

The Advent Review and Herald

HOLY BIBLE IS THE FIELD 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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THE BIBLE.

BY ELDER L. D. SANTEE.
(Princeville, Ill.)

THE lords of the lyre and the laurel
Look silently down from my shelves,
And the proud theologians who quarrel
Have written their books like themselves;
They speak of their foes with aspersions;
For prejudice hinders their view;
I'm tired of their groundless assertions;
I long for a volume that's true.

My pen has been trailing here idle,
While my eyes wandered over each book;
Now I take up my well-beloved Bible,
And in its dear pages I look.
I find there a rest for the weary,
A solace for trouble and care,
A home full of love for the dreary,
Where the mansions await, over there.

I read of a life that is endless,
Where time lays his hand not on youth,
And though we were lonely and friendless,
We may walk in the sunshine of truth;
I read of a happy awaking,
In the day when the white robes are given,
And the righteous their earth-life forsaking,
Shall enter the glories of heaven.

I read of a city of beauty
All radiant with jasper and gold,
And for those who are faithful to duty
Their recompense cannot be told.
My pen has been lying idle,
And the shadows of night darker fall,
But I say, as I lay down the Bible,
Thank God, oh thank God, for it all.

Our Contributors.

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

CONFESSING CHRIST.

BY MRS. E. G. WHITE.

"WHOSOEVER therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." How is it? Are we confessing Christ in our daily life? Do we confess him in our dress, adorning ourselves with plain and modest apparel? Is our adorning that of the meek and quiet spirit which is of so great price in the sight of God? Are we seeking to advance the cause of the Master? Is the line of demarkation between you and the world distinct, or are you seeking to follow the fashions of this degenerate age? Is there no difference between you and the worldling? Does the same spirit work in you that works in the children of disobedience? If we are Christians, we shall follow

Christ, even though the path in which we are to walk cuts right across our natural inclinations. There is no use in telling you that you must not wear this or that, for if the love of these vain things is in your heart, your laying off your adornments will only be like cutting the foliage off a tree. The inclinations of the natural heart would again assert themselves. You must have a conscience of your own.

O did we remember that Christ became poor, that we through his poverty might become rich, would we not seek to honor his name, and advance his cause? We are to abide in him as the branch abides in the vine. Jesus says, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." If we fulfilled this command of our Lord, there would be a different state of affairs in our churches, and we should know what it is to have the deep movings of the Spirit of God. What we want is to have the ax laid at the root of the tree. We want to be dead to the world, dead to self, and alive unto God. Our life must be hid with Christ in God, that when he shall appear, we also may appear with him in glory. We need to come close to Christ, that men may know that we have been with Christ and learned of him.

I invite you to look to the Man of Calvary. Look to him whose head was crowned with the crown of thorns, who bore the cross of shame, who went step by step down the path of humiliation. Look to him who was a man of sorrows, and acquainted with grief, who was despised and rejected of men. "Surely he hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Look to Calvary until your heart melts at the amazing love of the Son of God. He left nothing undone that fallen man might be elevated and purified. And shall we not confess him? Will the religion of Christ degrade its receiver?—No; it will be no degradation to follow in the footsteps of the Man of Calvary. Day by day let us sit at the feet of Jesus, and learn of him, that in our conversation, our conduct, our dress, and in all our affairs, we may reveal the fact that Jesus is ruling and reigning over us. God calls upon us to walk in a path that has been cast up for the ransomed of the Lord; we are not to walk in the world. We are to surrender all to God, and confess Christ before men.

"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." What right have we to profess to be Christians, and yet deny our Lord in life and deed? "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Day by day we are to deny self, to lift the cross and follow in the footsteps of the Master. O that the baptism of the Holy Spirit might come upon you, that you might be imbued with the Spirit of God! Then day by day you will become more and more conformed to the image of Christ, and in every action of your life, the question would be, "Will

it glorify my Master?" By patient continuance in well-doing you would seek for glory and honor, and would receive the gift of immortality.

I am glad that the day of probation is not closed. Let us in the name of Jesus Christ of Nazareth fall on the Rock and be broken. By meekness, by love, by a holy conversation, by a compassionate spirit, confess Christ to others. O that we might come into a position where he might reveal his glory as it was revealed in Jerusalem when the Holy Spirit was poured out upon the people. I believe that we shall see of the salvation of God, that we shall yet see the church free in the Lord. I lay hold of this by faith.

Keep your eye fixed upon Christ. With humility of mind seek for a nearness to God. In words, in conduct, in life, confess Christ. Examine yourselves whether you are in the faith, and when God sends you a message, do not begin to criticise it, and see if it is suitable to put into print, but inquire, Does this message lay bare my condition? Where am I in the Christian life? Is my soul in the love of God? Does Christ heal my backslidings? Have I confessed my sins, and can I claim his promise? Now is the accepted time; now is the day of salvation. Now is the time to prepare for the crisis, that when put to the test, you may stand, and having done all, stand.

HONESTY.

BY ELDER J. N. LOUGHBOROUGH.
(Chicago, Ill.)

WEBSTER'S first definition of an honest person is one who is "upright; just; fair in dealing with others; free from trickishness and fraud; acting, and having the disposition to act, at all times according to justice or correct moral principles." As an illustration of this definition, he quotes the following from Pope: "An honest man's the noblest work of God."

The apostle Paul, in his writings, sets forth honesty as highly important in our dealings and our intercourse with our fellow-men. To the Romans he said: "Provide things honest in the sight of all men." Rom. 12:17. Again: "Let us walk honestly, as in the day." Rom. 13:13. As much as to say, Let all your dealings be as frank and plain as that seen in broad daylight, and not such as one would wish to hide under the cover of darkness. To the Corinthians he said: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." 2 Cor. 8:21. Let your deal be such that it will bear the inspection of the Lord, as well as men. In the same epistle he exhorts: "Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates." 2 Cor. 13:7. Though our opponents might call us reprobates, we deem it highly important that those accepting the gospel—those to whom men would naturally look for a sample of what the gospel will do for men—show in all their dealings strict honesty.

In writing to the church at Philippi, relative to the proper theme for their thoughts, the apostle said: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are

pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. He thus admonishes them even not to cherish a thought of dishonesty. To the church in Thessalonica, he said: "That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 Thess. 4:11, 12.

An honest man is straightforward and fair in all his dealings. He gives thirty-six full inches to the yard, thirty-two quarts to the bushel, and sixteen ounces to the pound. He does not sell shoddy, made of ground rags, for "nice all-wool cloth," nor chalk and water for pure milk. If he sells an article, it is his aim that his customers shall receive a full equivalent for the money they pay to him.

The truly honest man shows forth this characteristic under all circumstances, and in all his dealings with his fellow-men. If he has agreed to pay a certain sum for an article, he proceeds on the ground of "value received" in that for which he has agreed to pay. He regards such obligation sacred, and says, This must be met before supplying myself with anything but the most absolute necessities of life. To meet such debt he denies himself of every selfish demand which he can forego. He does not say, I need this or that to make myself more comfortable, and my creditor must wait until all my wants are supplied; but he says, If I fail to meet that obligation, and instead, apply my earnings to my own real or imaginary wants, I am doing it with the money of my creditor, and I am not dealing honestly by him. If I use that for my own purposes which should go to meet my obligations to my creditor, I cannot ease my conscience by even calling it honest-dealing. The honest man's conscience would tell him under such circumstances not even to cherish the thought of thus appropriating the money which should be passed on to his creditor.

The honest man is not fretted and chafed because, according to the usage of all business houses, he is notified monthly, or quarterly, of his overdue obligations. On the other hand, he acknowledges his obligations when due, without a reminder. If, by sickness or misfortune, he has failed to meet his obligation when it falls due, he at once hastens to make the true state of the case known to his creditor without waiting for him to perform the disagreeable task of sending a notification. If granted a little delay, he seeks by diligence to redeem his obligation as soon as possible. He does not take it for granted that his creditor knows all about his afflictions and difficulties without being informed.

An honest man, when intrusted to make sale of property belonging to another, of which sale a certain percentage or proportion of the receipts is to be his, does not conclude after appropriating his own commissions, that he will take the liberty to "use" for a time, part or all of that proportion of the proceeds due his creditor, without the creditor's consent. On the contrary, he counts none of the money except his own commission, and he conscientiously pays the full price due to him for whom he is acting as agent. He would no more think of retaining one dollar of it for his own use, without the consent of his creditors, than he would take the same amount, without leave, from the drawer or purse of his creditor. Neither does the honest man sit in judgment on the business affairs of his creditor, concluding, after getting his own commission agreed upon, for the sale of an article, that he has a right to retain a part of what is due his creditors because they have made a small percentage on what they have thus sold to him.

The honest man considers his word, or his verbal pledge, as good as his note, and would no more seek to release himself from the former than from the latter. While he recognizes this principle in his dealings with his fellow-men, he re-

gards it doubly sacred in all pledges made to the cause of the Lord. Thus he maintains at all times a vivid sense of the principle expressed in the apostle's admonition to the Corinthians, "providing for honest things, not only in the sight of the Lord, but also in the sight of men." How can a man claim to be honest in the sight of the Lord, and deal with a slack, loose manner both with God and man; failing alike to redeem vows and promises, whether the same be made to the Lord's cause or to men? What could we think of the real honesty of persons who act as though it was their privilege to hold all they can get in their possession, and leave their creditors to meet obligations occasioned by their debts?

If it be a grievous offense to fail to meet obligations and promises made to our fellow-men, — to fail to deal honestly with them, — how about a spirit of overreaching, which leads one to withhold just dues from institutions which are no pecuniary benefit to those who manage them, but which are founded and managed by a spirit of true sacrifice for the advancement of the cause of the Lord in the earth. Such overreaching surely needs to be met with the admonition, "Walk honestly as in the day." Let us each, my brethren, heed the apostle's admonition to "render therefore to all their dues," and as rapidly as possible, get into the condition of those who "owe no man anything, but to love one another."

THE RELATION THAT FAITH SUSTAINS TO REPENTANCE.

BY ELDER D. T. BOURDEAU.
(Battle Creek, Mich.)

"TESTIFYING both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

Repentance should be exercised "toward God," because men have sinned against God by transgressing his holy law, the dignity, justice, holiness, and immutability of which shine forth with glorious luster in the plan of salvation, and should be recognized and vindicated by every son and daughter of Adam. 1 John 3:4; Ps. 119:160, 164, 172; Rom. 7:12; Matt. 5:17-19; Rom. 2:26, 27, etc. Faith should be exercised "toward our Lord Jesus Christ," because it is to that divine and ever blessed Being that the sinner should look for salvation. There is salvation in no other than in Christ; "for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The remedy for sin is in Christ, and faith in Christ is the great condition of salvation; for it is written: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

May the sinner therefore be saved without exercising "repentance toward God"? Does Paul contradict himself, and does he contradict Christ? Does Christ contradict himself when he says: "Except ye repent, ye shall . . . perish" (Luke 13:3), after teaching that those who believe in him shall not perish, but have everlasting life? —Nay, verily. How then can these seeming contradictions be harmonized?—Only on this wise: It is through faith in the Lord Jesus Christ that men repent, are baptized, etc. It is when the sinner, with the eye of faith, views Jesus, through infinite love and at an infinite sacrifice, opening for him the way of salvation, that his heart is touched with the thought of how criminal a thing sin is, and with the amazing love of God the Father and of God the Son, and that (if he yields to the entreaties of the Holy Spirit, exercising faith in the Crucified) he is enabled to repent of his sins and to apply to himself the merits of "the Lamb of God, which taketh away the sin of the world." John 1:29.

If man could repent simply by his own efforts, he could save himself. Man needs grace and power, superhuman and divine, to repent unto salvation. And how is this grace and power

secured? By works which sinful man may produce? By works which are accounted as "filthy rags" by Him who searches the reins and the hearts of men, and places a just estimate upon every thought, every motive, and every act? (See Isa. 64:6, etc.)—No; but by faith in Jesus, who truthfully says: "Without me ye can do nothing." John 15:5. Saving faith must therefore be exercised in repentance. Indeed, it is *through* saving faith that genuine repentance is effected. Consequently when the Holy Spirit, by means of the copulative conjunction "and," adds "faith toward our Lord Jesus Christ" to "repentance toward God," we are not to understand that men must wait till they have repented before exercising saving faith in Christ. Thus to wait would be never to repent, never to exercise saving faith in Christ, never to be converted and sanctified, and to be lost at last.

If we keep faith ahead and in lively exercise, we shall know by blest experience what are genuine repentance, genuine conversion, and genuine sanctification, and shall "bring forth therefore fruits meet for repentance" (Matt. 3:8); but if we shut ourselves up to our own efforts and to our own works, faith, repentance, conversion, and sanctification will be lacking, and instead of bringing forth fruits meet for repentance, we shall bring forth fruits from a heart that has not received the touch and mold of converting and sanctifying grace—fruits that will bear the marks of rebellion against God and against his righteous ways.

While it is true that those who do not repent of their sins cannot scripturally expect to be saved by faith in Christ, it is also true that it is by the same faith by which men repent, that they claim and receive pardon, deliverance from sin, justification, the spirit of promise, and cherish the hope of final salvation.

May God forgive our sluggishness on the point of faith and the sins resulting from our lack of faith, and help us to look more unto Jesus, "the author and finisher of our faith" (Heb. 12:2, etc.), that our repentance may be after God's order, that we may make greater progress in sanctification, and that, being changed from glory to glory into the image of our divine Exemplar (2 Cor. 3:18), we may abound more and more in works of righteousness, and be instrumental in helping many bound and perishing souls into the glorious liberty of the gospel, to the praise of Him who died to save us, and who will soon return to reckon with those to whom he has intrusted the precious truths for these times. Amen.

WHY IT IS TO BE PREFERRED.

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

THE readers of the REVIEW are familiar with the exposition of the parable of the rich man and Lazarus, ordinarily presented by those of our faith. In the articles upon that subject just printed in the REVIEW, the writer discusses the question from a somewhat different standpoint. While admitting that the account is a parable, he undertakes to explain how the parable happened to take the form that it did. To the average reader the fact that Christ speaks of Abraham's bosom and hell, and places the beggar in one and the rich man in the other, furnishes a strong presumptive argument for the existence of such places. To say that the account is a parable and therefore proves nothing here or there, does not at all times satisfy those who have been taught to accept the account of the rich man and Lazarus as a record of historic events. Something more is needed. Before their grip upon that passage can be broken, it is required that some satisfactory reason should be given why Christ put the parable in its present form; that is, why he should have placed the rich man and Lazarus in localities that never had an existence. If this can be done satisfactorily, a long stride will be taken in the direction of capturing the very citadel of the conscious state of the dead.

The writer of the articles referred to thinks that this can be accomplished to the satisfaction of every candid mind. He takes the position usually adopted by our writers; *i. e.*, that the account is a parable, and then assumes that the parable took the shape of an *argumentum ad hominem*. An *argumentum ad hominem* is an argument made from the standpoint of those addressed, and does not necessarily reflect the views of the speaker. In the articles the writer proves that the Pharisees believed in the conscious state of the dead and in the existence of Abraham's bosom, hell, the gulf, etc. He then proceeds to show that such views are both absurd and unscriptural, and that Christ did not intend to endorse them, but simply employed them for the time being for the purpose of confounding the Pharisees out of their own mouths in the matter of the estimation placed by them upon riches.

The writer will be obliged to any one who has read the articles, for any suggestions or criticisms which he may see fit to offer.

WHAT KEEPS US FROM GOD?

BY FLORENCE A. HUTCHINS.
(St. Helena, Cal.)

"Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:2. God cannot countenance or uphold sin in any way, therefore he cannot hear and answer the prayers of those who are knowingly sinning against him.

The psalmist realized the truthfulness of this, when he said: "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18); but in the 19th verse he continues by saying, "Verily God hath heard me; he hath attended to the voice of my prayer." Was this because David had never done anything wrong? We have his own admission that he had sinned, and the word of God declares that "all have sinned and come short of the glory of God." So we have all had this barrier, sin, between us and our God.

Now the question comes, How can we, or how did we have it removed? The 51st Psalm shows how David got rid of it. "If we regard iniquity in our hearts, the Lord will not hear." To regard is to know, to esteem. So if we know sin lurks in our heart, and we (esteem it) are willing it should remain there, the Lord cannot come near to bless. Prov. 28:13 carries us a little further on the subject; it states that "he that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy;" and 1 John 1:9 plainly states that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Why not take the precious word of God for our guide, and believe that if we have sinned, we are separated from God until that sin is repented of and confessed. When we do this, we can be just as sure that our sin is forgiven as we were that it placed a barrier between us and God.

It is an encouraging thought that even sin cannot separate us from the love of God. Rom. 8:38, 39 shows us that nothing can place us where his great love and yearning will not reach us. John 3:16 informs us that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life;" and Rom. 5:8 tells us it was while we were sinners that Christ died for us, and this was what commended (praised) the love of God toward us. So it matters not how sinful you may be, or how far you have wandered from the strait and narrow path; you can be sure God still loves you and is ready to return to you, when you will humble yourself, confess your waywardness, and return to him. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." Isa. 44:22.

To comply with the conditions, repentance and confession, and then let your faith grasp this precious promise and appropriate it to yourself,

is all that is necessary to bring you near to God, where you can come boldly to the throne of grace, and obtain mercy and find grace to help in time of need. Heb. 4:16.

PASSED, LONG AGO.

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

He told us that the law was dead,
"Expired by limitation." "So
The Jewish Sabbath, sir," he said,
"Why! sir, we passed that long ago."

Aha! That's like a tale we've read.
To guide a ship a youthful tar
Once took the wheel. The captain said,
"Steer straight toward the polar star."

The weary captain seeks repose;
On speeds the vessel many a mile;
The lonely steersman drowsy grows,
Then into dreamland goes awhile.

And while he sleeps, the shifting breeze
Makes the good ship take many a tack;
On waking, our young hero sees
The polar star behind his back.

Yet on they sail for many a mile;
Till up the rested captain hies,
Who glancing at the stars the while,
The vessel's southern course spies.

"You stupid scamp! What ails your eyes!"
He yells, "I said to steer, you know,
Toward the north star." The boy replies,
"Why, sir, we passed that long ago!"

THE LAW TO FALLEN MAN.—NO. 3.

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

1. It is God's standard of righteousness (of right doing). Rom. 8:4; Ps. 119:172, 151, 142; Isa. 51:6, 7; Eccl. 12:13.

2. It is therefore our judge. Rom. 2:12; John 4:48; James 2:12.

3. Its judgment is a condemnation. It "witnesses against us" (Deut. 31:26) that we have all broken it. Rom. 3:19.

4. It next communicates to us this sentence, and convinces us of our guilt. James 2:9; Rom. 3:20; 4:15. (God's Spirit uses the law to convict. John 16:8; Gen. 6:3; James 2:9.)

(a) Being guilty, we are said to be "under the law," *i. e.*, its condemnation covers us. Rom. 3:19; Gal. 3:23. Should guilty man be restored to his former position, he will be "under grace" (Rom. 6:14), because by some means which he does not deserve, he is put again under the approval of the law.

(b) It is while under its conviction that the law cannot give us righteousness and life. Gal. 3:21; Heb. 7:19.

(c) It is while thus "under it" that it "worketh wrath" (Rom. 4:15; 7:10), which it does by placing us "under the curse" (Gal. 3:10), which is the death sentence. Rom. 6:23; Eze. 18:20.

5. Man was warned beforehand, that "the wages of sin is death" (Gen. 2:17, with margin); and the next duty of the law is to witness its sentence executed, and cause us to be slain. This is done to the wicked (who have not been redeemed from the curse of the law) at the second death (Rev. 21:8); and to others, when they die to self. Rom. 7:11. This spiritual death brings eternal life; the other, eternal death. The choice is ours.

TWO CLASSES UNDER THE LAW.

We have spoken of two classes of created beings which are under the law; the one, sinless individuals, whom we will call *class one*; the other, transgressors of the law, or *class two*. We have seen that both classes have over them the very same law, the only difference being that *class one* is under the approval of that law, while *class two* is under its condemnation. Had our class, like the other, kept the law's standard, it could have given us its righteousness and with it life. It could have said, "As long as you meet my standard of right doing, life remains in your posses-

sion." However, by Adam's disobedience, we fell from that standard. But our fall neither altered God's law nor separated us from it. It merely placed us in a different position *under it*. For whereas before the fall, man had its approval with righteousness and life, now by one transgression man forfeited these life-continuing blessings of the law, and placed himself under its curse.

FUNDAMENTAL PRINCIPLES OF THE LAW.

We have brought to view the nature of the law. Its universal principles we re-produce from the foregoing, as follows:—

1. God's law eternally rules over all created beings.

2. The only right doing that man or angel can have is the right doing of the law.

NOTE.—All obedience to God or Christ is obedience to the law. Christ personified the law in that he fully met its demands. All God's righteousness is the right doing of his law, and it is this, God's own perfection, God's own character, that he requires in all his creatures.

3. The only wrong-doing that man or angel can have is the wrong-doing of the law.

NOTE.—Sin is transgression of the law. 1 John 3:4. Sin is this in whatever form it may appear. In no other way can God be disobeyed or displeased except by violation of his holy law. Were there at any time no law, there could be no wrong-doing. Rom. 4:15.

4. The law is God's judge. Its standard is perfection. Its office is to mark by this standard the position of every individual under its domain.

5. Every individual occupies one of two positions under the law; he may be under its approval, or under its condemnation, according as he has marked to his account perfection or imperfection.

NOTE.—Man or angel is under the law whether he has broken it or not; whether he lives in heaven or on earth. All created beings are under it throughout eternity. Whenever Paul uses the term "under it," of course he refers to those who are *under its condemnation*, because he addresses himself to fallen mankind. This is the key to Paul's writings concerning the law.

6. Perfect obedience to the law gives life. The penalty for anything less than perfection brings death. The law has no power to save those whom it condemns.

THE FIRST-DAY ADVENTIST CONVENTION AT WORCESTER, MASS.

BY JOHN VUILLEUMIER.
(Worcester, Mass.)

FOR quite awhile I had been cherishing the hope of becoming more intimately acquainted with our sister denomination, commonly called "Second Adventists," or, by us, "First-day Adventists." I was therefore very glad to improve the opportunity which offered itself to me, of attending their midwinter convention, which was held in this city, Worcester, Mass., beginning Feb. 15, 1892 and closing the 18th.

The convention was held in the large meeting hall of the Worcester church. I have no official figures about the number of attendants from the outside. I should judge that some days there were between two and three hundred. The total attendance at some meetings was about five or six hundred. A carefully prepared program announced some thirty written essays on as many theological, pastoral, and practical topics, and three general discussions. Among the subjects indicated were the following: "Foreign Missions, Ministerial Qualifications, Revival Methods, Signs of the Times, The Two Covenants, The Devil's Lie, Prof. Totten's Views, The Advent Movement, Conditional Immortality, Present Status of Prophecy, Is the Animal Kingdom in the Redemptive Economy? Modern Infidelity, Educational Interests, Church Organization, Atonement, Adventual Doctrines, Relative Importance of Practical and Doctrinal Preaching."

The themes marked out for the general discussions were: The Jew Question, Futurism, and The Sabbath.

Among other noteworthy members of the convention were Rev. E. A. Stockman of Boston, chairman of the convention and editor of the official organ of the body (*World's Crisis*), of which he is one of the ablest representatives; Mr. I. C. Wellcome, one of the survivors of the 1844 movement; Mrs. McKinstry, the leading lady preacher, and author of an important work on history and prophecy; last but not least, I was pleased to meet Elder D. T. Taylor, one of the leading theological writers of the denomination, an intimate friend of the late Elder J. N. Andrews. He delivered a remarkable address on the "Present Status of Prophecy," and made a powerful argument against the return of the Jews.

Many were the excellent words spoken on the various subjects either of Biblical research or of practical life and missionary activity. Particularly noticeable was a distant echo of the extraordinary days of 1844,—echo which I have heard so many times in our own general gatherings. In a social meeting, a brother said:—

I will take off my hat to a man who calls me a Christian; I will shake a man's hand, who calls me a Second Adventist; but I will shake both hands of the man who calls me "an old Millerite." Miller was sent of God.

The waiting for the coming of the Lord in the clouds of heaven is still the key-note of Second Adventism, to judge of it by the convention. But, as in 1844 and since, it is the expectation of an event which is liable to come without any further sign or warning, to-day, to-morrow, as well as in three months or in ten years. Since the day of the disappointment, forty-eight years ago, Second Adventism has had no more landmark on its time-table; and, as it was repeatedly declared at the convention, it knows of no great event predicted to take place between this and the coming of the Lord. Thus, its prophetic compass having ceased, in 1844, to mark the way to follow, to point to the north pole as still in the distance, the denomination is left to seek anxiously in open sea, amid the threatening billows, for an invisible goal!

It is obvious from this, that this body of Adventists is to-day exactly where it stood half a century ago, on the morrow after the great disappointment,—amid the distressing search for a solution to that mystery and to the successive disappointments which have followed it. The convention had no solution to offer, no explanation of the past, no date for the future. And yet, logically, the solution of this mystery is a *question d'être*; for it would seem that the body has no right before the religious world to maintain a separate existence without explaining why the Lord did not come in 1844, if, as they believe, he caused them to proclaim that he would.

Nor does the body seem to be entirely unconscious of this critical situation of affairs; it seemed to me that I could catch at the convention many signs of that painful feeling of uncertainty. I will mention one or two. In an able and very warmly applauded address, Mrs. McKinstry undertook to answer some ten or twelve very significant questions, of which here are a few: "Is it important that adventual doctrines should still be preached? Can these doctrines be ignored by us as a body? Have we preached this doctrine until we have lost our spirituality? Is it true that our doctrines are worn out, and that the Salvation Army and the Christian Alliance are the favorites of God?" And again: I said that Second Adventism is still waiting for the Lord to come; but this waiting has an expression of sadness; it is no more the calm, solemn but triumphant, expectation of the former days. This is shown by these words of the chairman of the convention, which are melancholy, their intent to the contrary notwithstanding:—

We believed that Jesus would come. He has not come. But he has not recalled his promise. His coming is near. . . . We are not melancholy. We are happy, on the whole.

Our King cometh. I was never more anxious to see him than now. I am getting old, they tell me. . . . Yet I hope to live to see him. . . . I believe that some men and women who heard the first cry of the message will see the coming of the Lord.

I could subscribe heartily to these last words, as I listened to them. Only I could but think of how much more vivid and hopeful my expectation must be for not being harassed by a fifty years' long nightmare, and for my having in hand a prophetic guide, perfectly clear and intelligible, without any obscurities or interrogation points on it, marking all the stations of the past, even that of 1844, those that followed until 1892, and also the very few, solemn ones, which still separate us from the great consummation.

This unavoidable dilemma of either revising some positions about the 1844 movement or of giving it all up, seems to keep our Second Advent friends thinking, even leading some of them toward what we consider as the solution of the problem. A speaker said:—

For many years I have believed that the prophetic periods of the Bible do not tell us the definite time, the year when the Lord shall come. And I think we have made mistakes here. You will think that this is a queer statement for an Adventist to make. But Christ says that even the angels do not know the exact time. And all that Daniel got was through the angel. (*True.*)

The same speaker, it seems, could not help noticing a significant prophecy, closely connected with those relative to the Advent message, but which is still enshrouded in darkness to that denomination. He said:—

I will speak this afternoon about Revelation 13. The *Crisis* does not have much to say about it; the Seventh-day Adventists do. We have many theories about it. But what does this prophecy mean?

His new interpretation, however, did not seem to convince many minds of its soundness. He continued:—

The two-horned beast is not the United States, by any means. (*Laughter.*) It is a lineal descendant of Persia, and means Turko-Persia, as sure as the world. (*Laughter.*)

As will have been noticed, the subjects given for the general discussion—"Futurism" and "The Sabbath"—bear directly on the present situation of the denomination. They might very profitably have given rise to the questions: 1. Were there not in 1844, and may there not be now some *future* events mentioned in prophecy? And if so, are not Seventh-day Adventists correct in believing that the end of the 2300 days in 1844 was not to mark the end of the world? 2. Is the Sabbath of the decalogue, which is the seventh day of the week, the only divinely appointed Sabbath? And if so, are not Seventh-day Adventists correct again in observing it?

Alas! these two questions so well chosen, and so boldly placed on the program, were not discussed. Some way or other, the discussion did not come off. I hope it may yet.

CONFESSION OF SIN; OR WILL GOD PARDON?

BY O. S. FERREN.
(*Marvin, Kans.*)

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. The promise of forgiveness is on the condition of a confession. If we are really tired of sin, we will want to confess it, so that we may get rid of it. If we have wronged some one, we will wish to make the matter right, therefore we will not confess through fear, so much as to know that the sin is put away. If our sin is against the congregation, we should make a public confession. If our sin is between God and ourselves, we should take it to him in secret. Satan can injure the cause of God by a public confession of private or secret sins. When we come to the Lord and lay everything before him, and then go to those we have wronged, we have the assurance that God hears us. "He shall pray unto God, and he will be favorable unto him: and he shall see his face with joy: for he will render unto man his righteousness. He

looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light." Job 33:26-28. (See verses 29, 30.)

This shows that we are tired of the wrong, and are anxious to have it separated from us. Daniel spent much time on his knees, seeking assurance from God that his own sins and those of his people were forgiven. Dan. 9:20. "Him that cometh to me I will in no wise cast out." The Lord wishes us to permit him to reveal our sins to us; then desires us to be definite in confessing them. "And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in *that thing*." Lev. 5:5. Many confess their sins about as follows: "If I have done wrong, I am sorry for it, and hope you will forgive me." This is only an excuse, in most cases, to avoid confessing plainly what we have done. It pleases the Lord for us to be definite. Let those who have wronged another take the injured one to some private place, and, after seeking the Lord for help, make a full and definite confession of all, and ask forgiveness. Then depend upon the promise, I *will* forgive. A confession that is not followed by a new life on that special point, is not genuine.

There are some who are always confessing, but they never leave their sins. Their confession amounts to mere admissions of wrong-doing. If we expect to find mercy, we must confess and *for-sake* our sins. Genuine confession produces a new life. The struggle it costs to confess the wrong without reserve shows a sorrow that will drive us away from sin. "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." Prov. 28:13. The meaning of the word "repent" is "a change of mind." The true penitent realizes his condition before God. He has looked into the bright and perfect mirror, and has seen his condition, which is exceedingly sinful. James 1:23-25.

Faith leads us to conversion. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost [the Spirit of Christ]." Acts 2:38. Our faith grasps the promise (1 John 1:9), and we are free. Then we reach out and grasp the divine nature (2 Pet. 1:4) which gives us the assurance (Eph. 1:13, 14) that we are his, and his Spirit dwells within us to do his pleasure. We then realize that we are dead (to sin), but Christ lives in us by faith. Gal. 2:20. Christ is our life. John 5:24. Eternal life is ours, if we have him. "He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God: that ye may *know* that we have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:12, 13. (See John 6:53, 54.) Our faith reaches still farther. We are connected with Christ, and he has promised us power to do even greater works than he did. "All things are possible to him that believeth." Mark 9:23. In Christ dwelleth all fullness, and we are complete in him. Col. 2:10. Then we have only to ask, and he has promised to hear. John 15:7. But we have still greater assurances in believing. We may believe that he will keep us (2 Tim. 1:12) until the day that our bodies are glorified. Rom. 8:30. (See Heb. 3:6; James 1:12.)

With those precious promises, we will confess our sins, knowing that Christ gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. Gal. 1:4. Then will the father of the child which had the dumb spirit, cry out with tears, "Lord, I *believe*." "If we confess our sins, he is faithful and just to forgive us our sins."

—God has never ceased to be the true aim of all human aspirations.—*Vinet.*

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.
CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

OVER THE SEA.

BY MARY WILSON.
(Detroit, Mich.)

OVER the sea, the deep wide sea,
Earnestly pleading, yes, pleading with me,
Millions in darkness are calling for light,
Asking for some one to teach them the right.

Over the sea, far over the sea,
What shall my answer to this message be?
Can I refuse to list to the call,
And send back no answer of peace to them all?

Over the sea, the billowy sea,
Trusting, my Saviour, my Jesus, in thee,
Leaving my friends and my kindred so dear,
Taking the gospel, their lone hearts to cheer.

Over the sea, the far-reaching sea,
Come, my dear sisters, come over with me,
Brethren, too, despise not the call
To labor for Jesus; come one and come all.

Over the sea, the Jasper sea,
Angels are calling for you and for me;
Crowns are in waiting for every brow,
No one will wear them but merits them now.

RELIGIOUS CONDITION OF SWITZERLAND.

SWITZERLAND is one of those countries where Catholics and Protestants are most intermixed. About three fifths of its population are Protestants, the others are Catholics. Of the twenty-four cantons, only three are almost exclusively Protestant, while six are Catholic.

It is sometimes thought that Geneva, the city of Calvin, is entirely Protestant. This is a mistake. In this city the Catholics are increasing to such an extent that they are already more numerous than the Protestants. Were it not for the fact that they are divided among themselves, the power would be in their hands. But notwithstanding this division, their constant increase all through Switzerland is arousing serious fears among Protestants. In Geneva I have heard preachers say from the desk that, on account of the lack of Protestant zeal and earnestness, they were to expect the humiliation of having the mass once more celebrated in the old cathedral of St. Peter, where Calvin preached. It may be well to add that this increase of Catholicism is due to immigration.

I have spoken of a division among the Catholics. The smaller division separated from the others in 1870, because they could not accept the dogma of papal infallibility. They style themselves "Old Catholics." They are generally protected by the Protestant governments. They read the Bible, have their mass in the language of the people, and their priests can marry. The Roman Catholics are far more bitter against them than against the Protestants. Sad to say, in many places, these Old Catholics are more a political party than a religious denomination, and the protection granted them is more a political speculation than a token of the love of our government for religious freedom. They have a bishop appointed over them all, and a theological school connected with the university in Berne.

Not much need be said about the Roman Catholics. They are here what they are all the world over. In the cantons exclusively Catholic, their preaching is quite different from what it is in the places where they are among Protestants. Here they preach to a certain extent from the Bible; elsewhere, they feed their flock with fables about the saints.

The Protestants are divided into two general classes, the State and the Free churches. What you so much fear for your country, the union of Church and State, is here a matter of course. Every canton has its established church or churches, the pastors of which are appointed and paid by the State, the same as are the policemen. This is an inheritance from Catholicism. In the State

churches there are, of course, noble Christians; but as a general rule, their members are not working for the furtherance of the kingdom of God. They are satisfied with what they have; and as they are not called to support their pastors or churches, they are not trained to give for missionary purposes, so that they do very little for the missionary work, either at home or abroad.

In the last century, these churches had gone far toward infidelity, and in the early part of our century, many earnest Christians, under the influence of a great awakening created by the proclamation of the near coming of Christ, separated themselves from this dead body, in which the principles of the Reformation were trampled under foot, and the Bible was no longer considered as the word of God. After severe persecutions, they organized the Free Church, where the Bible was considered as a book inspired of God. The founders did not profess to have new truths. It was a return to the creed of our Swiss Reformers. Among those who took a prominent part in this movement, the names of d'Aubigné, César Malan, and Gaussen may be mentioned. Now, more than half a century has elapsed, and these churches have greatly changed, but not for the better; while some good has been done to the national churches by this rivalry.

Most of the Free churches now profess that those of their founders who preached the near coming of the Lord were mistaken, and this great truth is not preached any more; or if it is preached, it is in such a way that no one will feel the necessity of an immediate preparation. Some of the churches speak of uniting once more with the State Church, and they say that it was a mistake ever to have left it. "If we have some life among us," they say, "we ought to bring it into the State Church, and have our influence more largely felt." This move toward a union with the State Church is but consistent, as they have now adopted the views of that church on the question of the inspiration of the Bible, which was one of the main reasons why they separated. One of their papers has stated that those who believe in the full inspiration of the Bible are rationalists, and have a "pope of paper." In general, their most prominent men, as well as the leading men of the State churches, do not know how to throw contempt enough upon the believers in full inspiration.

Switzerland is a great center for the Sunday movement on the European continent. The International Sunday Association has its seat in Geneva. In most of the cantons, there are laws compelling the observance of the day, and the Sunday unions are at every opportunity asking for more rigid laws. After the recent railroad disasters, they sent very earnest appeals to the railroad companies, asking them to suppress the Sunday tickets (we have Sunday tickets for half the usual fair), as the cars are always packed full on this day.

I would not like to leave the impression that all is dark in the religious world in Switzerland. We find in this country earnest and devoted souls who are trying with all their might to spread the gospel, either by private meetings, where pastors and laymen are trying to reach in private houses a class of people who never attend church, or by contributing of their means to the evangelization of France, and sustaining some missions among the heathen.

But those earnest Christians, in general, do not have any light on the prophecies. Very few know anything definite about the near coming of Christ. The general impression is that the time spent in the study of the prophecies is lost time. Many who are anxious to do something for the Lord, are joining the Salvation Army or the temperance societies, thinking to find there a field for personal usefulness. How much better it would be to see them join in the proclamation of the third angel's message! but they do not know anything about it. A living preacher of the message has not yet been heard in as many cities as we have cantons in Switzerland. Up to the

present, nothing has been tried toward the evangelization of Catholics, and only one ordained minister and a licentiate are now in the field. May God send many efficient workers in this interesting portion of the Lord's vineyard.

J. CURDY.

Geneva, Switzerland.

NEW ZEALAND.

[THE following letter from New Zealand reports items of encouragement in the work there:—]

Some time has elapsed since receiving the encouraging extracts from you, showing the advancement of the cause in various places of the earth, even toward the four quarters of the harvest field. Many thanks for them. The field is one. The gospel of Jesus Christ knows no nationality. It specifies none, neither does it exclude any. Therefore, it is with keen interest that a disciple of Jesus learns of the progress of the soul-purifying truths of the Son of God in any part of the kingdom of darkness. It is good to be brought in touch with the laborers in various fields. When the laborers and people read extracts such as you sent, it seems to make the work more precious to their hearts.

At present I am laboring in a scattered district, named Kaikour, situated on the South Island, New Zealand. It has been my constant burden and aim to present the great gospel truths of Christ, making doctrine and prophecy secondary. The Lord has especially blessed us. It would take too much space to enter into particulars of the mission here. I will however give a few items that may be of interest to you. Twenty have signed the covenant, and not one of them has been baptized nor even seen the ordinance carried out by others. Nearly all this number expect to be baptized in a few days, when a church will be organized. One of the leading families of the place has obeyed and is a great witness for the truth; the father, mother, three grown sons, one grown daughter, two youths, and two children. All the members of the family are now rejoicing in the truth except one son, a young man, and he is deeply stirred to obey. Some of these young men are likely to go to the school soon to be established in Australia.

It is true that we have experienced a great deal of opposition through unchristian influences, but all this has brightened the believers and raised sympathizers for the work. Brother and sister Gates of the "Pitcairn" are with us for a few days. Their help and counsel are prized above rubies.

While laboring in Wellington, a young lady embraced the message. She is intelligent and zealous. She returned to her family who live away in the country, and writes that she has been holding Bible readings with her family every evening, and has read aloud to them, "Thoughts on Daniel," "Great Controversy" Vol. IV, and the greater part of "History of the Sabbath." Her family is a large one, several of whom have taken up their cross to follow the Lord Jesus. A widow of a minister of the Church of England, who is staying with them, has also started to keep the Sabbath. We look for the whole family to obey the truth. We pray the Lord to work for them by his saving power.

Abundance of evidence could be given portraying the visible tokens of God's providence over his work in New Zealand. I have faith to believe that the Lord is going to do a great work for his everlasting name in the colony.

S. McCULLOUGH.

THE RELIGIOUS PEOPLE OF RUSSIA.

THE Russian is a very religious man; whenever he leaves his cottage or enters it, he will bow before the image of a saint that invariably has its place in a corner at the window, and before which a small lamp is constantly burning. Never will he touch any food or drink until he has made the sign of the holy cross; that takes the place of

prayer, and is not done without thinking of the Creator. Whenever they receive good tidings, their first feeling is to thank God. When the present emperor, then Crown Prince, returned from the war against the Turks, his carriage that met him at the station had first to stop at the Kasan's church, that he might thank the Lord before he drew up at the castle to meet his family.

The better educated families, especially those of the nobility, have somewhat outgrown this habit, bordering on superstition, and the images of the saints are slowly disappearing from the houses of the rich. No devout Russian will ever neglect the religious service on Sundays and holy days; the attendance in the churches, therefore, is always good. There are no organs in the churches, but a well-trained chorus of singers, the voices of which are most impressive; passages of the Bible are read in the old Slavonic language, that is not further from modern Russian than middle-English from modern English. In this way even those who cannot read will gain a rich knowledge of the Scriptures, that will become deeply impressed on their minds. The doors of the churches are always open, and many a passer-by walks in for a silent prayer. Whoever is tormented by any woe or sorrow—the man troubled with business matters, or the mother with anxious cares, or the young girl in the perplexities of a first love—will buy a candle at the church, light it at the chandelier, and put it in front of the altar, while praying most fervently to the individual saint to give success in an enterprise, remove the cares, or sooth the heart's grief. The sale of these candles is a source of income to the church. According to their own taste, the parents choose these saints at the birth of their children, recommending this new-born soul to the especial care of the saint. Everybody in praying, addresses his personal saint, who is supposed to be the connecting link between the individual and God.—*Boston Transcript*.

—Elder E. J. Waggoner and family are to sail from New York the 11th of this month on the "Teutonic," for England. Dr. Waggoner will attend the general meetings in Europe during June and July, and will then take up his editorial duties in London.

—Brother Robert Hare writes from New South Wales, where he is laboring with brother Stud. "Last year," he says, "I was in Tasmania. We met with a good deal of opposition, but the Lord will use even this to awaken slumbering minds. We were all glad to meet sister White and the company that came over from America."

Special Mention.

THE LAMB OR DRAGON, WHICH?

WHEN Col. Ingersol said that the church could never be trusted with the civil power, he told a truth that no well-informed person will deny. All history shows that whenever any religious or ecclesiastical body has controlled the civil power, it has used that power to persecute dissenters. But there is a very important question connected with this subject, and one which infidels either ignorantly or intentionally overlook, and that is, Did the *true* church of Jesus Christ ever seek the civil arm to enforce its doctrines or practices upon any one? We unhesitatingly say, No. Christians believe and practice the teachings of Christ. Let us revert to some of the instructions of our Saviour on this very point: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22: 21. "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12. "Thou shalt love . . . thy neighbor as thyself." Luke 10: 27. "Put no man in fear." (See margin

of Luke 3: 14.) Can any person practice these and many other like instructions of Christ, and at the same time entertain the least desire to force his religious opinions or practices upon any one? Such a thing is an impossibility. Therefore we say that any church or ecclesiastical organization that ever sought the civil power to enforce its creed upon others, is not the church of Christ, but it is either the "mother of harlots and abominations of the earth" or one of her daughters, and more to be dreaded than the untutored savage, as was demonstrated in the case of Roger Williams, who was banished from the colony of Massachusetts, on account of his religion, and found an asylum among the red men of the forest.

Although Col. Ingersol intended the above statement as an attack upon the Christian religion, it falls as harmless at the feet of true Christianity as would a paper bullet at the base of Gibraltar. The true followers of Christ have a power for good as much more potent than any human legislation can grant, as the arm that bears up the universe is stronger than the feeblest child. Therefore they do not want the civil power; they would not accept it if offered them, but would spurn the offer. To learn the character of a man-made theocracy we have only to look at the symbolic beasts used by the prophets Daniel and John to illustrate pagan and papal Rome. They are the very embodiment of all that is selfish, bigoted, cruel, blood-thirsty, and savage. If infidels would read and study the prophetic scriptures in the light of history, they would see that the description given of the character of those beasts finds an exact counterpart in those governments in which Church and State were united, and that the true followers of Christ have been the victims of their cruel oppression. Infidels know, or ought to know, that in every persecution there are two parties, the persecutors and the persecuted, and that the latter are those who adhere strictly to the teachings of Christ, and that it is on this account they are oppressed.

Those engaged in the present movement for the union of religion and the State disclaim any intention of oppressing any on account of their opinions, but claim that their project is innocent and lamb-like in its character, and if carried out, would result in great good both to the Church and State. Let us notice some things for which the so-called National Reformers and their allies are asking, and see what they propose to do if they are successful.

In Article II of the constitution of the National Reform Association we read:—

The object of the society is to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation and place all Christian laws, institutions, and usages of our government, on an undeniable legal basis in the fundamental law of the land.

If the above resolution was adopted as a part of the fundamental law of the land, we are not left in doubt as to what would be the result. The advocates of the movement have told us themselves what it would be. Rev. W. J. Coleman, in the *Christian Statesman* of Nov. 1, 1883, said:—

To be perfectly plain, I believe that the existence of a Christian Constitution would *disfranchise* every logically consistent infidel.

When in the estimation of these self-styled Christians, all logically consistent infidels are deprived of citizenship, then who will run the government? We will let the Rev. T. P. Stevenson, one of the editors of the *Statesman*, answer:—

If it be objected that men would become hypocrites to obtain office, we can only say that the hypocrisy . . . which conforms the *outward life* to the morality of the Christian religion is a species of hypocrisy which we are exceedingly anxious to cultivate.

Then all they ask for is that all men should conform their *outward lives* to the morality of the Christian religion in order to establish a *Christian* government. The writer once had a conversation

with a Catholic priest, in which he admitted that among the popes there were nine who were very dissolute men, but, said he, "When they were acting in an official capacity, they *could but speak the word of God*." Perhaps this is the way their crop of National Reformers could administer this government. When acting in an official capacity, they could but "speak the word of God." But I would prefer to be under the rule of logically consistent infidels, rather than under the rule of a government that employed a lot of hypocrites to execute the *divine will*.

What do they propose to do when they get control of the government? Rev. W. D. Gray and Col. Elliot F. Shepard, both representative men in the American Sabbath Union, say they do not believe that "governments derive their just powers from the consent of the governed," and that "the object of this movement is an effort to change that feature in our fundamental law."

Then the first move will be to take the government out of the hands of the people, and put it in the hands of a class whose "outward life" is compelled by civil law to conform to the morality of the Christian religion! Then what next? In the Sunday lesson published in the *Statesman*, Dr. Gregg declared that the civil power *has the right to command the consciences of men*, and Rev. M. A. Gault, speaking for the whole National Reform combination, said:—

I believe that government can reach the conscience of the people. You must keep the Sabbath and have the Sabbath's rest secured to all classes, not merely because it is good for you, but because *God says so*, because there is a divine appointment behind this question.

That is, the voice of the government is the voice of God, therefore you must keep the Sabbath whether you have any conscience in the matter or not. But suppose, kind reader, you cannot indorse the above arrangement, and dare to assert your inalienable rights in opposing it. Then what? Let the Rev. W. T. McConnell, in an open letter to the editor of the *American Sentinel*, answer. He said:—

You look for trouble in the future. If these principles are applied, I think it will come if you maintain your present position; . . . if you have determined to oppose the progress of this nation in fulfilling its vocation as an instrument in the divine work of regenerating human society, you may rightly expect trouble. It will be sure to come to you.

What kind of trouble may we look for? Dr. Mc Allister says:—

It is better that a few should *suffer* than that the whole nation should lose its Sabbath.

What will be their sufferings? Rev. J. Bor-ing Gold, in a Sunday-law mass-meeting in Chicago, said:—

The man who does not subscribe to the doctrine of Sabbath observance is a *traitor to his country* and *should be treated as such*.

Then all who do not subscribe to National Reform doctrines of Sabbath observance are to be treated as traitors to their country. And what do they propose to do with these traitors? Jonathan Edwards, D.D., in a National Reform speech concerning the opponents of this movement, said:—

The atheist, deist, Jew, and Seventh-day Baptist, so far as their amendment is concerned, are one class. They must be counted together."

Then in the same speech he further says:—

They cannot dwell together on the same continent.

Now we submit to the reader: If National Reformers and their allies get control of this government, will it be the innocent lamb, the gentle dove with the olive branch of peace to all? Or will it be the hideous dragon,—the symbol of an intolerant persecuting power? It can be nothing else. A religious organization that seeks to wrench the government from the hands of the people and put it in the hands of a set of legalized Christians, who propose to disfranchise, condemn as traitors, and banish every one who dares to oppose their rule, can only be an image to the papal beast. Had not the unerring word of God described in prophetic vision the very things we now see coming to pass, we might think

it was only a dream of the alarmist. No, kind reader, don't think to pass this by with a smile, but open your eyes to see what is going on all around you, and get ready for the things that are "coming on the earth."

J. F. BALLENGER.

A LITTLE OUT OF HARMONY.

AN effort was recently made in Santa Rosa, Cal., to stir up a strong sentiment in the community against opening the World's Fair on Sunday. This was especially desired, in view of the fact that a congressman, and also a World's Fair commissioner, live there. So a meeting was announced through the papers, and a minister of a certain church spoke upon the question on Sunday, and earnestly invited the people to attend a great mass meeting that would be held the next Tuesday. He urged all to be present, and said that they wanted to show the people what a great sentiment there was in favor of Sunday closing, and especially did they desire to make such a profound impression upon their congressman and World's Fair commissioner that they would not dare to vote against closing the World's Fair on the venerable day of the sun.

But when the time for the great mass meeting on the following Tuesday was reached, they were much put out at finding only about fifty persons present, and those who were to be the chief speakers of the day were among the absent ones. In their extremity they called upon a brother minister to make a few remarks. He said that he was in favor of closing the Fair on Sunday, and that Sunday was the original Sabbath, the true seventh day. He undertook to demonstrate that idea, and the persons present seemed very much pleased with his efforts. Just as he was concluding his remarks, another minister came in, and was urged to say something upon the Sunday closing question. Of course he had not heard what the other man had said, and after apologizing for not feeling very well, and expressing his appreciation of the privilege to speak upon such a great question, he told the congregation that there is no Sabbath day at all in this dispensation; that the only Sabbath in reality is the seventh day, or Saturday, but that we keep the resurrection day instead.

The peculiar embarrassments of the situation can better be imagined than expressed in words, but this is only a sample of the contradictions into which these men sometimes fall. And, indeed, statements that are as contradictory as the foregoing are often made by a speaker in the same discourse. But those who hold to the true Bible Sabbath and maintain the true faith, may always find themselves relieved of all such embarrassing difficulties.

A. O. T.

THE LONGEST DAY.

WE find the following going the rounds of the papers:—

It is quite important, when speaking of the longest day in the year, to say what part of the world you are talking about. The latitude changes the length of the day to a remarkable extent.

At Stockholm, Sweden, it is eighteen and a half hours in length.

At Spitzbergen the longest day is three and one-half months.

At London, England, and Bremen, Prussia, the longest day has sixteen and a half hours.

At Hamburg, in Germany, and Dantzig, in Prussia, the longest day has seventeen hours.

At Wardoe, Norway, the longest day lasts from May 21 to July 22, without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is nineteen hours, and the shortest, five hours.

At Tornea, Finland, June 21 brings a day nearly twenty-two hours long, and Christmas one less than three hours in length.

At New York the longest day is about fifteen hours, and at Montreal, Canada, it is sixteen hours.

What the writer means, evidently, is that daylight lasts during the periods he names. But it is hardly accurate to speak of any period of light over twenty-four hours long as "a day" of that

length; for a day is only twenty-four hours long. A day is one revolution of the earth, which consumes in the process twenty-four hours. Daylight may last, and in high northern latitudes does last, many days, and even weeks. And so the darkness may continue a like length of time. But the continuance of daylight does not reduce the period to only one day. Nor does the darkness reduce it to only one night. But, during these periods of light and darkness, the revolutions of the earth number off the days as elsewhere. And these revolutions can be marked just as accurately there, during these times, as in lower latitudes, where the days are composed of alternating periods of light and darkness. There is no more difficulty in keeping the Sabbath in the highest northern latitudes inhabited by man, than there is in keeping it in New York or Boston.

ANOTHER SUNDAY BILL FOR THE DISTRICT OF COLUMBIA.

BROTHER MOON has just informed us that another bill has been introduced in the United States Congress at Washington, with reference to the Sunday question.

Some of the ice dealers there desired to discontinue their work on Sunday, while others desired to deliver ice as formerly. But those who desired to rest on Sunday thought that their profits would be diminished unless they could secure a law compelling all to refrain from handling ice on that day. So the matter was quite thoroughly agitated, the churches, as usual, taking quite a lively interest in the discussion, and one of the ministers drew up a bill, and succeeded in getting a congressman to introduce it.

In a convention that was held in the interests of the movement, a great deal was said in regard to the enslaved condition of those who desired to keep Sunday, but are thus held down by those who persistently labor upon that day.

Those pretending to be good Christians should be ashamed to make any such arguments. The only enslavement in connection with it is that they fear they will not get as many dollars as some of their seemingly less scrupulous neighbors. Where is the text of Scripture which says that when the Christian is brought into competition with the world, and finds that the world gets the advantage of him, he shall enact laws that will compel worldlings to observe so-called Christian institutions in order that the professor may be thereby advantaged?

Yet, in spite of the absurdity of their positions, we can see this Sunday movement rapidly coming to the front, and who that is observing the signs of the times, does not see in it the clear fulfillment of the prophecies that our people have been regarding with so much interest for nearly half a century? The time has fully come for this work to be accomplished, and the evidences are thickening on every side, showing how rapidly it is being done. We should certainly be alive to the situation, and earnestly be doing what we can for the salvation of our fellow-men in the brief time that still remains before probation closes.

A. O. T.

INFIDEL PREDICTIONS.

A NOTED unbeliever recently entertained a reporter of one of the daily papers with some very positive predictions as to the future lessening influence of Christianity. The same infallible authority informed the public more than a decade ago that in ten years there would be more theaters built than churches. The time is up, and how fares the prophecy? Well, the Methodist Episcopal denomination alone is building churches at the rate of four a day,—one in every six hours of daylight and dark, or one for every three hours of daylight! Has anybody heard of theaters going up at this rate? Now add to the above the number of churches that other denominations, and their name is legion, are erecting, and it appears that the prophecy is about as absurd as

some of the other hyperboles of this orator. A fascinating trick of rhetoric is one thing, but good, square, honest truth is quite another. But this habit of making very loud and positive predictions of the speedy downfall of Christianity has always been a chief part of the tactics of the enemy.

The greatest of French infidels on one occasion held a Bible up before an audience, declaring that the sacred volume had become a wornout and effete book, that it was soon to be relegated to the back shelves of all libraries, where it would be taken down only by the industrious antiquary to be examined as a curiosity of the past! And this same sage reasoner and omniscient prophet set up at Ferney a printing-press which was to help demolish the church and the Bible upon which it is built. How have his predictions turned out? To begin with, this very press is now employed at Geneva in printing Bibles. When that infidel died, the Bible was translated in less than fifty languages; now it is translated into more than three hundred, among which are of course the leading tongues of mankind, so that more than four fifths of the race can read the oracles of God in their vernacular speech. The British and Foreign Bible Society now issues annually more than 4,000,000 copies of portions of the Scriptures. The American Bible Society circulates one million and a half of the divine word annually, and has distributed, since that infidel prediction, no less than 50,000,000 copies of various portions of the Scriptures. The Prussian Bible Society distributes 80,000 copies of the Old and New Testaments every year.—*Christian at Work, April 14.*

UNQUESTIONED ZEAL FOR SUNDAY.

WHEN placed in the moral scales, we have no evidence that would show that New York is any better than other parts of the country. But that she is zealous for the honor of Sunday, there is an abundance of testimony.

Passing by the recent action of her legislature, and other things we might mention, showing how anxious they are in the Empire State to have Sunday respected, we would briefly call attention to the fact that the most recent thing that they have to confront in their efforts to preserve Sunday to the commonwealth, is the danger that *Monday may fall on it*. The law is that the Board of Aldermen of New York City is required to meet annually on the first Monday in July, to receive the tax-rolls. The first Monday in July, in the regular course of events, this year falls on Independence Day. The New York aldermen, feeling somewhat patriotic, and desiring to celebrate, of course did not want to meet to go through the dry and arduous labors connected with the receiving of said tax-rolls. So after discussing the matter at some length, they, with all gravity and sincerity, passed the following resolution:—

Resolved, That the State Legislature be, and is hereby, respectfully requested to pass an amendment to said act, enabling the Board of Aldermen, whenever the first Monday of July shall fall upon a Sunday or legal holiday, to meet at noon on the following day for the purpose of receiving said assessment rolls.

No man, except he be a National Reformer, or one who has been warped by national reform sophistry, could ever perceive how the first Monday in July might somehow happen to fall upon Sunday. But they, of course, can see it clearly, and possibly can explain among themselves and to each other, just how it is. But the benighted citizens, who have not been initiated into these mysteries, must still regard the matter with blank amazement.

When a city official will allow his zeal for Sunday to captivate so completely his sense and reason, some one should be appointed to look after him. The utter absurdity of such a resolution should be apparent to all, but there is just as much sense to it as there is to many of the arguments that are advanced in favor of Sunday laws.

A. O. T.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 10, 1892.

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A WRETCHED CHRISTIAN.

In Rom. 7:24 the apostle Paul writes: "O wretched man that I am! who shall deliver me from the body of this death?" In what condition was the apostle when he penned these words? Was this his condition in an advanced state of Christian experience, and his ordinary condition of mind all through his Christian life? Or was this only one feature of a condition in which he found himself while passing, by the process of conversion, from a state of bondage to sin, to a state of liberty in Christ Jesus?

We raise these queries because there are some who do not think that the apostle in the 7th of Romans was describing his own conversion, and picturing a condition which, when he had reached an advanced state of Christian attainment, was with him a past experience; but that he is here setting forth the usual experience of the believer all his life, until his Christian course is ended.

With such a view we take issue. It cannot be that the destiny of the servant of Christ is to remain always "carnal, sold under sin," as described in verse 14. A "wretched" man, bound to a "body of this death," as described in verse 24; but that Paul is describing a condition through which he passed, in conversion, and which was with him when he had reached the liberty of the gospel, an experience past and gone, and which need never be repeated.

By the impressive figure of marriage, in the first verses of Romans 7, he sets forth the wonderful change of condition and relationship which the sinner experiences in conversion. The old man of sin, the carnal nature, as the first husband, dies; and then the sinner puts on the new man, which is "Christ in you, the hope of glory." But the sinner, wedded to sin, does not willingly give it up. The old man does not lie down and die a voluntary death. He struggles hard, and dies with many a convulsion. And so Paul, throwing off the figure, gives in following verses the literal experience of one passing through this change—an experience supposed to be his own, or at least one written in the first person to illustrate the general experience of a sinner passing into the liberty of the Christian life.

He begins by saying that the law is what reveals sin, and that without this, sin would not be known; for he says that he "had not known lust, except the law had said, Thou shalt not covet." That is, he was a covetous man, but did not know it, or did not realize it, until the law took hold of his conscience, and in its light he saw the sinner that he was. The result was that sin revived, and he died. Then he goes on to say that the trouble was not in the law at all, but in himself, while he was cherishing sin and following in its ways. So he sees that the commandment is holy, just, and good, but that sin is exceeding sinful and makes all the trouble.

The law, he continues, "is spiritual: but I am carnal, sold under sin." Does he mean by this that this is the Christian's natural state?—By no means. When he says, "I am carnal, sold under sin," he refers to himself at the time just before mentioned, when "the commandment came," and sin (the sense of sin) revived in his mind, and he began to see that he was a sinner, a fact that he was not conscious of before, as he supposed he was all right. For he says, "I was alive," righteous, all right, "without the law once;" that is, with-

out a sense of sin and of the law's condemnation. But the commandment came, and sin revived. Being thus awakened in his conscience, he sees that the commandment is holy, just, and good, and that the law is spiritual. But then he also sees, just as any one else will see when thus awakened, that he is (by nature) "carnal, sold under sin." He sees what he ought to do, but yet the law of sin is so strong in his members that he often yields and does that which he knows to be wrong. The law he sees to be something which is all right and good, and the path of obedience a path of delight; but the law of sin, that is, the tendency and power of sin, often brings him into captivity. In that condition, passing through this experience, in a death grapple with the old man, he feels utterly miserable, and cries out, "O wretched man that I am;" and he seeks deliverance from that bondage. In the last verse of the chapter he reveals the true source of help and deliverance: "I thank God through Jesus Christ our Lord." This is his answer to the question, Who shall deliver me?—It is Jesus Christ our Lord.

The last clause of the verse sums up the nature of the conflict, and the parties thereto. It is the mind, the awakened conscience, that serves the law of God; it is the flesh, the natural and lower impulses to evil, that serve the law of sin.

Now it is evident that if we can subdue the flesh, and not follow it, then we with the mind, the higher nature, are serving the law of God alone. Must then these two antagonistic principles, ever maintain these about equally balanced positions, sometimes one prevailing and then the other? or does the gospel make provision whereby the flesh, the carnal mind, may be subdued, and the spiritual mind gain control and maintain the ascendancy?

The apostle proceeds to this very question in the next chapter: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Here the apostle contemplates certainly the putting away of the dominion of the flesh and walking after the spirit. And a person in this condition is not serving the law of sin; for that is done only with the flesh. He is made free from the law of sin and death. Then he is not certainly under the captivity that he speaks of in verse 23 of chapter 7. It is therefore certain that he is describing a progressive work, a conflict, an experience, through which a person passes, coming at last, if victorious, into the liberty of the gospel.

This is made still plainer in the following verses of chapter 8. Verse 7: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

This settles the question. Such is the position the Christian is to occupy, and such the blessings he is to enjoy. He is not to be always in the deplorable conflict described in chapter 7—not always doing that which he hates, and failing in that which he would do; not always in a conflict in which half of the time he is brought into captivity to the law of sin and death; not always a wretched Christian, crying out, Who will deliver me from the body of this death?

Not always? Why?—Because there is help and complete victory in Christ Jesus. "If any man have not the Spirit of Christ, he is none of his." But if he has the Spirit of Christ, as every converted man will have, he is not in the flesh. If he is not in the flesh, he is not serving the law of sin; he is not under captivity; but he is a free man in Christ, walking where there is no "condemnation."

Let no one say, therefore, that Paul does not describe a higher state of Christian attainment in Romans 8 than he does in Romans 7, and that that

which is described in chapter 7 was not to him, after he had reached the condition of chapter 8, a past experience.

IN THE QUESTION CHAIR.

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

190.—MATTHEW 12:43, 45.

What is meant by the statement in Matt. 12:43, 45, that the unclean spirit once cast out returns and takes possession of the house from which he was driven, with seven other spirits worse than himself? I heard a minister apply it to the Jewish church. Is this correct?

G. W. B.

Answer.—Instead of having a national application, we think this scripture applies personally to individual experience, and that it is designed to show the importance of being thorough when we enter upon any work of reform; that when evil principles are for the time being subdued and brought under control (represented as the evil spirit being cast out), not to stop there, but immediately to fill the place with good principles; let good spirits come in and take possession; for if this is not done, the evil habits or principles will soon re-assert themselves and become stronger than before.

Dropping the figure, Isaiah expresses the whole matter when he says (1:16, 17), "Cease to do evil; learn to do well." It is not enough to do the negative work of ceasing from evil; we must do the positive work of learning something in the way of well-doing. In other words, it is not enough to carry on a reform in merely a negative way, dropping wrong principles and ceasing to walk in the wrong course. There must be a positive side, and an enthronement in the heart of right principles and an aggressive movement in the right direction, otherwise the reform will collapse, and the chains of the former condition be forged stronger than ever.

191.—CHILD DYING A HUNDRED YEARS OLD.

ISA. 65:20.

Please explain Isa. 65:20. A child shall die a hundred years old, etc., and harmonize it with the statement in revelation that there shall be no more death.

A. F. V. D.

Ans.—This passage was explained in the REVIEW of Nov. 11, 1890, but as inquiries similar to the above are so frequent in regard to it, we give it once more:—

ISAIAH 65:20.

There is, perhaps, no passage of Scripture more frequently called up for exposition than Isa. 65:20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." This scripture has many times been explained in the REVIEW, once or twice quite recently. But in response to two questions on the point now in hand, we notice it again. When does it apply? What data have we to guide us to an answer to this question?

1. It applies in connection with the creation of the new earth; for in entering upon the line of thought in which this passage occurs, God says, "Behold, I create new heavens and a new earth." Verse 17.

2. "Thence" means "from that time, after that." Hence, from that time there will be no more helpless infancy, nor men prematurely old and broken down. But,—

3. The flames that purify this earth, from the ashes of which the new earth is to spring (2 Pet. 3:7, 10, 12, 13), are the fires of the burning day which consume the wicked, after the second resurrection. Mal. 4:1; Matt. 25:41; Rev. 20:9, 10; 21:1.

4. After this there is no more death (Rev. 21 : 4), hence the last part of Isa. 65 : 20 must apply at sometime previous to the formation of the new earth; and it is natural, we might say, necessary, to apply it to that great death scene in the lake of fire, the last event of the kind before the new earth is made, which is the subject of the prophecy. Verse 17.

5. But how does the child die a hundred years old? *Ans.*—In the multitudes that perish in the lake of fire, all classes and all generations will be represented, from the antediluvian rebel to the nineteenth-century sinner. But the antediluvians lived nearly a thousand years, and a person at that time a hundred years of age was but a "child." All who were a hundred years old at the time of the flood, and who perished therein, were, in that age, only children; and there must have been hosts of them. These all appear again in the second resurrection, to perish in the lake of fire; and in comparison with the men of their own generation who perish with them, men from six hundred to nine hundred or more years of age, they are still but children. But the sinner of to-day who lives to be a hundred years of age is considered to be a very old man. And as the hundred-year-old antediluvian child was not too young to be a sinner, the sinner of to-day who is a hundred years of age, is not too old to be shielded by his venerable age from the punishment of sin. They both alike perish in the lake of fire.

The conclusion, then, is this: That "the child" that dies "a hundred years old," is the antediluvian child; and the sinner who being a hundred years old is accursed, is the sinner of all those subsequent generations, who at a hundred years of age is considered an aged man. The point of time at which they die, is the second death; and after that there will be no helpless infant, nor decrepit, broken down old man; for there will be nothing to hurt nor destroy in all God's holy mountain. Verse 25.

RIGHT WORDS.

SPEECH is a sure index of character. No definite opinion can be formed of an individual's qualities and disposition from his personal appearance alone. The fool can, by keeping still, pass as the possessor of a considerable degree of wisdom. The countenance, the dress, the general appearance and demeanor may seem to indicate this or that, but when once the individual has given expression to his thoughts, in language of his own choosing, our opinion of his intellectual and moral traits begins to take on definite shape, and we gain at once some idea of his general trend of character. Nor is a lengthy conversation often necessary in order that his general character should be distinctly shown.

Speech is the natural and ready outlet of the mind, and therefore the best indication of what the mind contains. "Out of the abundance of the heart the mouth speaketh." Much has been said and written upon the conversational art; but the basis of all good conversation must be good thoughts. Mere words, however elegant or rhetorical, are of no value. It is the thought which they convey that determines and invests them with their beauty and propriety.

There is probably no other way in which so much good could be realized at so little cost as by means of the right use of the power of speech. Each individual has a certain degree of influence over others with whom he is associated. This influence is the influence of his words and actions. To exert a right influence, these must be harmonious. Let a person make what pretensions he will by his words, he will not be believed if he contradicts them by his actions; nor, on the other hand, will he receive credit for his good actions if his words do not correspond with them in character. This is the great trouble with many who profess Christianity. Their names are upon the church records, they attend church services, and in various ways by action seem to identify themselves with Christian people; but

their conversation is usually of a nature which would convey no suggestion of such facts; hardly, indeed, of a conviction that "life is real, life is earnest, and the grave is not its goal." The mind cannot feed upon chaff with any better result than can the body. The hurtful, unsatisfactory effect follows and is felt as surely in the one case as in the other.

Good thoughts are not so scarce in this world as to be beyond the reach of any one. Themes which will elevate, refine, or at least instruct, the mind are not so uncommon as ever to make it necessary that conversation should take the form of idle words. It is no inscrutable provision of divine justice which has ordained that for such words account shall be given in the day of judgment.

If he who has been accustomed to dispense only the chaff of foolish and idle words in his intercourse with others, would let his speech take on a higher and more serious vein, he would be surprised at the result. It will be no difficult task. The effort will cost him nothing, and the result will be invaluable. No one who has perused the word of God and obtained a knowledge of its truths, can be at any loss to know how to make his words helpful and beneficial to others. Realizing that "the end of all things is at hand," he will at least keep in mind the injunction, "Exhort one another, and so much the more as ye see the day approaching."

Piety cannot flourish where the tongue runs uncontrolled upon themes of a contrary nature. The character can never attain to full Christian development while this "unruly member" of the body does not act harmoniously with its fellow-members to that end. The faculty of speech has been greatly perverted from its divinely-intended purpose. This power, distinguishing man from the brutes, may well be regarded as the natural accompaniment and necessity of a moral nature, to which it must have been meant to be subservient. Certainly the Creator never designed that this gift, so peculiarly indicative of the pre-eminence of its possessor in the order of creation, should be the instrument of his degradation to a low, unspiritual plane.

"How forcible are right words!" "A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!" "A word fitly spoken is like apples of gold in pictures of silver." Job 6 : 25; Prov. 15 : 23; 25 : 11. How often the opportunity here referred to comes and passes unperceived, and how slight the effort which would often suffice to improve it! Right words and a right character are inseparable; for "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body;" and therefore "by thy words thou shalt be justified, and by thy words thou shalt be condemned." James 3 : 2; Matt. 12 : 37. The result of an attempt to improve our words will well reward the effort.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

THE GREAT TRIBULATION.

(Continued.)

In further considering this subject of The Great Tribulation, we will notice other references to it, showing how prominent it is made in the Scriptures. In every instance we shall see that it was this same Roman power that was to cause this most prominent period of affliction to come to the people of God. It is noticed by Daniel in other portions of his prophecy, and in his vision of the 8th chapter, as a power that waxed exceeding great, and "magnified himself even to the prince of the host," and "cast down the truth to the ground," "practiced, and prospered." "He shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people," and "he shall stand up against the Prince of princes; but he shall be broken without hand." Verses 11, 12, 24, 25. "The Prince of princes." Our Lord and Saviour was put to death by them. The "holy people" were not the wicked, unbelieving Jews who were so will-

ing to have Christ's blood upon them and their children; but the disciples of the meek and lowly Jesus, millions of whom this same Roman power put to death. In chapter 11 Daniel refers again to this persecution: "The people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: . . . and some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Verses 32-35.

"The time of the end" is a little period just before the end, during which the signs our Saviour gave concerning his coming, shall have their fulfillment. This persecution, it is seen, reaches down to that point. The suffering, persecuted people of God are "holpen with a little help," so the terrible tribulation is shortened, as Christ says, for the elect's sake, though they had fallen by the sword, flame, captivity, and spoil "many days," even more than a thousand years. How can any one fail to see the identity of this period with our Saviour's great tribulation; the "many days" of which were shortened? We cannot doubt but that they are one and the same.

The Revelation through St. John is the supplement or complement of the prophecy of Daniel. He has much to say concerning this same period. In chapter 6 : 7-11 "death and hades" are personified as riding forth on a "pale horse," slaying God's saints over a fourth part of the earth "with sword, and with hunger, and with death, and with the beasts of the earth." And immediately following, these martyred souls lying under the altar, the earth, are also personified as crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood?" They are represented as still resting there a "little season" longer, as the terrible process goes on, and their brethren are also slain, till the righteous Judge should come in his glory to give them life and immortality. Then immediately after, comes the same list of signs our Saviour gives in Matthew 24, which immediately precede his coming. Then comes "the great day of his wrath," when the great men, the rich men, and every bondman and every freeman hide themselves in the rocks and dens of the mountains from Him that sitteth on the throne, and from the wrath of the Lamb. Thus the great tribulation upon God's elect precedes immediately the signs of the day of God.

In chapter 7 we have brought to view an immense host standing before the throne of God, wearing white robes and bearing palms in their hands; they have washed their robes and made them white in the blood of the Lamb. One of the elders informed John that "these are they which have come out of the great tribulation" (Revised Version, and literal Greek), gathered from every land and every clime. Who can doubt the conclusion that reference is here made to that same "tribulation" of which our Lord speaks in his great prophecy, the greatest that was ever permitted to come upon his people before his time, or ever should be? It was a tribulation world-wide; for those who come out of it were from "every nation, and kindred, and tongue, and people."

In chapters 12 and 13 St. John presents this great Roman persecuting power before us, under two symbols, "a great red dragon, having seven heads and ten horns," who sought to destroy forever the "man child," "who was to rule all nations," but he was caught up to God and his throne. He then sought to destroy the church of God, represented here under the symbol of a woman, by persecution and by a fearful "flood." But she was preserved from utter destructions during the period of a "time, times, and a half," i. e., 1260 years, though the dragon sent out a great "flood" after

her, and would have utterly destroyed her. But "the earth [*i. e.*, the powers of the earth] helped the woman," and she was preserved from Roman power.

Here under this forcible series of symbols, this great tribulation is again presented, and the relief of the church by the Protestant governments, after the great persecutions of the 1260 years, or the "shortening" of the days of tribulation as Christ declares, is repeated. The symbol used in chapter 13 is a composite beast, with a body like a leopard, feet like a bear, mouth like a lion, with seven heads and ten horns. This represents the Roman power which had conquered Babylon, Media and Persia, and Grecia, absorbing them, and ruled the world, as the leopard, bear, and lion were symbols used by Daniel (chapter 7), of these kingdoms. This leopard beast of Revelation 13 specially represents the papal phase of the Roman power, as the great red dragon did the pagan form; and he received "his power, seat, and great authority" from Justinian the Roman emperor, in A. D. 538, as we have before noticed. It is the same precisely as Daniel's "little horn." Dan. 7:8, 24, 25. That emperor gave him his power, *i. e.*, made him head over all the churches, gave him "his seat," Rome as his capital city, with authority to correct heretics. All the world wondered after the beast. "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." "And power was given unto him to continue forty and two months." Thirty days to each month gives us 1260 prophetic days or years again, beginning A. D. 538 and ending 1798. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." How forcibly this was fulfilled when the French marched into Rome and carried away the pope into exile, and destroyed his government. He is to-day under the power of the sword, the king of Italy holding Rome itself.

Let the reader notice especially the fact that the great tribulation is here forcibly brought to view again, as the saints of God were given into the hands of this power to be killed and carried away captive during many ages. But the period of relief, or the "shortening of the days," is also forcibly presented when this persecuting power itself shall receive a deadly wound from the sword and be led captive also.

John again speaks of this persecuting power in chapter 17, fitly representing it as a lewd woman arrayed magnificently in purple and scarlet, and decked with gold and precious stones and pearls, with a golden cup in her hand, from which she corrupted the nations. She was seated upon a scarlet-colored beast having seven heads and ten horns. The name of this bloody harlot was "*Babylon the Great*." She was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." No wonder the loving John wondered with great astonishment.

A woman is very often used in the Scriptures as a symbol of a church. A pure woman is a fit emblem of a pure church, a corrupt woman of an apostate church. Her riding upon the beast of seven heads and ten horns identifies her with the Roman power beyond question, the civil power upholding the church and enforcing its decrees; *i. e.*, the Church and State united. The Roman Church is the result of a great apostasy. St. Paul brings it to view in 2 Thess. 2:3, 4, when speaking of the "coming of our Lord Jesus Christ," which the Thessalonians thought to be imminent at that time. He plainly tells them it was not to come until "there come a falling away [an apostasy] first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work: only he who now letteth

will let, until he be taken out of the way." (Revised Version, "There is one that restraineth now, until he be taken out of the way.")

For a time paganism by persecution kept the church partially pure, but when Constantine was nominally converted, and Christians were favored with position, power, wealth, and popularity, pride entered, and the process of apostasy was rapidly completed.

Then the papacy was speedily developed, till the pope of Rome became the mightiest potentate on earth, and with a strong hand sought to put down all religion not according to his creed. He became arrogant, cruel, tyrannical, and blood-thirsty, exalting himself above every object of worship, claiming to be the vicar of God on earth, sitting highest in the temple or church of God. The kings of the earth did his bidding, not daring to do otherwise. Thus the so-called church of the meek and lowly Jesus became the greatest persecuting power ever seen among mankind. Then were the words of Christ literally fulfilled, when he declared: "The time cometh, that whosoever killeth you will think he doeth God service." John 16:2. This was not fulfilled by the pagans, but was literally true of the papists. Nothing on earth are they taught to hate so much as a heretic. So great Babylon became "drunken with the blood of the saints" of God, and giddy with pride and cruel with bigotry. Here again we see the *great tribulation*:-

"Great by reason of its wide extent Great by reason of its long continuance. Great by reason of its excessive severity. Great because the might of the strongest civil world powers would be exerted against the saints. Great because some of all nations and tongues were to be involved in it. Great because *thanatos* and *hades* only could fitly symbolize the carnival of sorrow and blood, when unheard of atrocities were committed, and indelible agonies endured. Great because it threatened to exterminate all human flesh, and set back the progress of the race. Great because it was to be without a parallel in past ages, and without an equal in the future. In all the other years of time there was to be nothing like it; a tribulation "such as never happened from the beginning of the world till now, no nor ever will be." (Diaglott ver., Matt. 24:21.)—"Taylor's Great Consummation," p. 62.

In view of all these facts, how preposterous to apply this tribulation to the destruction of Jerusalem, one city, and not the largest in the world by any means, the siege of which continued for merely a few years, and whose inhabitants were only of one nation. Not a single Christian was in it, not one of God's "elect" for whose sake the days of tribulation were to be "shortened!" How blind must be the exegesis which can pass over all these prophetic descriptions Christ's servants have given concerning those days of blood, sorrow, and agony through which the disciples of Christ must have passed, and suppose he never referred to them, while privately describing to his disciples alone the events of the gospel age intervening between his second advent in glory and the discourse he was giving, confining himself wholly to the fate of the Jews who had rejected him.

G. I. B.

(To be continued.)

SOME MATTERS THAT DEMAND SERIOUS ATTENTION. SHALL WE KEEP PACE WITH THE WORK?

We are living in a very interesting time. Everything seems to be moving with remarkable rapidity. Movements that but a short time in the past required years to develop, are now completed in as many days. This is a fast age in every sense of the word. While no doubt all appreciate this to some extent, still very few sense it in its fullness. All the world seems to be in a state of unrest and general expectancy. Every thinking mind is looking on with anxiety and almost breathless attention, as to what will develop next. Intensity seems to be filling every agent of darkness. Sin and wickedness are everywhere prevalent. Darkness is covering the

land, and gross darkness the people. Iniquity is abounding, and love is waxing cold. While many of the professed followers of Christ are satisfied with a form of godliness, they know little or nothing of its power. Surely we cannot mistake the time in which we live. The end of all things is just before us, and in a little from this the great crisis will be past.

A very large number of those who are looking on with anxiety and apprehension, are ignorant as to the real nature of the events that are to transpire; but not so with the student of prophecy, not so with those who understand the times and the seasons. "But ye, brethren, are not in darkness, . . . ye are all the children of light, and the children of the day: . . . therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:4-6. While men's hearts are failing them for fear, and for looking after those things which are coming on the earth, they are still in darkness as to the true nature of these things, and are unprepared; hence, the fear and perplexity.

But it is not the anxious and perplexing condition of men and nature that we wish to impress on your minds at this time. While these things should receive our attention, as they stand out as distinct fulfillments of prophecy, and thus indicate to us our time, and show that we are living on the verge of the eternal world, there are also other things that are of even greater importance to us, and which we must appreciate if we would meet the mind of the Spirit of God at this time.

Years ago, when our beloved Elder James White was discoursing on the signs of the times, and setting forth the remarkable fulfillment of the many prophecies relating to the closing time and the end, he would often pause and say, "But some one may ask, 'What is the surest sign that we are living in the last generation, and that the end of all things is close at hand?' and he would answer, 'It is the third angel's message.' There is great force to this answer. The third angel's message is an active reality. It represents a people raised up in the providence of God, bearing specific characteristics and doing a certain work. It represents the last work of warning a sinful world, and threatens the sinner and the ungodly with the unmixed wrath of God. When the time came for this message to be given to the world, a people appeared on the stage of action bearing the true characteristics, and doing the very work that the message was to accomplish, and moreover, claiming to be the fulfillment of the message. Certainly there can be no mistake in reference to the genuineness of the message, but it must be recognized as a fulfillment of the prediction, and in itself the most prominent sign of all, and a sign that cannot be disproved.

As a people, we are here in fulfillment of the prophecy of Rev. 14:9-12. We are not here as a mere happen so. In direct obedience to the call of God in the second angel's message, Rev. 14:8, we have come out from the confusion of Christendom, and have taken our stand on the firm foundation, "the commandments of God and the faith of Jesus." And this people are now giving the warning against the worship of the beast and his image. The time is fulfilled, the message is being given, a people is being developed who will be ready to meet the Lord in peace, and in a short time the crisis will be past, and the Lord will have come, taking vengeance on the ungodly, but saving his people who have waited for him, who will rejoice in his salvation.

These things are here. This message is being proclaimed. And you and I profess to be identified with it and to be engaged in this very work. Is this so in fact, or is it in our own minds merely a profession? We entreat you to study this matter, giving it careful thought; you cannot afford to make a mistake; your eternal destiny is involved.

The third angel's message is destined to accomplish a great work in the earth. It is to be proclaimed to every nation, kindred, tongue, and

people. In the language of the Saviour, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Now is the time when this is to be done. The present being the last generation, the message cannot be fulfilled by a future generation. Therefore all who would be identified with the message must work with the greatest energy and earnestness.

The world is now ripe for the message. Just such a work as the message proposes to do is in demand at this time. And if the people to whom it is committed hold their peace, another people will be raised up to proclaim it to the world; for the world must hear. "If these should hold their peace, the stones would immediately cry out." It is one thing to have a formal connection with the truth of God and the message for this time, but it is quite another thing to have the spirit of it. "Now if any man have not the Spirit of Christ, he is none of his."

God has gone out before us everywhere. There is nothing to hinder the message from going with power to all the earth, but our own lukewarmness. This is sad, very sad, and yet it is the truth. The openings everywhere are far in advance of us. There are innumerable calls from home fields, that cannot be filled because of the lack of men and means. Every Conference is more or less crippled in its work. The calls from foreign fields are many and urgent. The way is open everywhere on the great continents and in the islands of the seas. Ministers and missionaries are needed who have drunk deep from the living fountain—men and women who are willing to deny self and leave all for Christ—laborers who will work for the love of God and souls, and not for money, who will risk all for Christ. The way is not only open, but it is prepared by others who have gone before and endured great hardships for Christ's sake.

As a people, we talk much about missionary work and the true missionary spirit, but we exhibit it far less. It is time there was a change. It is time for earnest work, for genuine sacrifices. There is a great demand for teachers. The way is opening for schools in foreign lands. For the present, at least, the supply of teachers must come from America. In Cape Colony, South Africa, our brethren are putting up a building 112 ft. x 38 ft., with a wing 32 ft. x 38 ft., three stories high. They are calling on us to send them teachers, and we must do it. It would be wrong, and we would be without excuse in the day of God, if we should refuse to send them help. At the same time it places us in the greatest perplexity to find the proper persons to fill such responsibilities, while we have hardly enough to supply the home demand.

Australia, too, is in need of schools, and the brethren there are urging us to send them help; and again I say, we must send them help. It is duty, it is just. Australia and New Zealand have shown their interest by sending quite a number of young men to our schools in this country. But it is not the best course to pursue. First, it is too expensive to come so far; and secondly, it deprives many who ought to have the benefit of the school, from attending. Those are important fields, and a great work is to be done there. They must have schools, and we must furnish teachers. Their young people and children must be educated and trained for the kingdom of God. If all our brethren and sisters at home were as earnest and had as much of the spirit of the message as some who were less favored, they would prize the privileges they have much more than they now do. But none can neglect these privileges only at the risk of their own salvation and that of their children.

There is a demand for a school at some place among the South Sea Islands. A vast field is open before us among the islands of the Pacific. Shall we occupy it? We must, if we meet the mind of God. There is also demand for schools in different places in Europe. Can we ignore the needs of

the millions of souls in all those countries? Surely we cannot. If we had been awake to our duty and improved our privileges all these years in the past, we would now be better prepared to meet all these calls for help than we are. What shall we answer the Judge when we are called to account for our stewardship, for the use of the talents he has placed in our charge? Is it not high time to awake to a true sense of these things? Brethren and sisters, consecrate yourselves and your children to God, and place the young where they can receive a fitting up for the Master's work.

Medical missionaries are called for. The truth of God for this time comprehends more than we might at first think. We are aware that many who profess to believe what they term the third angel's message, realize to a very limited extent what it really comprehends. Here are the health and temperance principles that have been developed among our people, and these are a part of the message, and their object is set forth in the following words: "The health reform . . . is among those subjects which set forth the preparatory work to meet the events brought to view by the message."—*Testimonies for the Church*, Vol. I, p. 559. This branch of the work has been sadly neglected. At the present time we have calls and openings for scores of medical missionaries, in various parts of the world; but we are not prepared to send them. A most important field is open before us in this direction. But the work the Lord would have accomplished in this direction is being, in a great measure, left undone, and souls that might be saved are being lost. We feel deeply over this matter. If we had only appreciated the importance of these things and improved our opportunities, in making use of the facilities that God has placed in our reach, we might have been in a very different condition from that of to-day.

We have ample facilities for the education of laborers in all these lines; but we have not sufficiently appreciated them to avail ourselves of them. The Battle Creek Sanitarium has been brought into existence for this very purpose. It is a part of the third angel's message, as much as any other institution connected with our special work. It should be a missionary institution indeed. Its surplus earnings, after supplying necessary improvements and the charity work the institution is doing, should be used in educating laborers in this line, to be sent to all parts of the world. How sad it is that we have so long neglected these things, so that now we find ourselves with openings for work and earnest calls for help from every quarter, but are unable to fill them. My soul is stirred within me as I write these lines, and I pray God to forgive me my lack of realizing these things as I ought. I also pray that God will forgive us as a people for not coming up to the help of the Lord in time past, as we ought to have done.

The Lord requires the same spirit of devotion, of consecration, and of self-denial, in the physician and nurse as he does in the minister or colporter. All are laborers together with God, and should bear the impress of the divine character. No one has any right to choose his own way, or seek his own interest. What we need are scores of young men and women in training for work in the Master's cause in this line. But we do not want any one to connect with this or any other line of work in connection with the cause, with any selfish aim or object whatever. What we need to-day is consecrated intelligence; men and women, older and younger, who will leave all and follow Christ, who will be willing to count their gain loss for Christ, and endure hardships as good soldiers.

The greatest evil among us to-day is selfishness. We see it manifested everywhere, and nothing but the converting power of God can rescue us. May we seek it with all the heart.

Now we have set before you some of the needs of this time, and you may think it is quite enough; but we cannot stop here; neither shall we try to

exhaust the subject in this article, indeed we could not. There is one point more that we must touch upon, and that is the matter of funds for the work. It is not only men that we need, but it is also money—funds with which to carry on the work. We must urge our people to faithfulness in this line as well. But you may say you get weary of hearing this continual call for means. I feel very sad and sorry, if you do, for it shows at once that your heart is actuated by selfishness, and not by the love of Christ. For no one whose soul is filled with the love of God, will feel weary and tried because of urgent appeals made in behalf of the cause of God. There are greater blessings promised on the condition of contributing money to the cause of Christ, than for anything else. Study carefully Mal. 3:8-12. It seems to me that everything is promised that can be promised.

What is it the Lord calls for?—It is tithes and offerings. "The tithe is the Lord's." This is his own; and in rendering the tithe, we give only that which is the Lord's. But he claims more than this; he claims offerings also. There is no definite amount stated, only "as the Lord hath prospered." Where the Lord has prospered much, he expects much. We are by no means impoverished as a people. There never was a time in our history when we were so able to give as we are now; but for all this, we are not keeping pace with the work. We act as though we had a millennium in which to accomplish our work; but this will not do in such a time as this. The King's business demands haste. In this matter of contributing of our means to the cause of God, Christ has gone so far that he has commanded, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33. In the careful reading of the chapter it will become evident that special reference is made to the time in which we live. So the people of God, instead of laying up treasures on the earth in these last days of peril, are called upon to sell and give alms. This is an excellent antidote for the spirit of selfishness and covetousness which is so prevalent in this time, and shows how different will be the course of God's people from that of the world. We ask all to consider carefully these things. No one can afford to be indifferent. We are fully assured that the time has come when God's truth is to go with power. The way is remarkably open everywhere, and nothing seems to be lacking but the laborers. But we must not remain in this state. Unless we speedily arouse ourselves, we may be set aside and others called to do the work we might have done.

I will here submit a few quotations from some late writing of sister White:—

"Let every one now do his duty, laboring actively with Jesus Christ. Represent Jesus by your example of Christian piety, that the grace of Christ may appear as it is,—beautiful, attractive, harmonious, and always consistent. A life beautified with holiness is not a life of idle contemplation; but a life filled up with earnest work for the Master, whose light shineth more and more unto the perfect day. As Seventh-day Adventists, we have a work to do in witnessing for Christ. If indeed the Lord is coming, it is time to sell what ye have and give alms. It is time to put out your money to the exchangers, time to place every dollar you can spare into the treasury of the Lord, that institutions may be erected for the education of workers, who shall be instructed as were those who attended the school of the prophets. If the Lord comes and finds you doing this kind of work, he will say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord!' The spell that entralls minds, and makes them the bond-servants of Satan, must be broken. Christ's lessons must be enforced, they must be impressed upon the mind and heart. On young and old should come a realization of the great love wherewith he hath loved us. We have none too many institutions. Let your means be used to create, rather than have your influence used to diminish, these agencies for good. Let no one yield to the suggestions of the enemy of all righteousness, and think that because we are near the end of all things,

we can have faith, and have all our infirmities removed, and that there is no need for institutions for the recovery of health. Faith and works are not dissevered. If the Lord is soon to come, begin to act decidedly and determinedly, and with intense interest to increase the facilities, that a great work may be done in a short time."

"Fathers and mothers, make haste. Your children are to be object lessons of your solicitude. Principles are to be kept before your children that will exert a heavenly influence over life and character. By every means at your command, you are to teach them they are not to pattern after the world's plan of education, but the truth must be impressed upon their minds and hearts."

"It is because of the Lord's mercy that men are permitted to have a part in the work of salvation, and be co-laborers together with Christ in caring for the souls for whom he died. It is by engaging in this work that we are enabled to grow in grace and in the knowledge of the Lord Jesus Christ. If we are Christ-like, we shall be large of heart, and sympathetic in disposition. We are to become identified with our Saviour in all his plans, triumph in his victory, and share in his glory at last. We are to be partners in the work of God in all parts of the world; wherever there are souls to be saved, we are to lend our help, that many sons and daughters may be brought to God. Christians cannot neglect this great work and be guiltless before God. The end is near, and for this reason we are to make the most of every intrusted ability, and every agency that shall offer help to the work. The workers for God in the field or at home are to be self-denying, bearing the cross, restricting their personal wants, that they may be abundant in good fruits. Those who prize the light of saving, precious truth, will not hesitate in regard to doing their God-given duty, but will gather up the rays of divine light, that they may diffuse them to those that are in darkness."

"Time is short, and we have not a moment to lose. The 'Pitcairn' has been fitted up to visit the islands of the sea, and bear the message that God would have the people hear in these far-off places. If this vessel should meet with accident, or become unseaworthy, there would be an immediate call for means that another vessel might go forth to do this work. There is need that every man, woman, and child employed in our institutions, should carry a burden for the souls of those who are in darkness. By the means of ships, more can be done for the salvation of souls than has been done. There is a class for whom little is being done, and that is the seamen."

"Schools must be established, that the youth may be educated, that those engaged in the work of the ministry may reach higher attainments in the knowledge of the Bible and the sciences. Institutions for the treatment of the sick must be established in foreign lands, and medical missionaries must be raised up who will be self-denying, who will lift the cross, who will be prepared to fill positions of trust, and be able to educate others. And besides all this, God calls for home missionaries. Let every soul deny self, lift the cross, and expend far less means for the gratification of self, that there may be living, working agents in all the churches. A faith that comprehends less than this, is one that denies the Christian character. The faith of the gospel is one whose power and grace are of divine authorship. Then let us make it manifest that Christ abides in us, by ceasing to expend money on dress, on needless things, when the cause of Christ is crippled for want of means, when debts are left unpaid on our meeting-houses, and the treasury is empty. 'By their fruits ye shall know them.' Shall we not follow the example of him who for our sakes became poor, that we through his poverty might be made rich?"

These words are directly to the point, and we feel that these things demand immediate and serious attention. Dear brethren and sisters, God is in earnest with us, and it is certainly time that we were in earnest ourselves, lest we be found with the sleeping virgins, having our lamps, but no oil in our vessels. We cannot compare ourselves with the religious standing of other people around us. We have only one Pattern, and that is Christ. If we follow this Pattern faithfully, we shall surely hear the "Well done" said unto us in the day of reckoning.

O. A. OLSEN.

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.

LEEWARD ISLANDS.

My time from March 9 to April 7 was spent in the Leeward Islands, or the northern part of the Lesser Antilles. The Leeward Islands are under one colonial government, and comprise the islands of Antigua, St. Kitt's, Nevis, Montserrat, and Dominica, besides several smaller ones. I visited all the islands mentioned above, also Saba and St. Eustatius, which belong to Holland.

I referred to the work in Antigua in my last report, and will only say that I baptized three persons March 31, two of whom will enter into the canvassing work in neighboring islands, as soon as possible. Here I find the beauty of our systematic methods of canvassing to be very valuable. Brother Arnold made a thorough work in these islands with "Thoughts on Daniel and the Revelation" a few years ago. Other literature has been sent in by the International Tract Society, which, with the faithful labors of Elder Ball, has resulted not only in leading many to the light of truth, but has awakened a demand for other books, for which the people are now ready. As a natural consequence, there is more or less prejudice to meet, but the people seem hungry for something different from what they are receiving from the pulpits of the popular churches. I am glad to be able to place before some of the young men who receive the truth in these fields, the useful work they can do by assisting in the sale of our valuable books. I gave them such instruction as I could, and shall expect much good to result from their labors, if they work faithfully in harmony with our plans.

The little company at Antigua suffered a sad loss by the death of one of their number, brother George Madgwick, who died March 29, after an illness of a few weeks. As the family, before their acceptance of the truth, were members of the Anglican Church, and their family burial lot was in the Anglican portion of the public cemetery, the rules of the church prohibited his burial there unless a minister of the church read the burial service. So there was no other alternative, but for me to conduct a simple service at the family residence, and allow the Anglican minister to read the service at the grave. Church lines are drawn very closely in these fields, as this illustrates.

At St. Kitt's I found two of the leading teachers of the colony firm in the truth. Another teacher is deeply interested. This is a promising island for ministerial work.

We had a good farewell meeting with the company at Antigua, Sabbath, April 2, and as they assembled for a few words of prayer just before my final departure from them, April 6, we felt to praise the Lord for the measure of his Spirit which we have felt in our labors here, uniting our hearts together, and aiding us all, I trust, to a better knowledge of his work, and leading us to a more complete consecration to his service. If these brethren are faithful in their obedience to the truth, I believe that when a minister is sent here next fall, others may be added, and a church organized.

My visit to Montserrat was a very encouraging one. I found much more interest there than I had expected, and it is an open door for labor. I was at Dominica only a short time, while the steamer was taking cargo, but although this is largely a Catholic island, there are a few honest ones who believe the truth, and labor should be performed here as soon as consistent.

After I complete my visit at the Windward Islands, where I am now at work, I shall submit some suggestions and plans to the Mission Board, concerning this field. Now that the good work has been begun, and there are so many openings for work, and Elder Ball has returned to the States, some one should be selected for this field soon. I have studied the list of laborers as given in our last year-book, over very carefully and prayerfully, and shall suggest several names to the Board, from whom to select, one for the Leeward, and one for the Windward, Islands. I hope that the Spirit of the Lord may move upon the hearts of some of those to offer themselves for these fields, when the Board corresponds with them concerning it. God wants willing service in his vineyard.

I touched at the French islands of Guadeloupe

and Martinique and the English island of St. Lucia, on my way to Barbadoes. When I reached Barbadoes, I learned that the Mission Board had decided to request me to return to the next General Conference, which will change my plans somewhat, but as I have not yet received definite instructions from them, I do not know just what my future plans will be. I am writing this from the island of Grenada, April 15. There are eight Sabbath-keepers here. Brother Arnold has just delivered over one hundred and seventy copies of the "Great Controversy" in this island, and there are urgent requests for ministerial labor. I will report from this part of the field later.

L. C. CHADWICK.

MAINE.

EAST WASHBURN.—The Lord has greatly blessed us in this place. The Sabbath-school and Sabbath and weekly prayer meetings are good and encouraging; and the Spirit of the Master is still with us.

Our State agent, J. W. Hazeltine, is here now, conducting a canvassers' institute. There have been from ten to fourteen in attendance, and they have made good progress in their work thus far. I am glad to see some who have embraced the truth the past winter, trying to fit themselves for some place in the work of the third angel's message.

The Lord came very near to us by his Spirit last Sabbath, and a deep impression was made upon the hearts of those present. The Lord is good. "Bless the Lord, O my soul, and all that is within me, bless his holy name."

J. B. GOODRICH.

April 27.

INDIANA.

JEFFERSON.—We came to this place March 24, and began meetings in a hall, with a fair attendance. After laboring about three weeks, we concluded it would be best for us to change our place of meeting to a school-house about three miles from the village, as the interest seemed to be chiefly from that locality. Now after ten days of labor at that place, we close our meetings, with seven keeping the Sabbath as a result.

We have sold books and tracts to the amount of \$8.75, and obtained four subscribers for the REVIEW and one for the *American Sentinel*.

We have enjoyed much of the blessing of the Lord while laboring among these dear souls for whom Christ died. To the Lord be all the praise!

April 26.

H. M. STEWART,
J. M. ELLIS.

IOWA.

GRANT CITY, SIOUX CITY, AND SMITHLAND.—Since our good institute held at Des Moines, March 20 to April 14, I have visited the above-named places. At Grant City we found the brethren and friends anxious to hear, and notwithstanding the extremely bad roads, five meetings were held, with a good attendance at each meeting. The Spirit of the Lord was present, and all felt that it was good to seek the Lord. A lady who became convinced of the truth under the efforts of brother Everhart, some two years before, identified herself with us at this meeting.

April 22-29 was spent in Sioux City. Though the regular time for our quarterly meeting was past, we thought it best to celebrate the ordinances of the Lord's house. The Lord came near by his good Spirit, and many testified that this was the best meeting ever held in Sioux City. April 24 three adults followed their Lord into the watery grave. This occasion will long be remembered on account of the presence of the Spirit and power of God. Sabbath, April 30, we had the privilege of meeting with our home church at Smithland, and as at the other places, God was present to cheer his children on their way to the celestial city. May God's blessing be with his dear people. We are of good courage.

G. F. WATSON.

May 1.

NORTH CAROLINA.

WE wish to say a word about the work in North Carolina. In the REVIEW of March 8 we asked for 100 persons among our people, who were not overburdened with missionary work, to send us their address, so that we could send them names of persons who had promised to read our periodicals and answer missionary letters. We have received calls for hundreds of names, and we thank the Lord that

we made the call. Every week the mails are now bringing many papers containing the precious truths of the Bible to the homes of the people of this State, accompanied by good letters which have been handed to us to read, and we have shed tears of joy as we read the truths they contained. O, how glad they are to get these good letters and papers, and they are shedding their influence. My dear fellow-workers, this is warming you in the North, as well as our people here in the South. Some have not answered your letters as yet. Many are unaccustomed to writing, and are slow, but do not get discouraged. We wish all who have sent for names and have not yet received a list, would write to us again, as several letters which did not reach you, came back to us. Perhaps we did not get your address correctly.

During the month of April we worked very hard building us a little home to save high rents, and so we had to answer briefly several hundred letters very early in the morning; and those who are acquainted with us know what we mean by *early*. But the Lord has blessed us with much of his Spirit, and given us strength for our labors; and this morning, as we write these lines, we praise the Lord that we can have a part in this work, and are willing to wear out rather than to rust out. Our address will hereafter be No. 30 Hillside St., Asheville, N. C. Let all who correspond with us take notice of this change, and direct their letters to us accordingly. We will be glad to furnish more names to those who are not overburdened with missionary work. Those who wish to send papers and will write missionary letters, address us as above.

May 1.

D. T. SHIREMAN,
AMELIA SHIREMAN.

KANSAS.

MARION, WAMEGO, CONCORDIA, AND SCANDIA. — I never enjoyed the work among the churches so well as during the past winter. As we relate ourselves more and more closely to the message, the work grows sweeter, because we take from Jesus more of his power and free grace. I was with our German brethren in Marion and Dickinson counties about three weeks. I praise God for the privilege of becoming more acquainted with these dear German brethren, and feel sure that much good was done in the Master's name. This labor has awakened in me an earnest desire to learn the German language, and I am making good progress in it. This dear people greatly need more of our publications in their native tongue.

About March 20, I visited the church at Wamego, Pottawatomie Co. Five years ago my daughter Nora and myself labored together in that vicinity, and God greatly blessed the labor, and a church was formed. At first I labored both to help our own people and those from the outside; but as the interest among the people did not warrant the expense of a hall longer, we turned our efforts in the line of special labor for the church. These dear ones opened their hearts to grace, love, and light, until heart blended with heart in the love of Jesus and the truth. I never saw God's hand plainer in adjusting difficulties that seemed almost past remedy, without some of the old-time heart-sickening church trials. But we all concluded that not a soul of us would get upon the judgment seat "before the time," but we would leave room for the Lord to work; and he *did* work. Praise his name! All saw the better way, and sought and obtained grace to walk therein, forgiving each other heartily, so that a great victory was won. Brother Matheison joined me in labor with this church, and also at Concordia, Cloud Co., where we commenced labor about the 8th of April. We would be glad to give a particular account of how the Lord wrought for this church, but space forbids. They were very much awakened and encouraged, and the work placed on a solid basis; and that foundation is Christ and his righteousness. O how the grace of God did flow in, warming our hearts, and making us tender and loving to each other, and revealing to all their sins.

During our stay with this church, brother Gayhart Matheison took me to Scandia, Republic Co., where are some precious souls who have recently embraced the truth through reading. We labored together a short time with them, baptized three, and returned to Concordia, to complete the work there. The Lord worked for us mightily the last Sabbath we were together. Souls were converted, and hearts before estranged, fell on the Rock together and were "broken." We witnessed some

special conversions among them. Baptism was administered at four different times, thirteen in all being immersed, and eleven added to the church. The most of these were new converts. Attention was given to the different lines of work among us, subscriptions to our periodicals were taken, and over it all the shout of victory went up to the praise of God, the children praising him with us. To him be all the glory!

April 27.

W. W. STEBBINS.

UTAH.

OGDEN. — By appointment of the California Conference, I came to this place the 25th of last November to open up the mission work in Utah. I was soon called home to attend my step-father in his late sickness and death. My wife came later to attend the ministerial institute at Healdsburg. We returned about the 25th of March. Notwithstanding this interruption, we can report progress. There are now fifteen adult Sabbath-keepers here, including our family of three. All are not yet fully in the faith. There are about the same number of children belonging to these families. In addition to these, there are nearly one hundred enrolled for children's meetings, which are held every Wednesday and Sabbath afternoons. Not over half this number are ever present at the same meeting. We have many interested readers, and more openings to present the truth than we can fill. By invitation, we began a series of meetings last week in the Baptist mission chapel. The attendance has been small, but there will be some fruit. Twice a week we assist in teaching the Chinese at the Baptist church. We are debtors to all men to show them the way of life. We are studying the situation of the Mormons, that we may successfully reach and win some of them. Sister Anna Phillips of Cleveland, Ohio, arrived the 28th ult. to assist in Bible work. We are of good courage in the Lord. Through him we shall do valiantly. Remember this field.

May 1.

J. D. RICE.

ILLINOIS.

CHICAGO AND KANKAKEE. — At the time of my last report, I had just returned from attending the Des Moines institute and a visit with the church in Rock Island. On the Sabbath following, April 9, I was with the South Side, Chicago church. This was the quarterly meeting of the church, and the ordinances were celebrated. On this occasion six members were received into the church, one by letter, the other five being persons who had recently accepted the truth from the labors of our Bible workers.

April 15-17 I was with the company at Ottawa, where I had the pleasure of speaking five times. This company have, for the most part, accepted the truth as the result of the tent meeting held in the place last summer, and Bible readings since conducted by two of the Bible workers stationed there. It was refreshing to me to see the eagerness with which this people listened to a rehearsal of some of the facts respecting the early days of the cause, and the rise of the message.

While in the place, in company with some of our brethren, we examined a nice grove, with reference to our general camp-meeting being held there in the month of August. The free use of the grove has since been obtained for this purpose. We will here state that, although our camp-meeting has been appointed to begin Aug. 24, it is expected that a workers' meeting will begin on the camp on Aug. 17, with the beginning of the work of fitting up the camp. The southern camp-meeting has been postponed one week, to give time to move the tents and fit up the camp. The time of the southern Illinois camp-meeting will therefore be Sept. 13-19, instead of the date previously announced.

Sabbath, April 23, I was again with the South Side, Chicago church. After the discourse, two more united with the church, one by letter, and one by baptism. Besides these uniting on the South Side, nine have recently accepted the truth among the Swedes on the North Side, where a church of that nationality is soon to be formed. And so, week by week, we see the cause advancing in this great city.

Over Sabbath and first day, or from April 29 to May 1, I was with the church at Kankakee. Our brethren came in from St. Anne, and various points, to the number of over forty. The quarterly meeting had been postponed to the time of this visit.

After the discourse on Sabbath day, seven united with the church, five of these were by baptism. This ordinance was administered in the baptismal font of the First Baptist church, which was kindly granted us for the occasion. The ordinances of the Lord's house were celebrated, and all seemed encouraged to faithfulness in the work. Those baptized were of those who had recently accepted the truth under the labors of brother Shaw. Part of our audience was French, and though they could not all speak English, they understood and appreciated the preaching. My son, who was with me in the meetings, remained a few days to visit and attend his district tract and missionary work in that vicinity.

J. N. LOUGHBOROUGH.

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1891.

No. of members.....	443
" reports returned.....	128
" members dismissed.....	7
" letters written.....	288
" " received.....	101
" missionary visits.....	2,273
" Bible readings held.....	64
" subscriptions obtained.....	96
" periodicals distributed.....	6,447
" pp. reading-matter loaned, sold, and given away.....	510,162

Cash received on books, tracts, and periodicals, \$416.50; on sale of subscription books, \$2,335.01; on fourth-Sabbath donations, \$243.53; on first-day offerings, \$188.33; on Christmas offerings, \$969.35. Total, \$4,152.72. E. T. PALMER, Sec.

Special Notices.

ILLINOIS SPRING COUNCIL.

THIS meeting will be held with the Bloomington church, beginning Friday evening, June 3. Our English-speaking ministers and licentiates, who may be in the State at the time, are requested to be present. The church in Bloomington are not so situated as to entertain a delegation of the lay members at the time of this council.

J. N. LOUGHBOROUGH.

REDUCED RATES TO THE MINNESOTA CAMP-MEETING.

To those attending the camp-meeting, reduced rates have been secured over all railway lines running into Minneapolis, except the Northern Pacific and the Great Northern. The Northern Pacific will grant no favors. The Great Northern will grant the favors, providing 100 passengers purchase tickets to attend the meeting over their line. This we cannot assure, but notice will be given if the reduction is secured, so our brethren will know in time for the meeting.

The rate will be full fare to the place of meeting, and return for one third of that amount. The plan will be the same as last year. Each individual should receive a printed certificate from the agent, properly filled out by him, and stamped with his office stamp, the same as the ticket. If the agent has no blanks, take a receipt from him for the fare paid. Unless the certificate, or receipt from the agent is secured, full fare will in every case have to be paid. Where more than one line is used, care must be taken to secure tickets and certificates over each line used.

The meeting will be held at Pleasant Park, on the same grounds as last year. Those coming into the Union depot will take the Nicollet Ave. street-car line, which will take them directly to the grounds. Those coming into the St. Paul depot will take the street-car line passing that depot, going north, and transfer to the Nicollet Ave. line. Tickets will be good from May 21 to June 10.

A. J. BREED.

PENNSYLVANIA, NOTICE!

HAVING just completed the arrangements with the Trunk Line Association for reduced rates to our camp-meeting at Sunbury this year, I take this opportunity to inform all who expect to attend, in time for you to make all arrangements.

The general passenger agent of each railroad we will use, will send to me a supply of "card orders" which will entitle the holder to travel at the rate of two cents per mile each way, and that will be just the same as the usual fare and a third for the round trip. Now what I want is this: That each church or company ascertain at once how many of your number will attend the meeting, and your preference of railroad route, where there is more than one, and to be safe in all instances, you would better all specify your railroad route, and one of your number apply to me for "card orders," one for each person who will come from your vicinity. Canvassers and isolated members may apply direct to me. Now be

sure to order enough for all who expect to come, or for those who have some prospect of coming, but cannot just now decide; and if you have any left over, they may be returned to me.

These card orders will be good for the reduced rates in coming, from May 23 to June 13, and will be good for return until June 17, inclusive. This will give opportunity for those who assist in erecting tents before the camp-meeting, and for those who remain to the canvassers institute, to have the benefit of the reduction in fare. Information about reaching the ground when you arrive, will be given later. E. J. HIBBARD.

NOTICE FOR PETOSKEY MISSION.

We are very desirous that all pledges to this mission shall be paid by June 1. And as writing to all who have pledged would take much valuable time, we would ask all who have made pledges to this most worthy enterprise, to send in the amount of their pledges at once. All who are members of the churches in Bedford, Burlington, Ceresco, Convis, Pine Creek, Union City, and all scattered Sabbath-keepers in Calhoun county, will pay their pledges to the librarians of these societies.

Those residing in Battle Creek, and all members of the Battle Creek church, can place the amount of their pledges in a sealed envelope addressed to the writer, with the amount plainly marked outside of envelope, and leave them with Clinton D. Rhodes, at the Office of REVIEW AND HERALD. We have also a list of old pledges which were made during the session of the General Conference, at Battle Creek, some of which are still unpaid; and we will be glad to give proper credits and will receipt the same as soon as received.

There are some whom we have met, who are averse to making pledges, but have expressed a willingness to assist this worthy mission. To such we would say, The door is now open for you to present your freewill offerings. Come, brethren and sisters, let us all do well, that "Well done" may be said to us at last.

O. F. CAMPBELL.

No. 374 Van Buren St., Battle Creek, Mich.

OHIO STATE MEETING.

This important meeting, as has already been noticed, will be held at Bowling Green, Ohio, May 24-30, and as the time is drawing near, we wish to call attention to it once more. The different tent companies will be made up and go out from this meeting, hence any one knowing of a good opening should write me at once, stating all the facts, so that the committee can act intelligently. The place of holding our annual camp-meeting will also be considered, and those wishing the meeting held in certain places should ascertain exactly what can be depended upon in the way of grounds, facilities for reaching them, etc. The auditing of accounts for the year ending March 31 will be done at this time, therefore all having claims against the Conference should make out their reports to the above date, and forward them to the secretary at once.

We hope to see a goodly number of the brethren at this meeting, but it is especially important that all the Conference laborers should be present, as matters of importance pertaining to the work and our connection with it, will be presented at this time. Ministers and licentiates expecting to labor in the field, should come prepared to go directly from the meeting to the place assigned them, as there will be no time to lose. I would suggest that all who can, bring some bedding with them, and come prepared partially to care for themselves in this line. Elder Loughborough will be with us during the entire meeting, to instruct and advise in the different lines of work; so come to the meeting, brethren, bringing the blessing of God with you, and such a thorough consecration to his work as will insure an outpouring of his Holy Spirit upon us, to fit us for the work before us.

GEO. A. IRWIN.

The Sabbath-School.

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

LESSONS FROM THE OLD TESTAMENT.

LESSON VIII.—DANIEL AND HIS COMPANIONS. DAN. 1:8-21.

(Commit Verses 17-19.)

(Sabbath, May 21.)

TEXT.—"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8.

INTRODUCTION.—The time covered by this lesson was 606 to 603 B. C. Jeremiah (25:1) says that it was in the fourth year of Jehoiakim; Daniel says (1:1), in the third year of the same king. It is supposed that Jeremiah followed the Jewish mode of reckoning, counting a part of an unfinished year the whole year, even though that part consisted of only a few months. Jehoiakim reigned two full years and parts of two other years, counted as years by Jeremiah. Daniel followed the Assyrian mode, which began the reign of any king from

the next new year after his accession to the throne. For instance, if a new king's reign should begin in August, the old king's reign would be continued in the chronological accounts till the new year came, and then the reign of the new king would begin. Thus both Jeremiah and Daniel are correct. The place of our lesson was Babylon, a great city, then in the height of its power, 500 miles east of Jerusalem, in the valley of the Euphrates.

1. Because of the folly of Hezekiah, what prediction did the Lord make concerning that king's seed? Isa. 39:5-7.

2. Who among these did Nebuchadnezzar choose for the purpose of giving them an education in the affairs of State? Dan. 1:3, 4.

NOTE.—Mark the character of those chosen. The word "children" is "youths" in Revised Version.

3. What daily provision was made for their physical needs? Verse 5, first part.

NOTE.—The word "meat" simply means "food." This use is quite common in England now. It is used in America in speaking of the kernel of a nut.

4. For how long were they to be thus taught and nourished? Same verse, last part.

5. What ones who afterward became noted were among these youths of Israel? Verse 6.

6. What change did Ashpenaz make in the names of these young men? Verse 7.

NOTE.—Evidently the king designed by this sumptuous fare, the great pains taken with them, and the flattering names given to them, to win them from their own religion to that of Babylon. As their own names brought to their mind the God of Israel, so the names given them connected them with heathen gods. Daniel meant "God is my judge," or "God's judge;" Hananiah, "whom Jehovah graciously gave;" Mishael, "who is what God is;" Azariah, "whom Jehovah aids." Their names given by Nebuchadnezzar were Belteshazzar, "favored by Bel;" Shadrach, "command of Aku (the moon-god);" Meshach, Peloubet says, "perhaps connected with Mas, a protecting genius or demigod;" Abed-nego, "servant of Nebo."

7. What course did Daniel and his companions take with reference to the food furnished from the royal table? Verse 8.

NOTE.—The food furnished Daniel might have been objectionable to him for several reasons: (1) It might have been contrary to the law of God (Leviticus 11); (2) it might not have been properly cleansed from blood (Lev. 17:10); (3) it might have been offered to idols; (4) it might have been rich and unhealthful (Prov. 23:1-3). The wine was doubtless intoxicating, and he remembered the words of the Lord through his royal progenitor. Prov. 23:29-32.

8. By what were they tempted?

NOTE.—"They were tempted: (1) By appetite; the love of the king's luxuries and wine. (2) By their ambitions and hopes of success. How could they expect to succeed with a heathen king, when they were so set in a religion which condemned him and his conduct? (3) By the king's command. Why should they not yield to it as to an inevitable necessity—their very life might depend upon it. (4) By the love of prosperity. Their course would make them appear odd, and subject them to ridicule, and bring them into many troubles."—Peloubet. Many Christians professing to be looking for Christ's coming, yield principle under much lighter temptations.

9. How had God already begun to work for Daniel? Dan. 1:9. (See Gen. 39:21-23.)

10. What reply did the prince of the eunuchs make? Dan. 1:10.

11. How fairly did Daniel present the matter? Verses 11-13.

NOTE.—Pulse, "grain, vegetables, herbs, opposed to flesh and more delicate food."—Gesenius. "Esculent seeds of leguminous plants, such as beans, peas, lentils."—Century Dictionary. The Hebrew word means "seeds."

12. What did God move Melzar (the steward) to decide? Verse 14.

13. What was the result of the trial? Verses 15, 16.

14. How did God regard the integrity and faith of these young men? Verse 17, first part.

15. What special favors did he show Daniel? Same verse, last part.

16. What did the king find in comparing them with the others who had taken this three years' course of training? Verses 18, 19.

17. What position did he give them because of this? Verse 19, last clause. They were made officers and advisers of responsibility. (See Gen. 41:46.)

18. How did the king find them as compared with all the wise and great men of his kingdom? Dan. 1:20.

19. What is said of Daniel's continuance? Verse 21.

NOTE.—He lived longer than this, but this date is mentioned as the time when God's people were delivered. There are few Old Testament characters more worthy of study and imitation than Daniel, "greatly beloved" of God. The secret of his life is shown in his faithfulness and integrity in what many would call a small thing, the mere matter of diet. God, however, vindicated his course and left us his example. Daniel knew that sacrifice or compromise of principle was not a small matter; he could not afford it; neither can any Christian.

"Dare to be a Daniel, dare to stand alone,
Dare to have a purpose firm, dare to make it known."

ADDITIONAL NOTES.

1. THE CAPTIVITY.—It was, no doubt, the desire of God that his people should extend the knowledge of himself among all the nations with whom they came in contact. Who could better tell of the power and goodness of God than those who had themselves been the recipients of his mercy, and the witnesses of his acts? The history of their sojourn and bondage in the land of Egypt, and the fulfillment of the promises made to Abraham, Isaac, and Jacob in their remarkable deliverance through the direct power of God, was known among all the nations. The passage of the Red Sea and the Jordan, and the miraculous manner of the conquest of Jericho, were evidences to all the heathen that Israel's God was God alone. No other people could claim such a history. At no other time, and with no other people had God essayed "to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors." Deut. 4:34. But instead of recognizing their high calling, and the advantage the knowledge these facts gave them for good among the heathen, whom God would have brought to him by their instrumentality, they became proud of their position as the chosen people, and looked, not with pity, but with contempt upon those to whom they should have ministered the truth. Hence God permitted these heathen nations, whom they abhorred, to subdue them and carry them away captive.

2. GOD'S PROVIDENCE.—The children of Israel were humbled by their captivity, and no doubt many turned to the Lord. The case of Manasseh, king of Judah, whose wickedness was so great, and whose subsequent repentance while in captivity was so thorough, is especially noted. Probably there were others, who while in captivity humbled themselves before the God of their fathers, and confessing the cause of their humiliation, brought the knowledge of the true God to the heathen among whom they lived. Thus the providence of God was manifested in causing them to be made captive to their enemies, that they might do a work for them which they ought to have done willingly.

3. DANIEL AND HIS COMPANIONS.—An instance of God's providence, in thus bringing the light, even to the courts of heathen kings, is the case of the prophet Daniel. The calamity that was brought upon the people by their sins fell upon the innocent as well as on the guilty. Carried away captive at a tender age, by the hand of God, who controls all things, he was placed near the presence of the king, where the purity of his life and his faithfulness in time of trial should bear eloquent testimony to the power and character of that God whom he served. Through him light was thrown upon the darkness of a heathen court, in a way to bring the knowledge of the true God to the people. The fidelity of Daniel and his companions to the law of God, and their determination not to eat things sacrificed to idols, or which were condemned by their law as unclean, were pleasing to God; and he signified his approval by imparting to them a vigor and clearness of mind to that extent that when the king came to test them in wisdom and understanding, he found them to be "ten times better than all the magicians and astrologers that were in all his realm."

4. SPIRITUAL PRIDE.—The experience of the children of Israel illustrates the truth that great blessings sometimes have the effect of producing great spiritual pride. They looked upon themselves as being favored because of some especial merit of their own. They did not realize, as did the psalmist, that they "got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor for them." Ps. 44:3. The Pharisees of Christ's time were filled with pride by reason of their position as teachers among the "chosen people" and "trusted in themselves that they were righteous, and despised others." To them Jesus told the story of the prodigal son, as illustrating the spirit of humility which is acceptable in the sight of God. This principle does not change with the passing years. It holds good at the present time. The last church to whom great light and truth is imparted, are described as saying: "I am rich, and increased with goods, and have need of nothing," and they are slow to realize that they are "wretched, and miserable, and poor, and blind, and naked." There is danger that the people of God will, in the last days, repeat Israel's folly, and thus be obliged to do their work in a time of trouble, which they should have done under more favorable circumstances.

News of the Week.

FOR WEEK ENDING MAY 7.

DOMESTIC.

—President Harrison on Thursday signed the Chinese exclusion bill recently passed by Congress.

—The post-master of Effingham, Ill., has caused the seizure of one edition of a newspaper printed at that place, for printing a report of a Catholic fair, in which prizes were distributed by vote.

The Review and Herald.

BATTLE CREEK, MICH., MAY 10, 1892.

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CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

The year-book of the California Conference of Seventh-day Adventists for 1891-92 has come to our table. It is a nicely gotten up pamphlet of sixty-six pages. It contains a report of the proceedings of the different organizations of the Conference, addresses, and other information useful and interesting to the friends in that field. Five churches, it appears, have been added to the Conference during the year, and the total membership of the Conference is now reported as 2,331.

We talk about the apprehensions which disturb Europe over the May-day celebrations of each succeeding year. But our own country is not altogether free from such apprehensions, according to the reports received from Chicago. In the labor demonstrations in that city, May 1, only two blocks from where the speeches were being made on the lake front, 600 policemen were under arms, and two gattling guns were in readiness for any emergency, while 200 detectives were scattered through the crowd.

Bulgaria has sent an appeal to the great powers of Europe, which threatens to set the whole continent in a blaze. Prince Ferdinand was chosen ruler of Bulgaria in 1887, but has never received the indorsement of Russia and Turkey, which was deemed necessary to the validity of his title. Bulgaria now threatens to declare itself independent, not relishing any further delay in this matter. But such a movement, it is well understood, Russia would never consent to, and if it is persisted in, will doubtless precipitate the long-expected crisis in European affairs.

It is reported that another wonder in telegraphy is about to be achieved, and that is that by means of electricity, without wires, using only the air for a conductor, ships at sea can make their position and condition known to any other craft provided with the same apparatus, within a radius of thirty miles. In case of accident, help could be summoned in a very few moments, and in case of fogs, collisions could be prevented. If such a device can be made practical, it will certainly be one of the greatest marvels of this marvelous age, and one of the greatest advantages of the many derived from the increase of knowledge in these last days. Dan. 12 : 4.

Another significant movement on the part of Russia is now receiving the comments of the papers, as it indicates the anticipations and intentions of Russia in the holy land. This power has just erected upon the very summit of the Mount of Olives, an immense stone tower 220 feet in height. It is said to be too large for a church, and can be designed only as a fortress and signal station in the event of a military campaign. It overlooks completely the valley of Jehoshaphat, where, according to Joel, the mighty men and the heathen are to be gathered for the great battle of the day of the Lord. It has a twenty-ton bell, which can be heard at Jaffa, Jericho, and Mount Lebanon. Above this is an electric chamber, from which wires run to all the convents and monasteries in Palestine, which are well provided with arms. It would be a most effective point from which to direct military operations on a large scale. This is but another item showing how rapidly all things are preparing for the battle of the great day.

HOW DO YOU PRONOUNCE "HAWARDEN"?

ONE of the most desirable accomplishments for the public speaker is a correct pronunciation. The following list of names, the pronunciation of which is peculiar, is taken from the *Boston Globe*. They are names frequently met with, and which our brethren in the ministry are liable at any time to have occasion to use, and if they do not already have the correct pronunciation, they will be thankful for the opportunity of seeing it here :—

Abergavenny is pronounced Abergenny.
Beauchamp is pronounced Beecham.
Brougham is pronounced Broom.
Bulwer is pronounced Buller.
Cholmondeley is pronounced Chumley.
Cirencester is pronounced Sissister.
Cockburn is pronounced Cobun.
Grosvenor is pronounced Grovenor.
Hawarden is pronounced Harden.
Holborn is pronounced Hobun.
Knollys is pronounced Knowles.
Wemyss is pronounced Weems.
Taliaferro is pronounced Tolliver.
Thames is pronounced Tams.—*Boston Globe*.

RUSSIA AND CONSTANTINOPLE.

A WRITER in the *Fortnightly Review*, London (April, 1892), discussing the coming crisis in Morocco, and the question of the interference of England therein, in order to hold her position at Gibraltar, says :—

"Our one obstacle is France. Do we mean to fight France?—No. To support France?—Yes. We say to France, You can have Touat. When you propose further to 'protect' Morocco, you must abandon all thought of landing troops at Tangier, if we propose to 'protect' Tangier. This is a bitter draught to swallow, says France, thinking of her African empire-ideal. What will you give us to take after the dose? There is but one sacrifice we could make, if it was for the good of the world. Let us abandon the disgraceful protectorate of Constantinople and say to France, Take Syria. It is true Russia would then go to Constantinople, but she must go sooner or later, and it is better she should go there our friend than as our foe."

So sure is it considered by all discerning people that Russia is destined to have Constantinople in the near future, and force the present occupant to move "the tabernacles of his palace" to some other locality.

The editor of the *Keystone*, the organ of the Jewelers (April, 1892), speaking of England's need of Canada, speaks also in the same strain. He says :—

"The time is coming when Russia will secure her longed-for open port on the South. Turkey cannot forever bar her way though backed by the 'protection' of all the powers; for Russia has the logic of the situation on her side, and the march of empire makes this destiny inevitable."

This writer thinks that Russia, once in possession of the Dardanelles, could bar England's way through the canal of Suez to her East India empire, and hence that she must hold Canada as a passage-

way across America to her possessions in the East. But while this, we think, does by no means follow, the opinion respecting the destiny of Turkey is too unanimous to be questioned.

LITERARY NOTICES.

"BEHOLD, I COME AS A THIEF."

AMONG the curious and confused ideas which rush into print and steer straightway for this Office, another has appeared in the form of a little pamphlet of eighty-seven pages, under the title, "Behold, I Come as a Thief," by E. Urch of Massachusetts. As near as we can determine from a rather hasty reading, the author claims, among other things, that there will be no visible coming of Christ; that the elect, or predestinated, will leave the earth suddenly, silently, unnoticed, mysteriously,—the first any one knows they are gone. He also maintains that we have not yet reached the time of the end; that the literal Jews must return to Jerusalem; that the coming of the Lord is at least forty-five years in the future; that the third angel's message of Rev. 14 : 9 is not to be given to the world until after the coming of the Lord. He claims that the present mode of baptism by immersion, as well as the ordinance of the Lord's Supper, as at present celebrated, constitutes the mark of the beast. A few pearls of truth glisten here and there like diamonds in a coal mine, but they are much tarnished by the rubbish with which they come in contact. While the author, at present, declaims loudly for the commandments of God, to which reference is made in Rev. 12 : 17, and which includes "the faith of Jesus," spoken of in Rev. 14 : 12, he utterly repudiates the last clause of the former text relative to the "testimony of Jesus Christ," which Rev. 19 : 10 declares the spirit of prophecy. To our mind, "the commandments of God and the faith of Jesus," as brought to view in Rev. 14 : 12, are, like the two great cables of the Niagara Suspension-bridge, the mainstay of the entire structure. For sure support we should hold to both of them. This author seems to have lost his hold upon one of them. How long it will be before he lets go the other, and his work comes to naught, time alone will tell.

"PERSONAL EXPERIENCE OF A PHYSICIAN."

UNDER this title we have received a pamphlet of 134 pages, issued by the Hahnemann Publishing Company, Philadelphia, Pa. The work seems to be a mixture, in about equal parts, of homeopathy and Swedenborgianism, the former a popular sort of medicamentum, and the latter a mild form of Spiritualism.

"A TREATISE ON MORTGAGE INVESTMENTS."

A LITTLE fifty-page pamphlet under this title has been sent us by the author, Edward N. Darrow, 201 Hennepin Ave., Minneapolis, Minn. The object of the book is to give, in a brief but clear manner, instruction to all who are investing in mortgages, and how to proceed in such business. The author has no doubt given the subject much study, and the work will probably be of special interest to those who are dealing in mortgages, as indeed it ought to be, it seems to us, to justify the price placed upon it, \$1 per copy. Address as above.

CORRECTION.—In REVIEW, Vol. 69, No. 18, p. 275, line 19 from bottom, middle column, read *argumentum ad rem*, instead *argumentum ad sem*.

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