself as willing to sleep until Jesus should call him. His strong faith, especially in one so young, has proved a comfort to his parents, and increased the courage of the church there. W. S. CHAPMAN.

FARNSWORTH.—Died at her residence in Sacramento, Cal., April 13, 1893, of typhoid malarial fever, Jane Farnsworth, aged 53 years, 8 months, and 23 days. Sister Farnsworth was converted at an early age, and accepted the views held by Seventh-day Adventists during a tent meeting in Oakland, Cal., in 1887, under the labors of Elder J. O. Corliss. She has lived an exemplary Christian. She leaves a husband and four children to mourn her loss. The church has lost a faithful member, and it can be truly said of her, "She hath done what she could." Words of comfort were spoken by the writer, to a large gathering of friends, from Rom. 6: 23. WM. INGS.

SHIVELY.—Died of heart disease, April 27, 1893, at her home near Woodburn, Iowa, Susan Shively, aged 79 years, 5 months, and 11 days. Grandmother Shively was born in Pennsylvania, was married in 1837, moved to Ohio in 1847, from there to Missouri in 1855, and came to Iowa in 1861. Her husband died the same year, leaving her alone to care for and rear her children, five of whom are living; two are dead. The youngest, a son, remained with his mother and cared for her until her death. Her death is a heavy stroke to him. She united with the Methodist Church soon after coming to Iowa, and was zealous and faithful, walking in the light, as it was unfolded to her by the Holy Spirit. She fully embraced the third angel's message by reading, and was baptized by Elder G. I. Butler in February, 1870. In November of the same year she united with the Woodburn church at the time it was organized, and was firm and faithful to duty. The church will miss her counsel and encouraging testimonies. Many times it would seem the Lord spoke directly through her to us. Though dead, she lives in memory of those who knew her. She lived a consistent Christian life, and we believe she sleeps in Jesus, to awake in the morn of the first resurrection. Funeral services were conducted by the writer. C. W. NEAL.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, and Buffalo, with departure and arrival times for various routes.

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 6.43 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 25, 1893.

Detailed train schedule table for Chicago & Grand Trunk R.R., showing going west and east routes with stations and times.

Where no time is given train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 23, 1893.

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CAMP-MEETINGS FOR 1893.

See appointments on preceding page.

At the close of the missionary meeting, in the Tabernacle, on the evening of May 17, brother A. J. Haysmet was set apart to the work of the gospel ministry, by prayer and the laying on of hands, according to the Scriptures; Elder J. O. Corliss and the writer, officiating. Brother H. has left for his field of labor, in Jamaica, West Indies, according to the appointment of the General Conference. Sister Harrison, from that field, with whose presence we have been favored during the Conference, returns with the party.

May 15, the Health and Temperance Class, of the Sanitarium, gave an entertainment in the Sanitarium gymnasium, the room being filled to its utmost capacity. The exercises consisted of music, a Scripture reading on health, the leader asking questions, and the class answering by direct quotations from the Bible; review of class work; practical illustrations of "Christian Help" work; a debate on the comparative merits of a flesh and a vegetable diet; a class poem; a declamation on the quack doctor; singing; closing with an address by Dr. Kellogg, giving a history of this kind of work, showing what has been done, what a field is open before it, and what it is expected will be accomplished in this line. Everything passed off successfully, and the whole evening was one of genuine entertainment and instruction.

The present agitation of the Sunday question is exposing to the eyes of the profane world, the wonderful confusion that exists in theological circles, in regard to the Sabbatic institution. This is not helping the Sunday cause, and theologians wince and reveal their embarrassment, as the light is turned on. Thus while many ministers are frantic over the prospect that the World's Fair will be opened on Sunday, and are raving at Mr. Cleveland to call out the military power of the nation to close the gates at all hazards, despite the urgent entreaties of the working classes, and the community in general, to have them open, Mr. Robert Hassall, Unitarian minister of Keokuk, Iowa, preached a sermon, May 14, showing that it would be a posi-

tive *sin* to close the gates of the Fair on Sunday. He contends that the Fair would be a teacher of religion, a thousand times "more effective than all the sermons in all the pulpits in all the land;" and therefore it would be "a sin against mankind," and "a positive injury to religion," to close the gates.

In the Special Mention department, this week, the reader will find the announcement that the REVIEW list has now, for the first time in its history, risen above the eleven thousand mark; and he will notice some practical remarks based thereon. From carefully collected statistics, it is shown that brethren are not doing what should be done for the circulation of the REVIEW. We recently learned that one of our ministers found, in a certain Conference, a whole church, of quite a membership, which did not have a single copy of the REVIEW, or the *Signs*, or the General Conference *Bulletin*; perhaps, in fact, it did not know that such a sheet as the *Bulletin* was ever published. And in several places where churches have been recently reported as raised up, by consulting our list, we find no copies of the REVIEW going to those places. Are ministers, and Conference and tract society officers, doing their duty, when such facts are allowed to occur? We are satisfied that if the suggestions of said article are carried out, all that is there set forth, and more, can be accomplished. Brethren, will you consider it?

PERIL TO THE SABBATH.

The *Christian Statesman* of May 13, announces that "this issue of our paper comes to its readers in a time of special peril to the Sabbath in this nation and in this State." In Pennsylvania, the State Senate had "voted to repeal the twenty-five dollars' Allegheny county fine for Sabbath breaking," and "there was general apprehension . . . that the local directory [of the World's Fair] who have already had so much practice in breaking Sabbath and temperance laws, would open the gates in any case." For these and some other similar reasons, "the Sabbath" was placed in very great danger.

This shows the advantage of having a Sabbath which has something higher than human laws to maintain it. There is no such peril hovering over the Sabbath of the Lord—the seventh day. There is peril to those who do not observe it, but the Sabbath itself is in no danger. It comes regularly every seventh day, and has the law of the Almighty to maintain its distinctive and sacred character. It has no human laws whatever to support it, and never had, yet it is steadily gaining in adherents, as it has done in the past; and we have no fears but that it will continue to advance, without the aid of any human legislation whatever.

But the "American Sabbath" has nothing but human laws and customs behind it, and when these get shaky, of course it is in deadly peril.

L. A. S.

RECOGNIZING THE "AMERICAN SABBATH."

The Board of Directors of the World's Columbian Exhibition, at a meeting in Chicago, Tuesday, the 16th, threw some light upon an unsettled question by passing the following resolution:—

"Resolved, That both the Exposition buildings and the grounds should be opened during the Sundays of the Exposition; that the operation of the machinery in Machinery hall should be suspended as far as practicable; that all exhibitors and employees be relieved from duty on that day, except so far as their presence is essential to the protection of life and property; that there should be religious services and sacred music in Choral and Music halls. The board believes that such policy will be a full recognition of the American Sabbath."

We knew how the Sabbath of the Lord should be recognized, for we are told this in the fourth commandment (Ex. 20:8-11); also what constituted a proper recognition of the Roman Catholic Sabbath, since it is the custom in countries most purely Catholic to attend mass on Sunday morning, and a bull-fight in the afternoon; but this is the first declaration we have come across stating what is a proper recognition of the "American Sabbath." We presume the World's Fair directors, being true Americans, are as well qualified to speak on this point as any one; and they have decided that religious services and a sacred concert or two, in the midst of ordinary secular duties and pleasures, is sufficient for a "full recognition" of this third or

"American Sabbath." We know of no reason to suppose that they have not spoken the truth.

L. A. S.

AN EXPLANATION.

At the writer's request, we cheerfully give place to the following, which will explain itself:—

"EDITOR REVIEW AND HERALD:

"DEAR SIR: In your paper of May 2, I find an article on 'Random Guessing,' by N. O. Moore, of Chicago, which you introduce as 'a reply to an article recently given in the *Sabbath Recorder*, on the subject of the two-horned beast, in Revelation 13, attempting presumably to set forth the Seventh-day Baptist view of that question.' Your 'presumably,' etc., is incorrect; as, when I wrote that article, I had no knowledge,—nor have I now,—of the opinion on that subject, of a single member of that denomination. I am not, and never was, a Baptist, either First-day or Seventh-day. But as a believer in the seventh-day Sabbath, I once in awhile 'drop a line' for the *Recorder*. So you see that nobody but myself is responsible for 'the view' expressed in that article. By inserting this explanation in your REVIEW, you will greatly oblige,

"C. A. S. TEMPLE and others.
"Lebanon Springs, N. Y."

PERIODICALS SENT OUT LAST WEEK.

DURING the week ending May 19, the REVIEW AND HERALD has sent out through the government mails 11,115 pounds, or over five and one-half tons of periodicals. This embraced one issue each of eleven different papers and journals, in four languages. The circulation was about fifty-five thousand copies. Tuesday, May 16, was the biggest day the pound-rate mail amounting to 5,046 pounds or more than two and one-half tons. The postage on the foreign mail footed up \$24.96, making a total bill of \$75.42 in the one item of postage for that day. The total postage bill for the week was \$148.62 on periodicals alone, not including postage on books and pamphlets.

These silent preachers go to almost every civilized land on the earth. The REVIEW and German paper go regularly to the city of Jerusalem. A goodly number of papers find their way to China, India, Russia, all the principal countries of Europe, Africa, South America, Australia, New Zealand, and the smaller islands of both the Pacific and Atlantic oceans. The message is going, and the papers are going, too.

C. F. WILCOX.

THE PERSECUTIONS IN MARYLAND.

ALL our brethren will doubtless be anxious to know how things are moving in Maryland. I will state that at the present time brother Judefind has about served out his sentence of thirty days in the county jail. We stated in the REVIEW in our former notice of this, that he was sentenced to sixty days; but this was modified to thirty. However it is possible, we are informed, that his sentence may be extended. Brother Baker, whose trial was to have come off the first day of May, had his trial put over to wait some further developments in the case of brother Judefind. Mr. Ringgold is at work on brother Judefind's case, and was endeavoring to get the sentence commuted. And in view of the fact that this might involve a hearing in a higher court, brother Baker's case was postponed to await the decision.

We are just in receipt of a communication from one of the brethren who is laboring in that locality stating that the country for miles around there is very much stirred over this matter. The stewardess on a steamboat that plies daily between Baltimore, Centerville, and Chestertown, Md., has heard of the persecutions, and also the meeting, that our brethren were holding in that locality, and requested reading-matter to place on the boat for their passengers. She said that from what she knew of the Adventists, their positions were sound.

This is only an instance of the inquiries that are being made and the interest that is being taken in our work. Calls are coming in from various localities for meetings. And so the good work goes on. The brethren in the Atlantic Conference are laying extensive plans to circulate a large amount of our literature in that locality. But they, of course, will not be able to do nearly all that should be done there; and so the Religious Liberty Association will assist them in the work. The donations that our brethren and sisters are so freely sending us can be used to good advantage, not only here but elsewhere throughout the great harvest field.

We are thankful that the Lord is putting it into the hearts of his people to give thus liberally of their means, for the advancement of his work. We think those who are doing it are exercising good judgment; because it cannot be long that we will have these opportunities. The work is hastening on very rapidly, and certainly will soon close.

A. O. TAIT.