

# The Adventist REVIEW AND HERALD And Sabbath

"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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## LOOKING FORWARD.

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

THE shining skies blaze as a sea of glory,  
The bending heaven seem to beckon me;  
With sin and storms the earth is wan and hoary,  
With wars and crimes untold her fields are gory,  
The serpent leaves his trail on land and sea;  
And evermore the sad creation groaneth,  
Waiting the coming glory yet to be.

O that some whitewinged angel from the Highest  
Would fold his pinions in our lower sphere,  
And teach us that the ones to God the highest,  
Each faithful one that in his closet sighs,  
Shall have reward when Jesus shall appear;  
That even now the dawn of life immortal  
That ushers in the endless day is near;

That Christ shall come in clouds of untold splendor,  
Surrounded by the shining angel throng,  
That with a love most catholic and tender  
For every cross a recompense will render,  
And bear his own up to the land of song,  
Where waits a surcease of all earthly sorrow—  
A sweet forgetfulness of pain and wrong.

Sweeter than islands in some tropic ocean  
The headlands bright of paradise shall gleam;  
My faith looks up, and with a deep emotion  
My heart ascends to God with prayer's devotion,  
And of my glad new home rejoice and dream,  
Where friends enjoy a sweet communion ever,  
And love flows on in one eternal stream.

O shining stars in midnight's concave swinging,  
Soon through your midst shall come the saint's  
desire,

The righteous will ascend with joy and singing,  
Taken by angels where sweet harps are ringing,  
While earth melts in her crucible of fire;  
Our faith, our love, are to his promise clinging,  
Only to do his will do we aspire.

## The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

### THE LATE DECISION OF THE SUPREME COURT, AND THE IMAGE OF THE BEAST.

BY ELDER A. T. JONES.  
(Battle Creek, Mich.)

(Concluded.)

THERE is another thing to which I would like to call your attention, and ask what it means. In the REVIEW AND HERALD for the last three or four weeks, the first article has been upon the subject of persecution, and giving directions how we are to act when persecuted. I would like to ask you what you think that means. God does not send messages to people to whom these messages have no reference. God does not speak to people whom he does not expect will listen.

He sends a message from week to week directly upon the subject of persecution, and our standing before judges and authorities for the truth's sake. Is that entirely meaningless? In view of the situation of things, as God knows they exist, whether we do or not, is not the time of the crisis and the trouble right at the door? and the time of persecution hanging right over our heads? He has sent to you and me instruction how to get ready for it. Is that the use you are making of the instruction that has been given in the REVIEW for the last three or four weeks? I will read a passage or two:—

Jesus says, "Behold, I send you forth as sheep in the midst of wolves." But you need not meet the wolves in the same spirit that they themselves possess. You are to be "as harmless as doves." In meeting those who are fierce of spirit, you must manifest meekness and love, and the manifestation of this spirit will frequently change the spirit of the wolf, and a wonderful transformation will take place. "But beware of men." Do not open to men all your counsels. Do not put implicit confidence in those who know not God, and open to them the whole of the sacred treasure of the truth. "For they will deliver you up to the councils, and they will scourge you in their synagogues." This does not mean simply that you will be scourged in the synagogues with the tongue, as many of you are to-day in the pulpits of the land, but that men making high professions will treat you with violence.

"And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." The light is to be brought before kings and before the great men of the earth, although they may receive it in the same manner in which Pharaoh received the testimony of the Lord, and ask, "Who is the Lord, that I should obey his voice?"

Kings, governors, and great men will hear of you through the reports of those who are at enmity with you, and your faith and character will be misrepresented before them. But those who are falsely accused will have an opportunity to appear in the presence of their accusers, to answer for themselves.

Then when you have opportunity to appear to answer for yourselves in courts before judges, will you be ready? Are you getting ready? Is that what this means to you?

They will have the privilege of bringing the light before those who are called the great men of the earth, and if you have studied the Bible; if you are ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, your enemies will not be able to gainsay your wisdom. You now have an opportunity to attain to the greatest intellectual power through the study of the word of God. But if you are indolent, and fail to dig deep in the mines of truth, you will not be ready for the crisis that is soon to come upon us. O that you would realize that each moment is golden!

If you will live by every word that proceedeth out of the mouth of God, you will not be found unprepared. If your work is wrought in God, and you will do as Christ has commanded you, your intellect will expand; for "the entrance of thy words giveth light." David exclaims, "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts."

"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." You are now to get ready for the time of trial.

Now, are you doing that? Are you storing your mind with the truth? Are you storing your mind with the principles of righteousness, so that when you are called before courts, God's Spirit may bring to your remembrance whatsoever Jesus

has said unto you? Paul stood there; he was brought to the test. He says, "No man stood with me,"—in the presence of Nero, too. "No man stood with me," nevertheless God "stood with me." How do you stand with God from day to day, from hour to hour? If you are standing with him now, you will certainly know that then he is standing with you, and he will stand with you both now and then; for he says, "I am with you alway." If you do not know that now, how will you know it then? Now is the time to prepare. Are you ready? Everything is ready but us. Everything in the world is ready but the Seventh-day Adventists. But the blessedness of it is that God is getting his people ready, those who will be made ready. But if you despise the message and the word, how can he possibly get you ready? But I read further:—

When you are brought to the test, how do you know that you will not be alone, with no earthly friend at your side? Will you then be able to realize that Christ is your support? Will you be able to recall the promise, "Lo, I am with you alway, even unto the end of the world"? There will be invisible ones all about you bent upon your destruction. Satan and his agents will seek in every way to make you waver from your steadfastness to God and his truth. But if you have an eye single to his glory, you need not take thought as to how you shall witness for his truth. . . . The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth. Not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history.

That was written in Australia, but sent here and published. And while it was being written, the very thing that it pointed out was being done—that which opens the way for the very things that these words say are coming upon you and me. What use are you making of these things? The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth. Everything is ready but Seventh-day Adventists. In many cases it is the hardest thing in the world to get Seventh-day Adventists to see where they are. Everything is ready but the church; but God is getting the church ready, and he will get everything ready that will be got ready. It is so, we know that this must be accomplished in a little while. I thank God it takes but a little while for him to make a Christian. So many Seventh-day Adventists have been working for so many years to make themselves Christians, and have failed, that they fear to trust God, lest it take him longer than it did them.

You cannot make yourself a Christian; you have tried it all these years. When you and I in times past have been thinking that the coming of the Lord was so near, we hoped that it might not come so soon, that we might have a little longer time to get ready. How much longer would it take, in the way we have been working in times past, to get ourselves ready, fit to be accepted in the sight of the Lord? How long? You who have been at it the longest, and tried it the hardest, how long do you think it would take to get yourselves ready? You and I cannot do it. We have tried that long enough, and at times have been so discouraged with our efforts that we have almost given up in despair, but did not dare to give up entirely, because eternal life is precious, and we want to obtain it.

Yet the fact is, that we must have a character that the Lord himself cannot see a single flaw in,—a character to which the perfect law of God will witness that it is righteous,—a character that will stand in perfect harmony with the ten commandments, in their deepest, completest meaning. But we have tried our best to attain to this, but have only failed, deplorably failed. Now how long shall that thing continue before we become righteous enough to be accepted of God, and to pass the searching test of the judgment?

I say, another means must be resorted to. We must look beyond ourselves for righteousness. We must have something better than our own efforts to depend upon. We must look to another source for power to make us fit to stand before God. Thank God, there is a power that can accomplish that; and that power will accomplish it, if you will only let it. It is not a question of time with God. It is a question as to whether you will submit or not, to let him accomplish his own holy purpose. It is not a question of how much power is required to do it, but whether you will let him employ that power.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." How are you dealing? Are you swindling? Are you cheating your neighbors? What are you doing? That kind of people are not going into the kingdom of God. But thank God, there stands that other verse: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I know there is virtue enough in the blood of Jesus to wash the sinner clean. I know that there is power in the name of Jesus and in the Spirit of our God to make the vilest clean in the sight of God. He is able to change a heathen into a Christian. I know that there is power in Jesus Christ to make any man a Christian. I know there is power there, and it does not require a great deal of time for it to work. That power can make a man a Christian if the man will let it. For God has set forth Jesus "to declare his righteousness for the remission of sins that are past." It is the righteousness of God himself, and it is a free gift unto all and upon all them that believe, and there is no difference. And the righteousness of God will be accepted by the holy law. This is the character that will pass every test of the righteous judgment of God. This righteousness, this character, is the gift of God which is by faith of Jesus Christ. There is a character which, if you will receive it and depend upon it, will safely pass you in the judgment which is now pending, and which will soon be past forever. It is the character which God himself formed in Jesus Christ. There is a character that reaches from infancy to the grave; it is the free gift of God to every one who will take it. And if any one does not have it, he will be left outside the kingdom of God. But says this word that I have read:—

Not one in twenty has a realization of the rapid strides we are making toward the great crisis in our history. The angels of God are holding the four winds, and this leads many to cry, Peace and safety. But there is no time for vanity, for trifling, for engaging the mind in unimportant matters. We must empty the soul temple of every defilement, and let the Spirit of God take full possession of the heart, that the character may be transformed.

"Not one in twenty." On which side do you stand? Do you stand with the "one" or with the "twenty"? For my part, I would rather stand with the "one," even at the risk of being considered fanciful and extreme, than to stand with the "twenty."

The paper of the following week goes on with the same subject; the paper of the preceding week talks about the same thing. What do these things mean? Why is it that instructions are coming to us as a people, saying that persecu-

tion is near, and giving instruction as to what to do when it comes? What does that mean if it does not mean what it says? If that time is not at the door, and before our eyes? It is coming, and God wants us to be ready when it comes. Are you ready?

Here is this letter from Tennessee, published in the REVIEW the other day, as to how the brethren were arrested there. I want to read that, and ask you what that means:—

Springville, Tenn., April 13, 1892.

A. O. Tait, Battle Creek, Mich.

DEAR BROTHER: Yours of March 27 was received some time ago, and you requested that I should let you know all of the particulars in regard to the arrests made here for Sunday labor. Since my last writing, other facts have come to light. One of our neighbors was at the county-seat on business, and the State's attorney came in and asked him if he lived in the Advent community. He replied that he did. The attorney asked, "Do they keep up their Sunday work?" He answered, "Yes, and none of the Advents will deny it."

Then the attorney requested him to give him the names of five of the leading church-members, which he did. The State's attorney said he had heard the circuit judge, Judge Swiggart, say he was going to put a stop to that Sunday desecration.

So the five warrants were issued, and are in the sheriff's hands. But it seems that he has understood that we will not give bonds, and so will wait until court sits, which will be the fourth Monday in May. These are the facts in the case. I will write again as soon as there are further developments.

Your brother in the one faith,

J. MOON.

What does that clause mean which says that he asked for the leading members of the church? Such inquiries as that will be made sometime for the leading members of the Seventh-day Adventist church in Battle Creek. What does that mean to those who are now leading members of this church? What does it mean to those who are not? It means that when a whole people are violating the law, the leaders of that people will be the first to be prosecuted and the first called. I simply ask you, brethren and sisters, to think of these things.

Here is another pointer I just picked up yesterday:—

Dr. Parkhurst, of unsavory notoriety because of his sensational methods for the "suppression" of vice in this city, has been invited to Washington by a number of prominent persons, including Senators Cullom and Dawes, Postmaster-General Wanamaker, Ex-Justice Strong and Justice Brewer, to tell what he knows about the "duty of the Christian church in relation to the execution of the civil law." This is significant.

This is indeed significant. For when men standing at the head of the government of the United States, send for a preacher who resorts to such devices as Dr. Parkhurst and all these modern inquisitors use; when men at the head of the government send for such preachers to know how the church can aid in executing the law, what does that mean?—It means that the two bodies, the Church and the State, are coming together. But in the day when the government of the United States calls the clergy of the United States to its aid in enforcing the law of the country, that day the government of the United States would better give up the whole thing bodily to the bad, and let it go. For it is impossible for any government ever to be as bad separate from the church, as every government is bound to be which is joined to the church. These are some of the things that are going on right before our eyes. What use are you making of them, brethren? It is time to awake out of sleep. Now is our salvation nearer than when we believed.

Do not these things mean that there is now coming to pass what the Lord said would come? Does not this mean that the things which the third angel's message has so long been speaking of are now here? Forty-one years ago this month, Elder Andrews wrote the first article that was ever put in print, stating that there would be in this country a union of Church and State. In 1851 that was printed. It had been talked of before, but that was the first time it had been printed and spread before the nation. Suppose brother Andrews should stand to-day in this tabernacle and read that decision of the Supreme

Court of the United States. What would he say to you? Would he not say to-day, "Brethren, there stands the thing that I told you of forty-one years ago"?

O, that he were here to tell it! He has been called away. But there are others who have not been called away. Will you not tell it? Is it not time for you to tell it? How much longer shall we wait for the people to accept these things? What shall we do? God tells us what to do. Awake, awake; that is what he tells us to do.

Think of these things, brethren. There is much more of it. But think of this that has been told. I beg of you, think seriously of these things; for they are laden with meaning. They mean just what the third angel's message has been saying all these years. The thing is done. As respects the principle of the thing, the image of the beast is made. Yet life is not yet given to it. These warnings that God gives, show that it will not be long until life is given to it.

This, however, is not the only side to look at. Here is the bright side; God has shown it. This is the side that makes bright even the other side. Here is God's message to us in this time: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation. *Awake, Awake, put on strength, O arm of the Lord;* awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. *I, even I, am he that comforteth you:* who art thou, that thou shouldst be afraid of a man that shall die, and of the Son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth: and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail [shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail. Revised Version.]. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, *Thou art my people.*" Isa. 51: 6-16

Are you his people? Are you his people? Let his words be true indeed. There is where we are to look. God says, Ye shall live. He says, You shall pass through unharmed. "I am with you." The time has come of which he has told us, of which he has warned us. May the Lord's Spirit rest upon us, that we may realize where we are, and be ready for this time of trial and test that hangs right over our heads.

—"True sympathy is putting ourselves in another's place; and we are moved in proportion to the reality of our imagination."

## 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.

### WHAT SHALL BE THE SIGN OF THY COMING?

BY MRS. ELIZABETH ROSSER.  
(Salem, Oregon.)

Lo! ye shall hear of wars,  
And earthquakes there shall be;  
Famine and pestilence will come;  
But be from trouble free.  
Fear not, O little flock,  
Nor in your spirit quail;  
Your bread hath been assured to you,  
And water shall not fail.

Your friends shall turn your foes,  
And you they shall betray;  
Ye shall be hated of all men  
Because ye walk my way.  
Fear not, O little flock!  
Your souls in patience keep;  
Your mourning shall be turned to joy,  
And blest are they that weep.

The sun shall hide his light;  
The moon forget to shine;  
The stars of heaven shall fall to earth,—  
These things shall be your sign.  
Fear not, O little flock!  
Lift up your heads! Rejoice!  
He cometh in the clouds of heaven,  
The Captain of your choice!

### GOSPEL HEARERS.—NO. 2.

Stony-ground Hearers.

BY MRS. E. G. WHITE.

"SOME fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away."

Jesus explained this part of the parable as referring to a certain class of hearers. He said: "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile: for when tribulation or persecution arises because of the word, by and by he is offended." This class of hearers is again represented by the parable of the foolish builder. Jesus says, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The seed sown upon stony ground finds little depth of soil in which to take root. The plants spring up quickly, but the tender roots cannot penetrate into the rock and find nutriment to sustain the growing plant, and it soon perishes.

A large number who make a profession of religion may be represented by the stony-ground hearers. They are a class that are easily convinced; but they have only a superficial religion. As far as outward appearances are concerned, they are bright converts; but they are like the man who started to build without counting the cost of his enterprise, and they are not able to finish. There are those who receive the precious truth with joy; they are exceedingly zealous, and express amazement that all cannot see the things that are so plain to them. They urge others to embrace the doctrine that they find so satisfying. They hastily condemn the hesitating, and those who carefully weigh the evidences of the truth, and consider it in all its bearings. They call such ones cold and unbelieving. But in the time of trial, these enthusiastic persons too often falter and fail. They did not accept the cross as a part of their religious life, and they turn from it with dampened ardor, and refuse to take it up. They do not make the Lord Jesus their strength from the beginning to the end, and do not know what it means to fall upon the Rock and be broken. If they did but realize their great need,

the Lord could be their strength, and would put his seal upon them. But they did not die to self that they might be born again, and their life was not hid with Christ in God. They did not become laborers together with God, bearing the cross, lifting the burden, that they might understand how great were the blessings of the service of Christ, in contrast to the poor pleasures of the world. If they had done this, like Paul, they would have been a partaker with Christ in his sufferings, and would have been able to exclaim, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

As the roots of a plant strike down into the soil, gathering moisture and nutriment from the ground, so the Christian must abide in Christ, drawing sap and nourishment from him, as does the branch from the vine, until he cannot be turned away from the Source of his strength by trials.

He who knows Christ, is willing to deny self, to suffer the loss of all things, if he may but have the privilege of laboring with Christ, for he lays hold of eternal realities by living faith, and develops a symmetrical character. But those who have but a superficial religion make it manifest that they have no vital connection with Christ; they are stony-ground hearers.

The Lord designs that every soul shall be tried, in order that it may be apparent who have a living connection with him. To every believer the testing time will come; and when it comes to the soul, how the angels of heaven watch to see what shall be the result of the trial. They know that failure to hold onto God means ruin, and tenacious faith means victory and life. For a time many who have only a superficial faith, appear to be charmed with the truth; but when the word of God points out some cherished sin, and rebukes some chosen course of action, or requires self-denial and self-sacrifice, they are offended. As the truth is brought home to the conscience, they see that some idol of their hearts must be sacrificed, renounced, if they become the followers of the Lord in deed and in truth, and they cling to the idol, and put aside the warnings of the Spirit of God. They look at the present inconvenience and trial, and forget the eternal realities, and begin to measure themselves among themselves, and conclude that they are as good as those who make a profession of religion, and so reject the requirements of the gospel.

The stony-ground hearer says, "It is vain to serve God: and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?" This is the way in which many reason, but they are under a deception when they entertain the idea that the religion of Jesus requires them to walk in mourning and sadness and weeping. I have not thus learned Christ. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you [what is the result?], and that your joy might be full." Those who see in the religion of Jesus only sadness and gloom and discipline, and go mourning their way to mount Zion, have not the genuine article; they do not know what pure and undefiled religion is.

Stony-ground hearers may rejoice for a season, for they think that religion is something that will free them from test and from all difficulty. They have not counted the cost. They do not understand the controversy that is going on between Christ and Satan over the souls of men. They do not realize that if they would stand under the blood-stained banner of Prince Emanuel, they

must be willing to be partakers of his conflicts, and wage a determined war against the powers of darkness.

When thinking on the conflict, Paul writes to his Ephesian brethren, exhorting them to "be strong," not feeble, not wavering, tossed to and fro like the waves of the sea. But in what are they to be strong? In their own might?—No. "Be strong in the Lord, and in the power of his might." He says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." What is the "all" that they are to do? Is it the many good works, upon which they may rely, and flatter themselves that they are good Christians?—No, the class that Jesus represents as stony-ground hearers trusted in their good works, in their good impulses, and were strong in themselves, in their own righteousness. They were not "strong in the Lord, and in the power of his might." They did not feel that eternal vigilance was the price of safety. They might have put on the whole armor of God, and have been able to stand against the wiles of the enemy. The rich and abundant promises of God were spoken for their benefit, and believing the word of God, they might have been clothed with a "Thus saith the Lord," and been able to meet every wily device of the adversary; for when the enemy should come in like a flood, the Spirit of the Lord would have lifted up a standard against him.

### STRONG DELUSIONS.

BY ELDER GEO. O. STATES.  
(Delta, Colo.)

IN the summer of 1887 brother C. P. Haskell and myself held a series of tent meetings at Grand Junction, Colo. Soon after we arrived there, we met two ladies who seemed well acquainted with our people and work. On inquiry, we learned they had once been members of one of our churches in the East. They frequently attended the meetings, and at times the Spirit of God would come in with such power that they would be moved to take a stand for the truth. We tried to impress on them the importance of so doing, and of the opportunity there was for them to help us in our work. As a result of the effort, four or five accepted the truth, and we organized a Sabbath-school and Sabbath meetings.

As these ladies had a good knowledge of the truth, we tried to get them to take their stand, and assist us in sustaining the work. Here was an opportunity for them to take hold where their influence for good would be felt; but they resisted the influence of God's Spirit. Soon after, one of them moved to Salt Lake City, and the last I heard, she had accepted the delusion of Christian Science. This spring I took "Bible Readings" and called on the other lady. She told me she had more Adventist books now than she read; that since she had seen me she had changed her views, and was now a strong believer in Spiritualism. She then told me how she came to accept Spiritualism. As she had rooms to rent, a writing medium came and rented a room, and one night while they were sitting around the fire, raps were heard under the table. The medium went under the influence, and soon wrote, "I am your sister Margaret." The lady told me she never was so frightened in her life; but after recovering from her fright, she asked, "What does sister want?" Then followed a long list of questions and answers, in which messages were received from father, mother, and her three sisters, long since dead. The lady then asked, "How do you account for this? For the medium was an entire stranger to me, and did not know that father, mother, and sisters were dead."



A few weeks after this, a materializing medium engaged rooms, and held séances in her parlor. One night twenty-two persons were present, and the medium went into a cabinet arranged by putting curtains across a bay-window, and soon father and mother appeared together and spoke to her, then her sisters, one after the other, appeared. One gentleman saw his wife and babe who had but recently died. The lady in telling me, seemed terribly in earnest, and said if it had happened anywhere but in her own parlor, she might think possibly there could be some mistake; but there was no chance for deception, there being no one in the room except the twenty-two persons in a circle, and the medium in the cabinet, and none of them moved from their seats. She seemed to think it terrible, when I told her that it was the work of fallen angels. Here was an intelligent woman, who had once been a member of our church, was personally acquainted with brother and sister White, Elder Andrews, and many leading ones who were among us years ago, had many of the writings of sister White in her house, and yet was carried away with this terrible deception. Why was it?—Simply because she did not walk in the light. Christ says, Walk in the light while ye have the light. John 12: 35, 36. Paul says that if we do not receive the love of the truth, a strong delusion will be sent, and that we shall be led to "believe a lie." 2 Thess. 2: 9-12.

In "Experience and Views," p. 49, we read:—

August 24, 1850, I saw that the "mysterious rapping" was the power of Satan.

Again: p. 50:—

I was shown that by the rapping and mesmerism, these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on the earth, were accomplished by this same power. I was pointed back to the time of Moses, and saw the signs and wonders which God wrought through him before Pharaoh, most of which were imitated by the magicians of Egypt; and that just before the final deliverance of the saints, God would work powerfully for his people, and these modern magicians would be permitted to imitate the work of God. That the time would come, and we shall have to keep hold of the strong arm of Jehovah; for all these great signs and mighty wonders of the Devil are designed to deceive God's people and overthrow them. (Italics mine.)

Our minds must be stayed upon God, and we must not fear the fear of the wicked, that is, fear what they fear, and reverence what they reverence, but be bold and valiant for the truth. Could our eyes be opened, we could see the forms of evil angels around us, trying to invent some new way to annoy and destroy us. And we should also see angels of God guarding us from their power; for God's watchful eye is ever over Israel for good, and he will protect and save his people, if they put their trust in him. When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him. Said the angel:—

Remember, thou art on the enchanted ground. I saw that we must watch and have on the whole armor, and take the shield of faith, and then we should be able to stand, and the fiery darts of the wicked could not harm us.

Over forty years ago the Spirit of God gave us these solemn warnings, and I ask, How many are there among us who have these and later admonitions from the Spirit of God in their homes, who do not read and profit by them?

God's truth either saves or condemns. I believe there will be Seventh-day Adventists, like the lady referred to, who will be well posted on our views on the state of the dead, and who can quote, "For the living know that they shall die: but the dead know not anything;" "in that very day his thoughts perish," and other positive texts on this question, and yet will be carried away with the deceptions of the last days. Dear brethren and sisters, the perils of the last days are thickening around us, and only those who have a love for the truth will stand. God's truth must become a part of our very being.

In the deceptions before us we may expect

Satan to appear as a mighty angel, claiming to be the Son of God. If some are now departing from the faith, what may we expect when God's Spirit is almost withdrawn from the earth, and Satan works "with all power and signs and lying wonders?"

Not long since I read an article from the pen of Moses Hull, entitled "Spiritualism Proved from the Bible Standpoint," in which many of the miracles of Christ were referred to and compared with the wonders of Spiritualism, and he said that they were done through the same agency. As I read these arguments, I could see how the world would finally be carried away. God grant that we all may be kept through the perils before us.

#### THE MEANS BY WHICH WE REMAIN THE CHILDREN OF GOD.

BY ELDER M. G. HUFFMAN.  
(Pittsfield, Me.)

WHEREVER we go, we find persons who hold to the view of unconditional salvation, claiming, "Once in grace, always in grace," and that after one is converted, he never can be lost; nothing can sever his relation as a child of God, although he might possibly become a reprobate, still he is a child of God, and will be saved in spite of all his disobedience. In conversation with a very prominent minister some time ago, who holds to the view, "Once in grace, always in grace," he said to me: "I might break all the commandments of God, and continue in so doing, but notwithstanding all that, my salvation is sure." Such a view of unconditional salvation is dangerous in the extreme; and I am anxious that all may understand and know the true means by which we remain the children of God after our conversion. Hence I can do no better than to present to the readers of the REVIEW some of Mr. John A. Owen's excellent thoughts on this subject, found in his pamphlet entitled, "Possibility of Apostasy." I ask all the readers of the REVIEW to read these thoughts carefully and prayerfully.

Mr. Owen says:—

As there are means by which we are converted, so there are means by which we remain in a justified and innocent state. The apostle Peter says that we are "kept by the power of God through faith unto salvation," and this embraces the fundamental means by which we continue to be Christians. It is by the "power of God," but "through faith" on the part of the creature. We hope that no one contends that we stand by our own power apart from the grace of God; for it is God that keeps, upholds, preserves, and finally saves us. He is stronger than any of our enemies, and will deliver us from them all. But notwithstanding the consolation that the faithful servant of God may receive from this, right here the Devil causes many to stumble. This is always the plan he follows to ensnare souls. He will take a lie and clothe it with the truth,—mix truth and falsehood together,—and thereby persuade the individual against the counsel of God. The Devil himself knows that the promises of God are conditional, and he will give them not only what they deserve, but will so magnify them as to make them unconditional; and he has succeeded in making many believe that because the Lord has promised to preserve us unto the end of our lives, therefore we are absolutely safe, however we may deal with God; and that we may serve him (the Devil) all our lives, and then be saved just the same as the faithful servant of God. But this is in opposition to the apostle, who declares that we are "kept through faith" as well as by the "power of God."

It is not contended that we stand by our own strength apart from the grace of God, but we do assert, without fear of contradiction, that it is in consequence of faith in the Lord Jesus Christ, that he bestows upon us his grace, and keeps us by his power. "Without faith," we are told, "it is impossible to please God." And by faith we are justified; by faith we are born of the Spirit; by faith we continue in a justified state; and by faith we are saved at the last day: and on our part this is the means of remaining in the love of God. Unbelief will prevent our being justified; unbelief will prevent our standing in the grace of God. Faith brings justification; unbelief brings condemnation. Faith brings salvation, and unbelief brings damnation. Paul says, "The just shall live by faith." Heb. 10: 38. That is, they who are now justified must live the life of justification and happiness "by faith." Again, he says that we are to stand "by faith" (Rom. 11: 20), that is, we stand in the grace of God "by faith," but without faith we fall from grace. Again, we are to "walk by faith, and not by sight" (2 Cor. 5: 7), and we are to be "faithful unto death," in order that we

receive "a crown of life." Rev. 2: 10. Then whether faith is absolutely the gift of God, or wholly or in part a spontaneous act of the creature, there is one thing certain, faith is the means by which we continue in the grace of God.

For if we cannot stand without faith, it necessarily follows that if we lose our faith, we fall; and that there is a possibility of falling from, or losing, faith, the Scriptures furnish abundant testimony. "One who is indued with the faith that purifies the heart, that produces a good conscience, may nevertheless so fall from God as to perish everlastingly, for thus saith the inspired apostle: 'War a good warfare; holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck.' 1 Tim. 1: 18, 19. Observe: (1) These men, such as Hymeneus and Alexander, had once the faith that purifies the heart, that produces a good conscience, which they once had, or they could not have 'put it away.' Observe: (2) They made shipwreck of faith, which necessarily implies the total and final loss of it. For a vessel once wrecked can never be recovered; it is totally and finally lost."—John Wesley.

It is very evident from the foregoing that Hymeneus and Alexander lost that faith necessary to keep us in the grace of God; for they once had faith, that which secures to us all the privileges, as justification, regeneration, adoption, and the witness of the spirit. And as we have shown, we cannot retain these blessings without faith; consequently, these men who totally and finally lost faith, totally and finally apostatized and fell from grace. Again we read: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," etc. 1 Tim. 4: 1. And again we read of some "having damnation, because they have cast off their first faith." 1 Tim. 5: 12. And again we read of the "faith of some" being "overthrown." 2 Tim. 2: 18. And we are to "contend for the faith which was once delivered unto the saints." Jude 3. These passages evince beyond the possibility of cavil that we may depart from, put away, and cast off, faith. And to do this is the same as to put away, depart from, and cast off the grace of God, or the privileges of the children of God.

The circumstance of Peter's walking upon the water, though literal, is expressive of the possibility of losing that faith by which we live, stand, and walk in the love of God. Peter started with faith sufficient to hold him upon the face of the water and carry him safely to the Saviour, who was at the same time approaching Peter by walking upon the sea. But when he saw that the wind was boisterous over his head, and the waves roaring beneath his feet, his faith gave way, and beginning to sink, he cried to the Saviour for deliverance. And the Saviour's reply was, "O thou of little faith, wherefore didst thou doubt?" Thus it may be with us in a spiritual sense. We may start for the land of the blessed with sufficient faith to carry us through; and then when persecutions arise, and the storms of life are whistling over our heads, we may, like sinking Peter, doubt the power and goodness of God, and sink into despair and condemnation. How important then the exhortation: "Be thou faithful unto death, and I will give thee a crown of life."

Thus we have proved by the Scriptures that we may make shipwreck of faith, depart from faith, and cast off faith, and that our faith may be overthrown. And in doing so, we have established the possibility of falling from grace, from the means requisite to keep us in the grace of God. Now unbelief is unbelief wherever you find it, and it would be a monstrous impeachment of the justice of God to say that he holds the convert guiltless for the sin of unbelief, and damns the sinner for the same crime.

Then:—

"Vain man, boast not of saving faith  
You yesterday possessed.  
Think not because you once believed,  
You always shall be blest.

"For God will punish unbelief;  
There's none that can escape,  
If their salvation they neglect,  
And make shipwreck of faith."

—"When the poet Carpani inquired of his friend Haydn how it happened that his church music was always so cheerful, the great composer made a most beautiful reply: 'I cannot,' he said, 'make it otherwise. I write according to the thoughts I feel. When I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen, and since God has given me a cheerful heart, it will be pardoned me that I serve him with a cheerful spirit.'"

—Try to keep clear of prejudice, and be willing to alter any opinion you may hold, when further light breaks upon your mind. He is clever beyond precedent, or weak beyond measure, who never sees reasons to change his judgment of men and things.—William Unsworth.

## The Mission Field.

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

CONDUCTED BY W. A. SPIER AND P. T. MAGAN.

### WORK ON.

WORK ON, work on, but not for wages,  
On burning plains and fields of frost,  
If wildly round the tempest rages,  
And often all but Christ is lost.  
Work on, work on, the day is flying,  
And scanty time at most we give,  
For some are dead, and some are dying,  
But all who hear the message live.  
Work on, work on, for night is nearer,  
With patient toil and holy plan.  
God works with us, and what is dearer  
To brothers than their brother man?

—Selected.

### FROM MELBOURNE TO AUCKLAND.

(Concluded.)

LEAVING Dunedin in the evening, we reached Lyttleton in the morning. This is the port for Christchurch, one of the largest cities in the colony, which lies seven miles inland. Lyttleton is one of the prettiest places I ever saw. It is built on a half circle of the hills, which rise grandly on all sides of the pretty landlocked harbor. The houses rise in terraces, row above row, like the seats in a great amphitheater, while the ships moving about in the circular harbor, having no apparent connection with the sea, correspond to the actors in the arena.

The train for Christchurch creeps along for forty rods between the water and the hills, and then plunges straight into the mountain. We are five minutes in darkness, and then emerge from the three miles' tunnel into beautiful valleys, which widen as we advance toward the fertile Canterbury plains. Christchurch is a city of Englishmen. It is built on a fertile plain, and has beautiful parks and suburbs. We visited the museum and the parks, and took dinner with the family of one of our canvassers, before returning to our ship at Lyttleton. In all these southern cities, we see thrift and apparent prosperity.

As usual, we left port in the evening, and reached Wellington, the capital of the colony, early the next morning. Wellington is fast growing to be the largest city and the most important port in the colony. Its situation, as regards climate and comfort, is not to be praised. Its position, as a center for the commerce of the colony, is admirable. The oldest part of the city is built in a crescent between the hills and the bay, while the newer part is an oblong square, stretching away up the valley to the left, down which the raking winds come with such constant fury, as to give Wellington the name of being the windiest city in Australasia.

We went from the ship direct to the office of our New Zealand tract depository, where we met the secretary, Mrs. Tuxford, and one of the daughters of Elder Israel, who is her assistant. The depository is in a good location, and is a model of convenience, order, and neatness. On examining the stock, we found that care and good judgment had been exercised in ordering, so that while there was a sufficient supply of all our works, there was an overstock of none.

During the last two years, the tract society has done a business of about thirty-five thousand dollars, something more than thirty thousand dollars of this being the sale of subscription books. At last report, there were seventeen agents in the field. Nearly all of these are doing well; several are making large payments on debts incurred by them when they first entered the field. The total assets of the society are \$8,000; the total liabilities, \$7,000.

We had hoped to make an exchange of tickets so as to spend the Sabbath in Wellington, and go on to Napier by rail, the next Monday, but failing in this, we returned to the ship, which left Friday evening, and brought us to Napier at 11

A. M., Sabbath. From the pier, we went to the hospitable home of Dr. and sister Caro, where we remained during the meeting. Here we met Elder Starr and wife, well, and of good courage, just returned from the morning meeting.

Soon I found where Elder Israel and family were stopping, and hurried off to see him. For four years we had been closely associated together in labor in California, and at this time it has been nearly seven years since we said good-by on the deck of the "Australia," he to sail with our first company of ministers to Australia, and I, in a few weeks, to start for Europe. The few days we had before the meeting began, were all too short to compare the experiences of those seven years.

Napier is a pretty place, and has a lovely climate. It is said to be one of the driest climates of New Zealand, and as most of New Zealand is pretty damp, this is quite in its favor. The city is curiously situated on a neck of low land between two bays, and on four or five high hills that form a bold headland stretching out into sea. The business part of the city is on the triangular strip of low land, while a larger part of the residences are picturesquely located on the hills. The narrow roads between the hills, the winding paths and long flights of steps by which some of the houses are reached, the pretty cottages perched on the cliffs, and the luxuriant shrubbery in the larger places, remind one of some of the prettiest villages in Scotland and Switzerland.

The Napier church numbers about eighty members. They have a commodious meeting-house, which cost about eight thousand dollars, and which is now a little more than half paid for; that is, they have borrowed nearly four thousand dollars, on which five per cent interest is paid annually. Very liberal provision was made by the members of the church for the entertainment of delegates and others coming to the meeting, and their plans were none too large; for there were more than fifty who came in from other places, and nearly all remained to the close of the meeting.

### THE CONFERENCE.

The meetings began Thursday evening, April 1, and continued till Sunday noon, April 17. At six o'clock each morning there was a prayer and social meeting; at nine, Bible study; at half-past ten, a business meeting of the Conference, tract society, or Sabbath-school Association; at half-past two, a class in healthful cookery and the simplest methods of nursing; at four, instruction regarding the duties of church officers and members, alternating with general consultation about the proposed school; and in the evening, preaching.

The fact that the meeting was to continue two weeks, and that the people had come to stay till its close, was a most encouraging feature. It had been two full years since the last Conference session, and the members of the older churches were hungry for instruction. Two new churches were admitted to the Conference, and their representatives, as well as others who were attending their first Seventh-day Adventist Conference, were anxious to learn, and were prompt in attending all the meetings.

As might be expected in a young Conference where the churches are separated by long distances, making frequent visits from the ministers expensive and difficult; where the ministers are few, and the calls for labor many; and where the principal effort has been to get out into new fields and raise up new churches, there were some who came to the meeting with feelings of dissatisfaction and discouragement; some had disputed questions for consideration, and special measures to push, and they naturally felt that the success of the Conference depended largely on the prominence given to these questions. To these, for the first few days, the Bible study seemed to take up too much time; but as the Conference advanced, and the Bible studies grew

in interest, and the questions requiring consideration were canvassed, one by one, and disposed of, a peaceful, restful spirit came into the meeting, that added greatly to the usefulness of the Conference.

Elder Starr, who conducted the Bible studies, was especially free and clear in bringing out the precious lessons found in the Epistle to the Romans. To many the lessons of submission, trust, and faith, were a new revelation, and for days and nights, some were struggling hard for victory; and how our hearts rejoiced, as one by one they testified with beaming countenances, of the light and hope that had dawned in their hearts, and of the joy of perfect confidence in the saving power of Christ. Some who have severe trials to meet at home, go forth from this meeting relying more firmly than ever before on the Arm that is mighty to save.

The evening services which were conducted principally by Elders Daniells and Gates, were well attended not only by our own people, but also by the citizens of Napier. Elders Read and Mc Cullagh reported the meeting for the two leading daily papers, which were liberal in giving space for the reports.

The classes in cookery and simple methods of water treatment, conducted by sister Starr, were well attended and highly appreciated. Some of the leading ladies in the city were regular in attendance, and hearty in their support of the class. Children's meetings were conducted daily by sister Gates, and it was a pleasant sight to witness the interest and progress of the little ones.

The business meeting passed off harmoniously. Elder M. C. Israel was chosen President of the Conference and tract society. The following are his associates on the Conference Committee: Elder S. Mc Cullagh, who will labor for a time in Kaikoura; S. Rout of Auckland; J. Glass of Napier; and James Harris of Wellington. Credentials were renewed to Elders Israel and Mc Cullagh, and ministerial license was given to brother G. A. Anderson of the "Pitcairn," who was invited by the Conference to remain in New Zealand, and labor among the Scandinavians.

The steamer for Auckland was due Sabbath noon, but as if for our benefit, it was a day late, so we parted from our kind friends Sunday afternoon, and had a remarkably smooth passage to Auckland, where we landed Tuesday noon.

The "Pitcairn" was lying at anchor, not far away, and we lost no time in making her a visit. Here we had a pleasant visit with Mate Christiansen, with sister Mc Coy, and brother Hayward Christian of Pitcairn Island, and with brother Peter Hansen. The next morning we called to see Captain Marsh, who is at the home of brother Ward. The Captain has been very near death's door, but is now gaining slowly. This sickness will no doubt delay the movements of the ship. Meanwhile, the labors of Elders Gates and Read will be very acceptable and timely in this colony.

Auckland, April 22, 1892.

W. C. WHITE.

### WORKING FOR SEAMEN.

It is cheering to us at times, as we go on ships, to find some of our books already on board, perhaps having been purchased in China or America; and some of these people are much interested in the work in which we are engaged. I received a letter, a short time ago, from an officer of a large steamer; he has done very much in scattering the papers, and has bought many books to give away. He often writes to me, and has always some cheering things to say.

I have also received a letter from a captain whom I have not seen for eight years. I sent him some books at his home in Guernsey, one of the Channel Islands, last January. At that time his wife was dying, so he didn't answer my letter for three months, until his return voyage, when he wrote to me, and sent me five dollars to aid in the noble work. I have had several

letters before from the same person, sometimes inclosing some aid for the work; and I must say that the work on ships is to me very near and very interesting, and that is so, simply because I love it and always look on the bright side of the cloud.

I often think of what we lose in not having more ship missionaries at the principal seaports of this kingdom. One who engages in this line of work must make up his mind for hard work. I often wonder if we shall have any more who will labor in that branch. I have waited twelve years to see some who would step into the gap and remain there.

G. R. DREW.

Liverpool, England.

## Special Mention.

### "THE RELIGIOUS REVOLUTION OF TO-DAY."

UNDER this heading, Mr. B. O. Flower, in the popular magazine of which he is the editor, discusses briefly what he terms "a determined revolt against the old-time, accepted letter of the law, against form, rite, dogma, and ostentation," which, he says, "necessarily offend the cultured." In his opinion, "this religious revolution now assumes such gigantic proportions that it can justly be compared to the Reformation, which in the sixteenth century was regarded with such universal indignation and alarm by the dominant thought of the age. In all civilized countries," he continues, "the same spirit of growth and unrest is visible; yet at the present time America seems to be the storm center. Here we find the most scholarly and conscientious representatives of the most orthodox churches frankly advancing—as the only conceptions worthy a just and wise deity or helpful to the race—views of man and his relation to the Creator, which two centuries ago would have been denounced as criminal presumption, meriting the death of all who advocated them; while only two generations ago they would have elicited the universal condemnation of orthodoxy." Among the views enumerated, are those of "a leading professor of a great Presbyterian theological college," "a great Episcopal divine," and of "an equally famous Biblical expositor of the same communion," the first of whom repudiates the Bible as the only means of finding God, while the second declares "an expurgated Bible" to be necessary for religion and good morals, and the third preaches the doctrine of probation after death.

Perhaps it is true that this religious movement may be "compared with the Reformation," in point of the numbers affected by it, but in character it is exactly the opposite; for while the Reformation was the result of light gained from the long-hidden word of God, this movement is directly against that word,—the result of rejecting its light and not of heeding it. It is a drift outward upon the shoreless sea of human speculation.

L. A. S.

### SPIRITUALISM ADVANCING.

WITH the development of those evil forces which are to bring about the soon-coming triple alliance between apostate Protestantism and the Devil's two great masterpieces of deception, Spiritualism—one of those masterpieces—may be expected to take erelong a more prominent position before the religious world than it has hitherto done as an accredited source of spiritual knowledge. Many indications of this are at the present time apparent. The "Leybert Commission," appointed a few years since to investigate the claims and phenomena of Spiritualism, pronounced them a fraud; but no great harm to the doctrine seems to have followed their declaration, while now from sources which cannot be impeached, testimony is being given to the world in support of the genuineness (so far as human trickery is concerned) of these spiritual manifestations.

In the May *Arena*, Rev. M. J. Savage narrates some interesting cases of occult phenomena, under the head of what he calls "psychical research," which he calls upon the astrologers and wise men of the country, so to speak, to explain. He vouches for their actual occurrence, and substantiates it by giving abundant and conclusive evidence on that point. One case cited is that of a woman who lived about forty miles from Boston, and on a certain occasion went there to consult a Spiritualist medium in regard to the whereabouts of her two young sons, who had disappeared suddenly from home, and whom neither her own efforts nor those of the people of the town had brought to light. Her effort was successful, for the medium told her exactly where she would find her sons,—they having been drowned in a pond by imprudently venturing out in a small boat,—and by it a long search on the part of the townspeople was concluded. Another case is that of a physician being suddenly awakened in the night by a bright light shining in his face, which revealed to him the figure of a woman standing in his room, whose features closely resembled those of one of his patients who was then very sick. Upon calling his wife, who was sleeping in an adjoining room, the figure vanished, leaving behind, however, a strong yellow light which continued for nearly five minutes. The next day he learned that the patient in question had died at almost the precise time of the phenomenon, and had died calling for him.

Other cases are mentioned, which we need not repeat. They are of course nothing more than the ordinary phenomena of Spiritualism, calculated to force upon the minds of observers the conviction that the dead are conscious, and can make themselves visible again to mortal eyes and hold communication with the living; and that such things should be set out in a leading magazine and so strongly vouched for by one who is not a Spiritualist, but a prominent minister in the orthodox church, will do much to help fasten the delusion upon the popular mind, when other orthodox leaders shall have united in the same work.

L. A. S.

### IOWA STILL TO THE FRONT AS A PRESERVER OF THE "AMERICAN SABBATH."

IOWA is certainly coming to the front in her efforts to secure the proper observance of Sunday, even at the point of enforcing the fourth commandment(?) by law. It will be recalled that Sioux City tried her hand at this business a short time since, and now Oskaloosa appears on the scene with a zeal that in a good cause would certainly be commendable.

Oskaloosa is a thriving city of some ten thousand inhabitants, in one of the richest sections of Iowa, surrounded by fertile farming lands and valuable coal deposits. As in all mining communities where it has been sought to enforce prohibition, the question has been an issue, and this place is no exception. A short time since, one of the city constables was arrested at the instigation of a radical prohibitionist, on the charge of not enforcing the liquor law, and at the same time he appeared in print as also in favor of enforcing the Sunday law against the proprietors of the various places of business, who kept open on Sunday. This was all the opposition wanted, and they immediately began collecting evidence against those who held open their doors on Sunday, and before the public was aware of it, 500 informations were filed, and already over three hundred arrests have been made. The county attorney was arrested for buying a cigar on Sunday, and the proprietor of the cigar store was also arrested for selling it to him. This prohibitionist, Mr. Blair, who is the prime mover or cause of all this commotion, wrote an article to the *Herald*, the leading paper of the city, which paper seems to have championed his views of the matter, and stated that he had run a boarding-house for—lo, these many years, and was feed-

ing 100 mouths, yet did not find it necessary either to buy his groceries or have them delivered on Sunday; and as he, with the other good people of Oskaloosa, "professed to be law-abiding, Sunday-observing citizens," he was in favor of enforcing the Sunday laws. The next morning he was watched, when his milkman came around, and Monday he was arrested for getting his Sunday's milk.

A point in this whole matter is this: There is ninety cents in each arrest made for the constable, and there is also a fat thing for the justice of the peace; and to get out of paying the fines imposed, the cry is raised that it is simply a scheme on the part of the officers to make a lot of money, and therefore should not be countenanced. Indeed, quite a number are reported as utterly disregarding the demands of the law.

Of course, everybody is exasperated, everybody protests, yet the work is going on just the same. As might be expected, those who have been "fast friends" of the officers in enforcing the prohibition law, and as for that, all law, where they are not directly implicated, "no longer walk with them," and public sentiment(?) is very much against the whole thing, and, as one paper expresses it, "judging from the tenor of the remarks of all concerned, it will not be well for the officers, if fines and costs are imposed upon those under arrest."

But why is this? Are not these individuals guilty before the law? Have they been unjustly arrested? If so, there is recourse. The facts are, they are guilty, not only from a civil standpoint, but from a moral, as well, and if the law against Sunday labor should be enforced against any one, it should certainly be enforced against them; but because of the *motive* that is believed to actuate these arrests, and because those arrested are "influential," therefore, "it will not be well for the officers if fines and costs are imposed upon those under arrest." But turn it around. Suppose the same charge was laid at the door of a conscientious Sabbath-keeper, what would be the sentiment of the community? Let the proceedings that have been instituted against nearly a hundred seventh-day observers within the last few years, answer,—and there is but one verdict,—"it will *not* be well for the officers if the fines and costs are *not* imposed upon those under arrest."

Where is the consistency and justice in this sort of work?—There is none, and the whole procedure is a hollow mockery, and the logical result of the State having anything to do with the enforcement of religious rites. There is no doubt that the outcome of this particular prosecution will be much the same as that of Sioux City, but it shows clearly the dragon spirit that still lurks within the breasts of even free Americans; and when it is directed against those who are so unfortunate as not to have the backing of "public sentiment," there is no telling the lengths to which the prosecution will not be carried. Who cannot in all these happenings read the final result? And who is there who knows the result, who does not have his soul stirred to its very depths? Truly that day hasteth greatly, and who shall be able to stand?

Des Moines, Ia.

W. E. CORNELL.

### BAPTIST TESTIMONY ON THE LAW.

THE *Watchman* (Baptist), in reply to a correspondent, says:—

The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor, of course, any scriptural obligation.

The lamented Spurgeon says:—

The law of God is a divine law, holy, heavenly, perfect. There is not a commandment too many, there is not one too few; but it is so incomparable that its perfection is a proof of its divinity.—*Sermons*, p. 280.

Prof. Brown of Brown University (Baptist), says:—

You can no more change the moral law than attempt to change God himself.



## The Baptist Church Manual says:—

We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good.—*Art. XII, p. 55.*

This "Manual" is supposed to voice the belief of the Baptist Church in the Scriptures, as the only infallible rule of faith and practice.

The moral law tract, No. 64 of the American Baptist Publishing Company, says:—

"To prove that the commandments are binding, let any person read them, one by one, and ask his own conscience as he reads, whether it would be any sin to break them?" "Is this, or any part of it, the liberty of the gospel? Every conscience that is not seared as with a hot iron must answer these questions in the negative." "The lawgiver and the Saviour were one, and believers must be of one mind, with the former as well as with the latter; but if we deprecate the law which Christ delighted to honor, and deny our obligations to obey it, how are we of his mind? Rather are we not of that mind which is enmity against God?" pp. 2-6.

## UNION OF CHURCH AND STATE.

Judge C. B. Waite Speaks Against Sunday Legislation.

JUDGE C. B. WAITE, president of the American Secular Union, delivered an address on Church and State before the Chicago Secular Union, at Fort Dearborn Hall, No. 181 West Madison St., last evening. He said:—

The appropriation of public money of the people of Cook county for the support of sectarian schools, is but one phase of the general movement in this country toward a union of Church and State. The movement does not go by that name, but that is what it really is. The enforcement of obsolete Sunday laws is one phase of the movement. The attempt to get additional Sunday legislation is another. The attempt to close the World's Fair on Sunday is another.

The appropriation of public money by the board of county commissioners, which is persistently repeated year after year, is an open and palpable violation of the constitution of Illinois. Section 3 of Article VIII of the constitution of Illinois, reads as follows:—

"Neither the general assembly nor any county, city, town, township, school district, or other corporation shall ever make any appropriation or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or so help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution controlled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money, or other personal property ever be made by the State or any such public corporation to any church for any sectarian purpose."

The Supreme Court decided in reference to appropriation for the support of girls in the "House of Good Shepherd," a Catholic institution, that such appropriation was in violation of the Constitution. Appropriations are still made to two Catholic institutions; but the force of the opposition is broken by appropriating at the same time for two Protestant institutions. In 1890, the county board appropriated \$40,000; in 1891, \$45,000; and in 1892, \$45,000.

All the Sunday laws are opposed to the spirit, if not the letter of the State constitution. They have been sustained in many of the States, but we all know that judicial decisions on such questions are a mere reflex of public opinion. In California, where the traditions of Plymouth Rock have less force, Sunday laws have been declared by the Supreme Court unconstitutional, and on the broad ground that the Legislature has no more right to prescribe the time for labor than they have the time for eating or sleeping. Congress has still less power in regard to Sunday laws. In fact, the enactment of any such law by Congress would be plainly in excess of the powers delegated to that body in the Federal Constitution.—*Inter Ocean.*

## "WANTED" PETITIONS.

WHEN the price of stocks is inflated beyond its real value, they call it "watering" it. The following from the Sioux Falls *Leader* would indicate that some of the petitions to Congress are being treated in the same way:—

The people who want to close the World's Fair on Sundays are hustlers, some of them. A few days ago they turned in a petition from Michigan, signed by 800,000 more people than live in Michigan, according to the last census. The petition from Ohio, presented the same day, bore the names of several hundred thousand more people than live in the Buckeye State.

Better be fair and right than to make such a great show of names. A. O. T.

## SOMETHING WRONG ABOUT THEM.

CHICAGO, May 5.—Long petitions for closing the World's Fair on Sundays have lately been showered upon Colonel John T. Dickinson, secretary of the national commission. It begins to look as though people who are clamoring to have the gates closed on Sunday, are stuffing the ballot boxes. It is considered somewhat peculiar that a number of petitions from several States exceed the total population as shown by the census of 1890.

The States in which the petitions seem to have been padded out of all reason, are Ohio and Michigan. The tally sheets in Secretary Dickinson's office show that 4,053,425 citizens of Ohio have signed petitions. The census of 1890 gives Ohio a population of 3,672,316. On the face of the returns, it therefore appears that if every man, woman, and child in that State had signed the Sunday closing petitions, the list would still be overdrawn by nearly four hundred thousand votes. The returns from Michigan are even worse than those from Ohio. Mr. Porter's census takers found 2,093,889 people in that State, yet the petitions contain 4,050,518 names.

This is a sad commentary upon closing the Fair on account of morality, when Christian (?) people will resort to such measures.—*Jackson (Mich.) Industrial News.*

## JEWISH TROUBLES

IN the language of the *Jewish World*, the Hebrew population of Russia is, for the present, "penned in." The Austrian frontier has been practically closed for some time; Turkey refuses to receive Jewish refugees in Asia Minor; and now Germany has resolved to close the frontier against Jewish emigrants of every description. With no other channels of escape than the Baltic and the Black Sea, and then the prospect of long and expensive voyages, the oppressed people are in great perplexity and sorrow of heart. The only crumb of comfort in the present situation is the report that the Russian government will shortly give official sanction to the statutes of the Society for Promoting Jewish Emigration, founded by Baron Hirsch. As soon as this is done, the Russian Jews who wish to leave the country will be able to depart, after observing the prescribed formalities, with a view to settlement in the Argentine Republic. In any case, there is not likely as yet to be emigration on a large scale, for it is expected that when the Hirsch scheme gets into full operation, those who wish to leave Russia will have to encounter many obstacles, in the way of vexatious formalities imposed by minor officials, and especially by the police. The exodus from the lands of the North threatens to partake of a character similar to that from Egypt thousands of years ago, when for a time the king "would not let Israel go."

## RUSSIAN WAR PREPARATIONS.

THE continuous movement of Russian troops toward the western frontier, and the calling out of the successive categories of reserves, is again attracting the attention of Europe. The reserves, it is stated, are being forwarded to various points of concentration, whence they can in the easiest manner re-inforce the regulars in the Polish garrisons on the Austrian and German frontiers, the quarter in which, when war once begins, attack will first be made. A few years ago, when the swing of the Russian army toward the west excited hostile comment in Europe, Prince Bismarck pronounced it to be "nothing new," at most the preparations of Russia to make the weight of her diplomacy heavier in any European crisis, and not necessarily denoting any hostile intent. But since then the trend of Russian military movement has been steadily toward the west; army corps of the Caucasus, replaced by new levies, have been transferred to the Austro-German frontier, and the whole Russian boundary, from the Black Sea to the Baltic, turned into a

military camp. Troops ostensibly engaged in mere military maneuvers in the southwest, have not been recalled, the strategic railways leading to the west have been increased as rapidly as the treasury could supply the money, and the bulk of the Russian army permanently concentrated on the frontiers of Germany, Rumania, and Austria. The places of the corps thus moved are filled by reserves, so that Russia still has troops for service on the eastern, or Asiatic, side; the construction of the Black Sea fleet goes steadily on, and a plan has recently been approved by which all private railways and steamers will be placed in government control whenever a mobilization of troops is ordered.

All this may not, as Prince Bismarck said, necessarily mean war, but it is nevertheless preparation for war, and has so strengthened the position of the czar as markedly to increase its possibilities. It is true that the nations have apparently agreed to postpone hostilities in their unreadiness and the uncertainty as to where they will end, but it is equally true that the great causes of difference which threaten peace have not been touched, much less removed, and that a peace which requires nations in arms to defend, is the most unreal of conditions. Thus far peace has been maintained, though at tremendous cost to the nations, but the Triple Alliance, while an alliance for peace, has objects which can only be gained by war, and Russia will not abandon her traditional policy, and will endeavor to regain her lost ground.

Russia is a military empire, and the czar cannot disregard the opinion of the military class, nor having thrown a great army toward the west, withdraw it again without a better reason than fear of his neighbors. Moreover, Russia's movements are not dictated by that sober calculation which marks those of other nations, but by the ceaseless trend toward aggression of the military governing class, which overrules sovereigns and statesmen alike. All Russia's interests, according to this class, are on the side of war; they know that if war begins, France will attack and largely employ Germany, and they believe that ultimately the contest will be mainly a duel with Austria. In this view, Russia may not be convinced of the futility of attacking the central powers, and it is this possibility, with the certainty that, in the event of war, the forces of France will be turned against the League, that occasions uneasiness in Berlin and Vienna. The uneasiness may not be justified, for apart from the diminished power of resistance on the part of the Central Alliance threatened by the failure of Italy, there is no new reason why the czar should yield to the pressure for war; though the continuous westward swing of his regiments may increase the desire of those standing on the defensive to precipitate the crisis, and have done with it once for all.—*N. Y. Observer.*

## A WICKED SUGGESTION.

*Reporter*—If you will allow me to have the sermon which you are to deliver on Sunday, I will copy it and print it in the Monday's paper.

*Rev. De Goode*.—I cannot allow my sermon to go out of my hands. If you will come to church on Sunday, you can hear it and take notes.

*Reporter* (with dignity).—I do not work on Sundays, sir.—*New York Weekly.*

—How rich a country France is, and what huge burdens it can therefore carry, may be inferred from the figures of the annual budget just introduced in the Chamber of Deputies. The receipts are estimated at 3,348,258,325 francs, and the expenditures at 3,348,681,375 francs. In other words, France purposes raising and expending in 1892-93 nearly \$670,000,000, a thing that it could not do if it did not possess as industrious and frugal a people as can be found in the world.

# The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 7, 1892.

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## THOUGHTS ON ROMANS 9:11-22

In view of the numerous queries which are raised on this Scripture, a few more thoughts on the subject may not be out of place. The mistake generally made on such portions of Scripture, is in supposing that the writer is discussing the question of eternal salvation, or everlasting destruction, as a result of the judgment in reference to moral character. But, if, instead of such a supposition, we confine the statements of the apostle to the question he had in hand, all difficulties will disappear.

In the fore part of the chapter Paul alludes to a subject which he often dwells upon; namely, the coming of the Gentiles into the covenants of promise, as a spiritual seed, thus coming to be called his people, who before were not his people; spoken of also as provoking the Jews to jealousy by a people who were not a people, and angering them by a foolish nation, and being found of them that sought not after him, and manifesting himself to them that asked not for him. (See Rom. 9:25; 10:19, 20, etc.)

Then he illustrates the election of certain ones to certain blessings by the cases of Isaac, Jacob and Esau, and Pharaoh. In the case of Jacob and Esau, what was the election? Was one elected, or chosen, and predestinated, to everlasting life, and the other to eternal destruction?—Not by any means; but it was, that "the elder should serve the younger."

But does it not say that God loved Jacob and hated Esau? And are not all those whom God hates doomed to everlasting destruction?—Everything that God hates or abhors, on account of moral obliquity, will, of course, be destroyed. But that is not the kind of hate here spoken of. The word "hate" is here used in the same sense in which it occurs in such passages as Luke 14:26: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This is explained by Matt. 10:37: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

So the word means, when applied to one object as compared with another, that one is to be *loved less* than the other. We may then read Luke 14:26, as follows: "If any man come to me, and love not his father and mother, etc., less than he loves me, he cannot be my disciple." This is plain and consistent. In the lexicons we accordingly find this as one of the definitions of this word: "In N. T. to regard with less affection, love less, esteem less."

What is said, therefore, in Rom. 9:13, is this: "Jacob have I loved, but Esau have I loved *less* than Jacob." This difference of regard was doubtless based on God's foreknowledge of the character of the children respectively. And seeing that Jacob would be the better character, and more fitted to rule, had not God a perfect right to regard him with more favor, to appoint, or elect, him to a leading position, though he was the younger of the two?

And in this God was not unrighteous. He did Esau no wrong, but he did Jacob a great favor. And so in extending the blessings of the gospel to all the world, he did the Jews no wrong, but he did the Gentiles a great favor.

In this regard, the Lord further declares, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." He does not say, I will save whom I will, and damn whom I please, without respect to any action on their part. The mercy and compassion have reference to such distinctions in the bestowment of favor as God sees fit to make in this world.

But the rule has also a reverse side: "Whom he will he hardeneth." This he does, not by any direct

action, but by placing them in positions where they can show out their natural dispositions by refusing to obey, and rejecting the mercies which are offered. According to verse 22, God does not cast off the workers of iniquity until he has borne long with them. He does not send any people strong delusion (2 Thess. 2:10, 11) till he has first set before them the truth, and given them an opportunity and an exhortation to obey it, and they have refused to receive it, or to love it.

It was so with Pharaoh. For years, while he was coming up to manhood, and to the throne of Egypt, God knew the kind of man he was, and what he would attempt to do, but he did not interfere by his providence to prevent his taking the throne, but rather promoted his accession, that he might show his power to counteract all that Pharaoh could do to hinder the accomplishment of his plans. Therefore he says, "For this same purpose have I raised thee up," not for this same purpose have I given thee existence, that I might damn thee, but "I have raised thee up," or caused thee to take the throne of Egypt, "that I might show my power in thee," in triumphing over all thine opposition. Thus he caused him, or allowed him, to come to the throne, and enter into the struggle against God.

And even then, God gave him opportunity after opportunity to yield and repent, by requesting him to let Israel go, and sending judgments when he refused. But every time he refused, his heart became harder because of his own action. In this way, only, did God harden Pharaoh's heart, and the guilt of resisting God was all his own.

Then the principle underlying all this work, is set forth by the illustration of the potter, who out of the clay will make a vessel unto honor, if the clay does not mar itself in his hands. In the world of providence, God has good reasons for all his preferences, though we may not be able to see them. He never acts arbitrarily. And when we come to the sphere of moral obligation, the results of which affect the issues of eternity, this one rule holds; viz., Believe and be saved, or disbelieve and perish.

## OUR SAVIOUR'S GREAT PROPHECY.

The Shortening and Close of the Great Tribulation.

(Continued.)

In the great prophecy of our Lord, the cutting short of the great persecution before the expiration of the allotted period of 1260 years, is one of its remarkable features. No pretended exposition of this discourse would be complete without this point being made prominent. And no events claimed to be a fulfillment of this tribulation can meet the specifications of this prophecy, unless a conspicuous position is found for the cutting short of such tribulation. The great tribulation, when it had reached the zenith of its power, and all flesh opposed to it seemed about to be utterly crushed, was then to be diminished, cut short, and at last cease entirely, even before the period foretold in prophecy for its supremacy had terminated. This was to be done so that true religion should not be destroyed from the earth. We notice now several scriptures where this cessation of persecution is clearly revealed or inferred:—

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22. "And except the Lord cut short the days, no person could survive; but on account of the chosen, whom he has selected, he has cut short the days." Mark 13:20, Diaglott Version.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:25, 26.

"And they shall place the abomination that maketh desolate. . . . But 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." Chapter 11:31-34.

"Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. 12:12-16.

In these and other scriptures, this fearful period of sorrow and tribulation upon the true people of God is plainly brought to view, and in every instance the curtailment of it through the interference of providential agencies is foretold. And the connection in each case will show that this cutting short of the tribulation preceded but a little season the great day when Christ shall come again. The period of time is referred to in each of these texts, when the people of God should be given into the hands of the Roman power, "a time [i. e., a year of 360 days], and times [plural, 720 prophetic days], and half a time [180 days]," making 1260 prophetic days or years, beginning when Justinian made the Roman bishop head over all churches, A. D. 538, and ending, consequently, A. D. 1798, when the French took the pope a prisoner, and carried him into captivity, where he died in exile. Daniel says, "The saints of the Most High" were "given into" the hands of this power for this period, to "wear out," *until* its expiration. "Until" is an adverb of time, signifying how long this wearing out was to continue. Therefore when it closed, they were no longer given into his hand for this purpose, and their persecution would cease. Daniel's language would lead us to expect their persecution would continue to 1798, but our Saviour says that for a special reason this tribulation was to be cut short, that all of God's people might not be destroyed from the earth. After the "many days" of chapter 11, they were to be "*holpen with a little help*." "The earth," i. e., the earthly powers, were to interfere, that the great dragon might not with his "flood" of persecution, agony, and woe swallow up forever all of the saints of God, so says the revealer. The days were shortened for the "elect's sake," says Jesus. How wonderfully were these predictions fulfilled! For more than one hundred years true believers have had rest from persecution.

God's providence raised up those mighty Reformers, Luther, Zwingli, Calvin, Knox, and a host of others. The lately invented printing-presses scattered Bibles like leaves of autumn. Light shone in the places of darkness. Hoary errors were discovered, men's consciences were aroused, and liberty broke the bands of tyranny. Freedom to think, freedom to believe the truth of God, took the place of servile bigotry, and again the truth of God prevailed.

Rome was at the height of its power, when the Reformers began to preach. But then she rapidly began to wane. In England, Switzerland, Germany, Holland, Norway, Sweden, and many other countries, after desperate struggles, the shackles of the man of sin were broken. Protestant princes rose up, and as the prophets had predicted, protected the rights of believers. One after another the kingdoms of Europe proclaimed liberty of conscience and freedom to worship God. The Inquisition went down. The pope's anathemas were disregarded; his threats and admonitions despised. The Jesuits were even put under the ban of the pope himself, because of their unpopularity.

For some fifty years of the last preceding century, freedom of conscience prevailed. So for some fifty years before the expiration of the 1260 years, in 1798, the tribulation was cut short, as our Saviour predicted it would be. How marvelous is this great fact! And how wonderfully his prediction was verified! No man can deny these facts. They stand out in bold relief upon the pages of Scripture and history—the prediction and its verification.



Was the *great tribulation* at the destruction of Jerusalem, and did Christ come then?

1. This great tribulation could not have occurred when Jerusalem was destroyed; for it was to be experienced by Christ's disciples, "the elect," and none of them were in Jerusalem at that time, but had all escaped far away to Pella. It was the wicked apostate Jews who suffered in that siege, for rejecting Christ and persecuting his followers. Matt. 24:21, 22.

2. It cannot be shown that the siege of Jerusalem was the greatest tribulation that ever had occurred, or ever would; for all the calamities spoken of in history as then being inflicted, were said to have also been experienced when Jerusalem was taken by the king of Babylon. (See Lamentations of Jeremiah, especially chapter 4:10; Deut. 28:53, 54, and connection.)

3. Should we admit that the great tribulation spoken of by Christ was upon the wicked instead of upon his own disciples, we should have a plain contradiction in the Bible. For Daniel says at the time the dead are to be raised and the great prince Michael (*i. e.*, Christ) stands up, that "there shall be a time of trouble, such as never was since there was a nation." Dan. 12:1-3. It would be impossible to have two different times of trouble, either of which would be greater than any other that ever occurred. But the connection of each of these mentioned makes it clear that the tribulation our Saviour speaks of is upon his own disciples, while the time of trouble Daniel foretells is upon the wicked after probation closes. So all is clear. Never did the saints of God suffer such awful persecutions as those inflicted by the Church of Rome during 1260 years. And never will the wicked see such sorrow as when Christ stands up to reign in his glory. In view of either of these, the destruction of Jerusalem becomes a minor event, and could not have been the tribulation our Saviour referred to.

4. The great tribulation is evidently the same event as is brought to view in an earlier part of Christ's discourse, where he declares his disciples shall be persecuted, killed, and "hated of all nations" for his "name's sake." Matt. 24:9; Luke 21:17. But this could not have been fulfilled at the destruction of that one city, where only Jews and Romans were involved. Neither could it have a complete fulfillment till long after, when his disciples should be known all over the habitable world.

The "great tribulation" was to come as foretold by the prophet Daniel, whom our Saviour specially names in close connection. He allotted a period of time for its continuance, even 1260 prophetic days, or years, during which the fourth beast should "wear out" the saints of God. Other prophets made this same period prominent. These terrible persecutions before the church in the apostles' day, were well understood by the inspired writers, Daniel and John both mentioning them prominently, and both specifying the time of their continuance. There can be no reasonable doubt but that our Lord had this period in view when he speaks of "*those days*"—the very ones foretold hundreds of years before by the prophet he named. This fact excludes the destruction of Jerusalem wholly from being the "*tribulation*" Jesus speaks of; for the disciples were all outside of it when it was besieged.

6. In view of the fact that God had foretold a specified period for this tribulation, there is great force in the Saviour's prediction that "*those days*" of "*tribulation*" were to be "*shortened*," for the sake of his chosen, or "elect." How could any period be "*shortened*" when none had ever been specified? History wonderfully confirms Christ's prediction; for those great persecutions were wholly brought to an end some fifty years before the 1260 years closed, in 1798, and that, too, when they had been most severe just a little time before. But no period of time had been predicted during which Jerusalem should be destroyed, and none of her days of suffering were shortened. She was wholly destroyed, and all her people carried into captivity. Hence it is impossible to make our Saviour's prophecy concerning the great tribulation, and its being shortened for the elect's sake, fit the destruction of Jerusalem!

7. The position of Universalists and of popular theology that the "great tribulation" and the coming of Christ all occurred at the destruction of Jerusalem, are still further shown to be untenable

by the fact that even the signs to *precede* his advent do not take place until the tribulation is past, much less the advent itself. "Immediately *after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:29, 30.

So even if it were granted that the tribulation was at the destruction of Jerusalem, the language would positively forbid placing the coming of Christ there also; for not even the signs of his coming are to take place till the tribulation spoken of is *wholly in the past*. Yet Universalists and popular theology blindly confound them, and seek to make the tribulation and Christ's coming take place at the same time, and really compose but one and the same event. They spiritualize away the personal advent, and make it mean the infliction of judgments upon the Jewish nation. But the language utterly forbids such an application. History makes not a single record of such events transpiring at the siege of that city, as the sun being darkened, or the moon or the stars falling, to say nothing of the visible appearance of the Son of God. Yet Josephus, the historian who wrote fully all the particulars of the siege, was on the ground. None of these things did occur there, for the very good reason that our Saviour's words forbid such an application.

The signs do not take place till long after Jerusalem is destroyed. "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations, with perplexity; the sea and the waves roaring." "And then shall they see the Son of man coming in a cloud, with power and great glory." Luke 21:24, 25, 27. Long ages must elapse from the treading down of Jerusalem, even till the probation of the Gentile nations is about consummated, ere the signs should be given, and, at their close, the Son of God should be seen coming in glory to gather his people. In view of these facts, how blind must be the exegesis that can relegate all these wonderful events back to the siege of a single city, and spiritualize away the most glorious event recorded in Scripture, making Christ's coming in kingly splendor with his holy retinue of angels, to be really the march of Titus, a heathen Roman general with his cohorts of brutal soldiery!

This view we are combating, in effect, makes our Saviour, in an address given wholly to his own disciples, utterly ignore the great afflictions of his own followers during the long and terrible persecutions of ages they were to endure, and confine himself wholly to the Jews, who had rejected him, though not one of them heard his discourse. It belittles Christ's language, and really falsifies it; for the destruction of Jerusalem was *not* the greatest tribulation that ever had occurred, or ever would; and his disciples were wholly saved from its terrors. This view makes nonsense of some of the sublimest utterances our Lord ever gave, in which he portrays the glorious deliverances of his people at his second appearing, from all the sorrows of this world of woe, and their eternal salvation, as they are gathered by the angels from the four quarters of the earth to dwell forever with him in his glory, ascribing these statements to the coming of a Roman general to besiege a single city. How could men be more blindly led astray by their prejudice and hatred of the glorious doctrine of the second advent? G. I. B.

(To be continued.)

#### A GREAT VICTORY.

THE victory which has already been won by the Sabbath of the Lord, is one that should call for devout thankfulness from every person who loves the truth of God, and who desires to see it prosper in the earth. We do not here refer to the fact that there are now about forty thousand observers of the Sabbath in this country, when forty years ago there were but a few hundreds, although this of itself is a victory worthy of note; but we allude to what we consider a far greater victory,—the fact

that the Sabbath has fairly gained the attention of the people of this country.

It has been a common thing among Seventh-day Adventists to speak and write about the "Sabbath question;" and this question has been a reality, and those who have received the light upon this important point of Bible truth have, with the help of God, pressed this question home to the consciences of men with such success that many thousands have been rescued from adherence to the traditional Sunday, and have accepted in its place the scriptural Sabbath of the Lord. Yet all these years, during which time the leaven of truth has been steadily working its silent way, until very lately, the Sabbath question has never approached any such general prominence as it has recently assumed. The interest in the Sabbath has generally been of a local nature, and has been confined to places where our laborers have presented its claims, or where our publications have excited an interest. The case at the present time is far different; and the Sabbath question has suddenly sprung into prominence everywhere. There is no doubt that our laborers and our literature have contributed to bring about this result; but there is much interest in this subject that can only be attributed to the direct work of the Spirit of God reining up the people, that they may be prepared to act intelligently in the choice which will be forced upon them,—to worship God in the observance of his Sabbath, or the beast, in the keeping of the festival day of its appointing.

The change that has come over the public mind in this respect is indeed remarkable. A few years ago, outside of the periodicals issued by seventh-day observers, which at that time were few and far between, one might look in vain in the public prints for any allusion to the Sabbath. Now, how different! Scarcely a paper appears which does not contain allusions to this subject. Editors are writing about it; ministers are taking it for the subject of their discourses; law-makers are considering it; and in all this discussion, gleams of the true Sabbath light which emanate from Christ, the Lord of the Sabbath, and which is reflected upon one day—the seventh—are seen and felt by those upon whose hearts the Spirit of God is at work. Thus to gain the attention of the present busy world, is of itself a great victory. It has been the policy of the ministers of the popular churches to smother discussion upon this subject; they have deprecated every attempt to examine the foundation upon which the Sunday structure rests. They have acted very much like an architect, who, having erected a building upon a weak foundation, does his best to divert public attention away from it, lest its true condition become manifest, and his reputation as a careful builder be lost. Every one who has ever endeavored to examine publicly the foundation upon which the Sunday structure rests, can testify that the above comparison is true to life, and the popular ministry have well known that their strength was to "sit still."

But the day of silence upon this subject is apparently passed. Free and full investigation can be stifled no longer. The Sabbath has indeed become a "question," and the clergy can no longer stifle the investigation. They have themselves unwittingly helped to bring about this result in their blind endeavors to return to a stricter observance of Sunday. To return to such an observance of Sunday, from which the people of this country have surely drifted away, cannot be done without an examination of the whole ground of Sunday theology. Thus the very thing which they have feared—the investigation of the foundation upon which the Sunday rests—has been precipitated by their own action.

Another thing which will intensify this discussion is the fact that people at the present time are not inclined to take anything for granted. The modern custom of a thorough examination of a controverted subject, extends to religious subjects as well as to those of a secular character. Modern thinkers have an impression that there never was a time since the human family existed, when men were as capable of reasoning and forming correct conclusions as they are now. This being the case, the fact that their fathers believed a certain thing, does not make it necessary that they shall do so. They want to know what reason their fathers had; and if it is not sufficient to satisfy them, they promptly reject

it. So the theory of the Sunday Sabbath in all its inherent weakness must pass in review before the people of this present day, who will have the privilege of examining it, and making a decision in reference to its claims, according as self-interest, policy, or regard for truth shall dominate them.

In this examination, the fact that the great religious bodies of Christians disagree so radically upon the ground for Sunday-keeping, to thinking men will be a proof that there is a weakness somewhere in their arguments; for if one denomination of Christians should allow every other denomination to take away from the Sunday Sabbath the supports which it believes to be worthless, the institution of Sunday would be very much in the condition of the vagrant who was arrested for having "no visible means of support." Such really is the condition of the Sunday rest day; and the investigation, which through the efforts of those who present the Scripture claims of the true Sabbath,—the seventh day,—and those who attempt to bolster up the papal Sunday by human enactments, must surely come, will under the providence of God, result in accessions to the ranks of those who "remember the Sabbath day to keep it holy." To this time and to this agitation we have long looked forward; and the fact that it has come, and that we as a people are being thrust more and more into the thick of the battle for Sabbath reform, should inspire us to "press the battle to the gates" of error and tradition, to "cry aloud and spare not," until the warning of the closing message of the gospel shall have accomplished its purpose in the gathering out of all nations a people for his name, of whom it shall be said: "Here are they that keep the commandments of God, and the faith of Jesus."

M. E. K.

### Editorial Notes.

If you would know how insignificant you are, in and of yourself, as a mere human being, pause and think of the countless millions of worlds which fill the boundless universe, compared with which this world is as a grain among the sands of the sea. When you have endeavored to conceive of this, think further of the countless millions of human beings which have peopled this one earth since it became the abode of man, and reflect that of this infinite number you are but a unit, and your life as compared with eternity, less than the thousandth part of a second. Surely such facts afford little warrant for the exalted ideas some people entertain of their importance. If, on the other hand, you would know your worth and importance as a part of the great created universe around you, consider that the Son of God, by whom all things were created, purchased you from the dominion of death at the price of his own life, thus placing upon you an infinite value. But this value arises not from yourself, but from the relation which you sustain to your Creator.

The traveler to the Pacific Coast over the first-laid railroad line is scarcely able—so gradual is the change—to know from his surroundings when he is crossing the Rocky Mountains. So will it be with many who are traveling the pathway of the Christian, with regard to some important stations upon that journey. They know that before them is the time of the "loud cry" and of the formation of the "image to the beast;" yet so gradually does the chain of events mount up to these momentous periods, that they will fail to realize their approach, and be brought to the crisis unawares. This fate will be sure to overtake those who do not keep spiritually wide-awake.

The famous words of Patrick Henry, "Give me liberty or give me death," were well spoken. Death is preferable to slavery; and if we are enslaved in one point only, we are slaves. If we yield up a single one of our God-given rights and privileges, whether they pertain to our physical or to our spiritual being, to a power which has no right to take them from us, we are slaves. If we yield one point, we have virtually yielded all.

Faith is more than a belief which arises from our hearts to God; it is also a power which comes down from God to us.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. In what sense do these words declare that he that believeth hath eternal life? It is evidently in the same sense in which he that believeth not shall not see life,—not that he who now believeth not, cannot come to Christ in faith and be saved, for all can do so, and many such will come; but that those to whom the term "unbeliever" can be applied generally, as it is in the text—those who are always unbelievers, or are such when the issue of life or death is determined—shall not see life. Likewise those who now through faith are said to have everlasting life, are such as continue in that faith, or have that faith when the issue is decided for them. The text makes the assertion generally, with no contemplation of the believer's being anything else but a believer, and does not teach that a believer cannot lose his faith and be lost, as many will. When a person loses his faith, he is no longer "he that believeth on the Son," and the text ceases to apply to his case.

Among the many foolish things which have been said in support of the observance of Sunday, is the statement that the observance of any one day in seven—it makes no difference which—is all that the Sabbath commandment requires. But if this statement be true, it must also be true that either (1) God blessed the entire week, or (2) that the act of blessing did not have any significance; both of which, it is needless to say, are manifestly untrue.

"The just shall live by faith." Faith is opposed to doubt, which is inseparably joined with fear. Faith says, whatever God says to be right, that do, simply because you know that it is right. But Fear says, You must always take into account the opinions—actual and possible—of your fellow-men. The Christian life must ignore the fear of man. It is this that brings a snare to very many would-be followers of Christ.

Self-government is more essential to individual welfare than to national welfare. It is in the highest degree important to the latter, but to the former it is indispensable. Hence it is something in which young people should be carefully and thoroughly trained. Sooner or later, the time must come with each; when he must meet the influences and temptations of the world, with no more experienced judgment to guide him than his own, and no greater power behind him than that which his own character can evoke; and according to the efficiency of these, will he stand or fall.

The coming of Christ has been delayed; apparently, beyond the time formerly anticipated by many; but can any one say now, with his eyes open to transpiring events, especially those which relate to the fulfillment of the prophecy of Rev. 13: 11-18, "My Lord delayeth his coming"?

How strange that man's need of a purely "civil" rest day should be left to be discovered and advocated by the preachers! Why not by the doctors, who are supposed to be best acquainted with man's physical needs? or by the statesmen of the country, who are supposed to be especially looking out for the temporal interests of their fellow-men?

Delay in the work of fitting up for the second appearing of Christ, and the trials which will precede it, has ever been something to be earnestly avoided; but we have now reached a point where it is altogether out of the question.

Each and every individual in the world can and must interpret the word of God and the law of God for himself, and shape his own actions accordingly; but no one is authorized to force his interpretations upon others, and compel them to shape their actions in accordance with his views. If the first proposition is true, as it evidently is, the second is also true. When any earthly power dictates to an individual moral duties, and compels him to per-

form them, it usurps in that individual the office of conscience; and the person who is not conscientious is neither a Christian nor a good citizen.

If civil government and religion were united, either the officers of civil government would all have to be Christians, or they would have to do the bidding of some others who claimed to be Christians, or religious matters would be left to the judgment of those who were not Christians. The first proposition would debar from office by far the larger portion of our population; the second would be a violation of the oath of office, which requires the officer to perform his duties himself, and also a violation of the trust reposed in him by the people who elected him to office; and the third proposition would leave religious matters to the ignorant judgment of those who had no experience in religious things, and would be therefore wholly incompetent; for spiritual things must be spiritually discerned. As well might unbelievers hold office in the church as be appointed to adjudicate religious matters outside of it.

Those of our brethren upon whom is laid the heavy hand of religious persecution, should be made to feel the special sympathy of all others of like faith, both because they need and deserve it, and because we can most appropriately give it. On the one hand, they will feel that the loss they sustain of their personal liberty and temporal comforts is made much less heavy by the fact that it brings to them the united sympathy and prayers of their brethren and sisters, knowing that "the fervent effectual prayer of the righteous man availeth much;" and on the other hand, we should realize that their cause and ours is common, and that such persecution is, in principle, directed as much against us as against them. Only the fortuitous difference of circumstances makes our own lot different from theirs; nor will that difference be long maintained.

While it is very evident that trouble is soon coming upon the little company who keep the commandments of God and the faith of Jesus, it is equally evident that far greater trouble is at the same time coming upon the world. No one therefore can escape trouble by giving up his allegiance to the faith; he thereby only makes his lot infinitely worse. No more terrible folly could be committed than to incur the wrath of God for the sake of escaping the wrath of man. While one class will experience only the evils of a brief persecution, which will be restrained from its full fury by the omnipotent arm, the other class will experience the awful terrors of the seven last plagues. They will suffer from hunger and thirst, but to the righteous the promise is, "Bread shall be given him; his waters shall be sure." Isa. 55:1. While the wicked feel the wrath of God unmixed with mercy, their rage against the righteous will be controlled and restrained by omnipotent power, since the blood of martyrs is not needed to water the heavenly seed, when there will be no future harvest. Truly the individual will fare better in every way whose lot is cast with those who fear God, albeit their pathway is now darkened by the shadow of approaching persecution.

Very different is the nature of the trouble which the righteous will ere long experience, from that which will, at the same time, overtake the wicked. The righteous do not fear what man may do unto them, but they fear because of the sins of their past lives, lest they should not be clear from condemnation in the sight of Him who shall come forth to execute judgment and punish the inhabitants of the earth for their wickedness, lest they be found among those that have not on the wedding garment. It will be with them as it was with Jacob when he wrestled with the angel, when the sins of his past life came up before him and made him fear that God had forsaken him. Hence, the prophet fittingly speaks of this time as "the time of Jacob's trouble." Jer. 30:7. At that time nothing else will compare in value with the assurance to the individual that he stands clear in the righteousness of Christ.

One of the greatest accomplishments a person can possess is the ability to improve his opportunities. The individual who can do this will be sure of leading a busy and useful life.

## 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.

### THE MISSIONARY TO HIS WIFE.

BY DULCIS.  
(Windsor, Vt.)

[A RESPONSE to the poem entitled, "To My Husband," published in the REVIEW of Feb. 17, 1891.]

And now, far from thy presence,  
In other fields I'll roam,  
A pilgrim and a stranger,  
Away from friends and home.  
I cannot, dare not linger,  
When Jesus calls to-day;  
I must not wait a moment,  
But hasten to obey.

'Tis true thou wilt be lonely,  
And pressed by anxious care;  
But in thy deepest sorrow,  
The Saviour will be there;  
And he will never leave thee,  
Nor suffer thee to fear;  
Thy grief will turn to gladness  
When such a friend is near.

We must not faint nor falter,  
But fill our humble place  
In service for the Master,  
The path of duty trace;  
He calls for faithful reapers,  
The grain is ripening here,  
And distant fields are whitening;  
The harvest time is near.

For time is swiftly flying,  
Our life will soon be o'er,  
The night is surely coming,  
When man can work no more;  
Then when life's day is ended,  
Lost in the coming night,  
We'll share each other's glory  
In everlasting light.

### MISSOURI.

KANSAS CITY.—I left Texas and came to Missouri six weeks ago. Nearly all this time has been spent in Kansas City in connection with the canvassers' school, which began April 13 and closed May 25. The canvassers have gone to their fields with courage and hope. All are thankful for the instruction received, and the experience gained during their stay. We regard the school as a success, and feel well paid for our labor and means expended.

During the school, I visited the churches at Sedalia and Nevada. Elder R. S. Donnell was with me at the former place. We had good meetings at both churches, the Lord coming very near to us. The Bible study during the school has proved a great blessing to the Kansas City church. The meetings increased in interest to the close. Several of the young gave their hearts to God, and many older ones have found a peace that they never before enjoyed. It has been our privilege to bury sixteen dear souls with their Lord in baptism, seven of these uniting with the Kansas City church. Truly the Lord has been good to us here.

May 30.

W. S. HYATT.

### MARYLAND.

ROCK HALL AND CHESTERTOWN.—A little over five months ago we began to labor in Rock Hall. This is a small town on the eastern shore of Chesapeake Bay, opposite Baltimore. When we came to the place, there was but one Sabbath-keeper, and a considerable prejudice to overcome. The Methodist minister fought us from the start, having preached a number of sermons against us and our work. For a time the whole town was stirred by the truth of the third angel's message, and as a result of our effort thus far, sixty-two have accepted the truth, and many more we hope will accept, who are at present on the deciding point. The people have taken hold with willing hands, and have brought in their donations; as a result, a nice church, 25 ft. x 45 ft. has been erected. One feature of the work here is that the most of those who have accepted the truth are men. Elder H. E. Robinson, the President of our Conference, was with us ten days, and on Sunday, May 22, he baptized thirty-seven. About twenty-five more expect to go forward in baptism in about three weeks.

A church was organized with forty-one members, all adults but two. As a report of the organization and baptism, we cannot do better than quote the following from Elder Robinson's report of the work in the *Union Record* of May 25:—

"Our meeting for organization last Sabbath was especially marked by the presence of the Lord. Strong men wept as they realized the joy of perfect

fellowship with Christ and each other. But the baptism on Sunday seemed to be the crowning act in this glorious work. To reach the place, nearly one thousand people had taken boats, and the little squadron, with white sails scudding before the breeze, or anchored along the beach, was a beautiful sight. Some people had come nearly twenty miles. Probably such a scene has never been witnessed before in this country. Good order was observed, and a powerful impression was made, while thirty-seven persons were buried to rise again, with shouts of praise unto Him who died that they might live. Some twenty-five others desire to be baptized at the next opportunity. Some who have opposed the work are now anxious to join the company. It is impossible to tell one half we have seen, heard, and felt, during these few days."

All we can add to the above is that we are thankful to God for the work that he has accomplished through us, and to him belongs all the praise.

Our tent is now pitched in Chestertown, the county-seat of Kent county, and fourteen miles from Rock Hall. We have now held four meetings, with a good attendance at the last two. We ask the prayers of the brethren and sisters for the work here.

R. D. HOTTEL,  
E. E. FRANKIE.

### TEXAS.

LOTT, FALLS CO.—The way seeming to be closed against each place that had been under consideration as a suitable place to pitch our tent, the Lord was sought for guidance in the selection of another location. Very soon an article appeared in a Texas paper, from a minister in the above-named place. He said: "There has been much disturbance in the country about Lott, Falls Co., over the Sabbath question; hundreds of copies of a book entitled, 'Thoughts on Daniel and the Revelation,' have been sold among the people," etc. With this, he coupled two columns of warnings against the book, and attempted argument against the Sabbath. It was thought that if the situation was such here as to call forth such an effort on his part, there must be something to it. Upon further investigation as to the population, the surrounding country, etc., we felt still more impressed to come here; and we do not believe we have made a mistake. We have now held five services, with good attendance, and the people are very friendly and kind indeed. We do not know what the result will be, but hope for precious souls to be brought to the full light and acceptance of God's blessed present truth. We earnestly desire the prayers of God's people.

May 25.

W. A. McCUTCHEN,  
J. O. BEARD.

### VIRGINIA.

AMONG THE CHURCHES.—I was with the church at Winchester, April 8-21. The meetings were well attended, and many seemed to be deeply interested in the truth. At the close of this meeting I had the privilege of burying three precious souls with their Lord in baptism. I then went to Stanley, Page Co., to attend our State quarterly meeting, which proved a great success. Plans were laid for the summer in almost all the branches of the cause, and also much attention was given to the spiritual work among the brethren and sisters. At the close of this meeting we baptized three. The meeting throughout was one of interest and profit to all, and all seemed full of courage, and ready to do all in their power to advance the work. From here I went to Newmarket, and held a two weeks' meeting with some who were interested, and one united with the church and was baptized. I left many interested ones whom I hope soon to see obeying the truth. Thus the Lord has blessed in his work, and to him be all the praise.

I now go to Arlington, near Washington, D. C., where I expect to labor for some time in a new field. A hall has been procured; and the people are anxiously awaiting the time for the meetings to begin. Pray for me and the work at this place. My address until further notice will be Arlington, Alexander Co., Va.

May 25.

F. M. ROBERTS.

### COLORADO.

For some time there has been a spiritual dearth in Colorado among our people, and because of it, Satan was permitted to come in, and of course he would get the brethren to look at each other.

When we look at each other without looking through Christ, we can see so many things to criticize, that it causes discouragement; and so it has been with us. How sorry we all are that it has been so, but now we all with one voice, say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Since our last camp-meeting, the Hillsboro brethren finished and dedicated their church. The dedicatory services were conducted by Elder J. D. Pegg.

Soon after the dedication, ten were added to the church by baptism.

A small company was raised up at Albuquerque N. Mex., by Elder Smith Sharp. A few accepted the truth at Fruita, as the result of Elder States's labors. Ten from Colorado attended the institute held at Moline, Kans., and received much of the blessing of God from it.

Elder Underwood came home with us from the institute, to attend the State meeting which was to be held in Denver at that time. After the State meeting, he continued laboring with us about two weeks, mostly in Denver. The power of God attended the meetings, and the minds of the brethren were turned away from themselves, and all caught sight of Jesus in the beauty of holiness, as they never had done before; and since that time, every one has been seeking God for himself. Twelve followed their great Pattern in the ordinance of baptism. Now perfect love and union prevails throughout the whole Conference.

April 29 Elder A. T. Jones came to Colorado, and labored unceasingly for twelve days, visiting, and often holding three meetings a day. With softened hearts and willing minds, the love of God was permitted to flow into the hearts, like a river, and it did seem as though all were filled with the fullness of God. Brother Jones's labors were greatly appreciated, and will long be remembered by all who were permitted to attend the meetings. He also visited the churches at Colorado Springs, Pueblo, and Boulder. A lecture was given in the hall of the Board of Trade, at Pueblo, the Coliseum hall, in Denver, and in a public hall in Boulder, on the subject of "The Rights of the People." In every place, and especially at Boulder, the lecture was listened to with great interest. One man put a five-dollar gold piece in the collection, and said afterward he would not have missed it for twenty-five dollars.

We all feel that there is great need of consecrating ourselves to God anew, day by day, and laboring earnestly to win souls for the Master, and we also realize the time allotted to us for doing this is growing shorter.

By reading the late testimonies, and seeing the prophecies fulfilling as they are, we are compelled to say, "Lord, give us thy power to save from the perils of the last days." We do praise God for the power and spirit we see manifested in his people in Colorado. All the plans that were laid at the State meeting cannot be carried out, because of lack of means. We are sorry it is so. All are of good courage. We are waiting, watching, praying, and working. We hope and trust it may be so till Jesus comes.

J. R. PALMER.

### ILLINOIS.

MATTOON, TOLEDO, AND MARTINSVILLE.—Leaving Chicago on the morning of May 11, I went to Mattoon, Coles Co., and had the privilege of speaking that evening to a small company who assembled at the home of brother Strader. On the evening of the 12th, I was at Toledo, Cumberland Co., and spoke to the Sabbath-keepers in that place at the house of brother Smith Kellogg. Among those gathered, were some who had lately accepted the truth. These were much interested in hearing of the early experiences of the pioneers in the cause of present truth.

Sabbath and first day, May 14, 15, I was with the church at Martinsville, Clark Co. The believers of this company are scattered over several miles of territory. On account of heavy rains almost up to the hour of Sabbath meeting, but few were permitted to assemble on the Sabbath. The Lord blessed the few who did assemble. On first day, the weather being more favorable, we had a good turnout, and were able to give them two discourses. The Lord was near to bless, and our people seemed to be of good courage to press on in the work.

J. N. LOUGHBOROUGH.

### ARKANSAS.

ARKADELPHIA.—Perhaps the readers of the REVIEW would like to know something of our work here. J. W. Neff and wife, Maggie Roberts, and myself, were sent here from Kansas to canvass. We commenced work Jan. 1, 1892, at Malvern, Hot Spring Co. We had good success in taking orders, but owing to hard times, poor prospects for crops, and considerable prejudice, we delivered less than half of our orders. One Methodist minister told the people in his circuit that he would rather have a rattle-snake in his house than "Bible Readings." I called on him while delivering, and asked him if he had ever examined the book. He said, No; but he had heard enough about it. I told him I would leave a copy for him to examine. He said he had no use for "Advents" nor their literature. He said we were trying to tear down the "Christian Sabbath." Another Methodist exhorter told me that it cost the State of Arkansas \$1,000 to defend the "Christian Sabbath" in the Legislature a few years ago. A doctor wrote an article to the Arkansas



*Methodist*, denouncing "Bible Readings" in bitter terms. He wrote as a Christian, but I find his neighbors call him a swindler, liar, and murderer.

Notwithstanding the opposition we encounter, we find a number who are hungering for truth. Some may look for better times in the canvassing work, but I think the further we advance, the harder it will be.

Several of my subscribers expect to attend the camp-meeting at Arkadelphia, as they want to hear a live preacher. One ex-Methodist minister stopped me in the road, as I was delivering, and said that we had the truth, and that he intended to come to our camp-meeting. While we have clouds and disappointments, God gives us bright spots by the way, to cheer us up.

Brother McReynolds requested me to look up a grove at Arkadelphia, for the July camp-meeting. I found a very suitable place in the edge of town, belonging to the Methodist college; but when I found the chairman of the board of trustees, and made my errand known, he said a camp-meeting here was unnecessary, as the people could hear plenty of preaching in the churches, and that nearly every one belonged to some church. I told him I found a great many who belonged to no church, and that this would be a religious meeting, for the purpose of advancing the cause of God, and to bring his truth before the people. He said they already had plenty of opportunities to hear, and there was no need of any more preaching. Of course I understood him, and said: "Well, if there is no chance to get the ground, I will not try any further." He said: "There is no chance to get it." Dear brethren, the clouds of the Dark Ages are coming back, but thank God, they are soon to be driven away, never more to return.

One of the brethren at Malvern got a letter signed the "City of Malvern," telling him that unless he stopped his Sunday work, he would receive 100 lashes. A week later he received another, signed the same, telling him that he would be banished if he persisted in his Sunday work. The brother still works on Sunday. Brethren, this is only a drop in the bucket. It is a good schooling for us, for soon we will be called upon to worship the "image of the beast." May God help his people to walk out boldly on his promises, that they may have that living faith that will give them a home in the earth made new, is my prayer. Your brother in Christ,

May 29. W. B. ROBERTS.

#### INDIANA.

It was my privilege to be with our brethren in Indiana at their State quarterly meeting and spring council, held at Farmersburgh, sixteen miles south of Terre Haute, near the north line of Sullivan county, from May 17-23. In this assembly were about all the ministers and officers of the different associations of the Conference. The church of Dugger, in the eastern part of the county, was well represented, as well as some scattered brethren and sisters who were able to come in. In these meetings, there was not only a verbal report from the laborers in the various lines of work, but one or more meetings were held in the interest of these lines. It was urged upon all our workers to have interest in every department, so that they might become "all-round men," and not simply be fitted for some one line of work.

I was informed that this was the first meeting of the kind which had been held among our people in Sullivan county. They expressed themselves as happy in the privileges and benefits enjoyed. While such State meetings for mutual counsel are a great benefit to the laborers in the cause, they are also a source of encouragement and strength to the churches that are so situated as to be able to entertain them.

In the council, plans were laid for the State camp-meeting, and for sending out five tents in the State, the coming summer. Of this, probably brother Starr will speak more definitely in his report of this meeting. We were pleased with the outside interest in the services. The pulpits of two meeting houses were occupied on Sunday evening by our ministers, both houses being well filled. May much good result from this State gathering, is my prayer.

J. N. LOUGHBOROUGH.

#### ILLINOIS AND INDIANA.

AMONG THE CHURCHES.—Mrs. Huffman and myself spent the month of April in Indiana, visiting the following-named churches: Dana, New Marion, Boggstown, Waldron, Homer, and Indianapolis. At all these various places the Lord blessed, and we had excellent meetings. The outside interest in the vicinity of these churches was indeed gratifying. We found the brethren and sisters of good courage, and growing in grace and in love for the truth. Six were baptized at Dana, and united with the church. The brethren there are thinking of building a church. We believe such an enterprise would prove a great blessing to the cause at Dana. At New Marion one is awaiting baptism; one united with

the Homer church, and wishes to be baptized at the earliest convenience.

We found that a good work is being done in Indianapolis. Elder Bartlett, in connection with the Bible workers and canvassers, has awakened a great interest throughout the city. Meetings are held regularly each Sunday evening, and quite a lengthy synopsis of each discourse is published every Monday in one of the leading daily papers of the city, by which means the blessed truth is placed before the people, and we believe many will yet be brought to accept the same, and be saved through it.

Wednesday, May 4, we left Indiana for Ottawa, Ill., to hold a few meetings, and to pack our goods to ship to Maine, which is the field that has been assigned to us by the General Conference Committee. As we bade the brethren and sisters of each company farewell, we could not but praise the Lord for the blessings we had received during our short stay in Indiana. May the Lord help us all to be faithful, that at the soon-coming kingdom we may be privileged to meet in the haven of rest, where parting will be unknown.

On our way to Ottawa we stopped off at Bloomington, and spent a few days. I preached two discourses while there. A good interest has been awakened in the city of Bloomington, as the result of efforts which have been put forth by the Bible workers and canvassers. Some good souls have recently accepted the truth, and all have good reasons to believe that others will soon obey.

We held our last meeting in Illinois with the company at Ottawa. The Lord gave us a parting blessing, for which we praise his holy name. When we review the work of the past few months, and call to mind the fact that we spent but about eleven months in the Illinois Conference, yet notwithstanding, there are between one and two scores of precious souls rejoicing in the truth to-day, who one year ago knew nothing about the last message of mercy which is now going to the world, we feel to exclaim, What hath God wrought!

We enjoyed our labors in Illinois very much, and shall ever have a deep interest in that Conference. We left Chicago Tuesday, May 17, for Hartland, Me., coming by the way of Boston, and arriving at our destination Friday, May 20. We held meetings with the Hartland church over Sabbath and Sunday, May 21, 22. The Lord came near by his holy Spirit, and hearts were melted to tenderness by its influence. We were glad to meet with, and form the acquaintance of, these brethren and sisters. We believe that Maine is an important field, and that the Lord is ready to do great things for us here; and may we so relate ourselves to him and his cause that we can receive that necessary help which will enable us to accomplish much in his vineyard.

Our post-office address for the present will be Pittsfield, Me.

We are of good courage, and feel to praise the Lord for the privilege we have in laboring for souls for whom Christ died.

M. G. HUFFMAN.

May 23.

#### OKLAHOMA TERRITORY.

As I am sure that many of the friends of the cause would be pleased to hear from this new field, I will now give a report of the work thus far. I left Winfield, Kans., for Stillwater, Oklahoma, April 21, in a spring wagon drawn by two ponies. The distance to Stillwater is about eighty-five miles. I kept the Sabbath all alone in the "Cherokee strip." Sunday, the 24th, at 11 A. M., I arrived at Stillwater, where I found fourteen letters from brethren and sisters living in the Territories. I had also received five before leaving home. Most all of these letters contained strong invitations for me to visit these brethren and sisters at my earliest convenience. Two were from the Choctaw nation, one from the Cherokee, and one from the Chickasaw. The remaining fifteen letters were from Oklahoma Territory.

The information I received from these letters made me think of the words of our Saviour: "Lift up your eyes, and look on the fields; for they are white already to harvest." I at once planned to visit as many as I could before pitching the tent. I did not expect to stop to hold meetings except on Sabbaths and Sundays. April 26-28 I visited four families, one of which had given up the truth. Sabbath, the 30th, near Columbia, Kingfisher Co., I got three families together, and as I was speaking to the parents, my heart was drawn out toward their children, who were from fourteen to twenty years of age. Sunday and Sunday night I spoke to their neighbors.

Monday, May 2, I went to hitch up my ponies, and found that one of them had run against a wire fence and was badly crippled. It seemed that the Lord did not want me to leave this place yet. I got another pony and visited three families further west, and returned Wednesday to begin a series of meetings. The next Sabbath four of our young people gave their hearts to the Lord. They and an adult sister were baptized the same day. We or-

ganized a Sabbath-school of about eighteen members. I intended to organize a church of twelve members before leaving them, but the heavy rains set in, and as they lived several miles apart, I could not get them all together at once. The outside interest was good, but as the meetings were interrupted by the rains, and for want of time, all was not done for them that could have been. But I expect to see a strong church built up there yet.

The 16th my horse was able to travel, and the 18th I arrived at Oklahoma City, where I am now. Elder Page and I expect to begin tent meetings here next week. He is now at Norman, twenty miles south of here. There are some sixteen or more Sabbath-keepers there. Brother Page has been there two weeks, holding meetings with them. I was with them last Sabbath and Sunday. The most of them are from Texas; I find them a warm-hearted people, and they love the truth. They feel that the Lord has answered their prayers in sending them help. We expect to organize a church there soon. They have been holding Sabbath-school for some time. Since leaving Winfield I have traveled with my team 350 miles, visited twenty families, held twenty-two meetings, and baptized five. I have visited forty Sabbath-keepers, and have heard of as many more in Oklahoma Territory. If we had twenty ministers now in this one Territory, they could find all the work they could do.

This is a good field for labor. The people generally are poor, but energetic. This Territory has made the usual progress of ten years in three. The prospect for good crops this season is quite flattering. We enjoy working in this new field. The Lord has been with us in beginning the work, and we expect his presence to be with us continually. My family has just arrived, and while we are laboring among strangers, we hope to be remembered by dear friends in other parts of the great harvest field.

R. H. BROCK.

May 25.

#### INDIANA STATE MEETING.

This meeting was held as appointed, at Farmersburgh, Ind., May 17-23. Nearly all the ministers in the Conference were present, also Elder Loughborough, who gave much good and timely instruction. While the meeting was but sparsely attended by those from a distance, we have seldom seen a better representation of churches and brethren located in the vicinity of the State meeting. The attendance on the whole was very good. Nearly every branch of our work received attention, and quite enthusiastic meetings were held in the interests of the health and temperance work, as well as other branches. It was voted to continue the maintenance of the endowed bed at the Sanitarium Hospital for another year, and pledges were taken at the meeting to about half pay for the bed for another year. Calls for tent labor were very numerous. Five tents are to go out to various parts of the State. Elders Rees and Young go to Terre Haute, with a 40 ft. x 60 ft. tent. Elders V. Thompson and J. M. Ellis go to Portland, Elder H. M. Stewart and M. M. Kenny to Knox, Starke Co., L. Thompson and L. F. Elliott to New Market, Montgomery Co., Elder Wm. Covert and O. S. Hadley to Greenwood. As our new tents are not fully paid for yet, we would request all our brethren who have not yet done so, to contribute to the tent fund. About seventy-five dollars were pledged and partly paid on this fund at this meeting. It was decided to hold the camp-meeting at Indianapolis. We trust this may be satisfactory to our brethren throughout the State. There are many reasons that could be given in favor of holding the meeting here. We hope our brethren will all commence now to plan to attend the camp-meeting.

The State meeting was preceded by several days of meetings, held by Elder Rees, and was followed by a week's meeting held by Elder Thompson. The meeting was a success in leading those who attended, to greater devotion and courage in the work, and the laborers go forth again with renewed zeal and trust in God, to fight a few more battles before the conflict ends.

F. D. STARR.

#### VIRGINIA CONFERENCE PROCEEDINGS.

A MEETING of the Virginia Conference was held in connection with the State meeting at Stanley, Page Co., Va., April 22 to May 1.

FIRST MEETING, APRIL 27.—The President, F. M. Roberts, in the chair. The State secretary having resigned, Lillie D. Woods was chosen secretary *pro tem*. Minutes of the last annual session were read. The Chair appointed a committee of five to consider the financial matters, and lay plans for future work in the Conference.

Adjourned to call of Chair.

SECOND MEETING, MAY 1.—A report of the committee being called for, the following was submitted:—

That the accounts of Elder Roberts be examined and accepted as corrected.

Seeing the good results that have attended the efforts of sister Lillie D. Woods in the Bible work during the past seven months in Winchester; therefore,—

1. We recommend, That she continue in the Bible work, and that she receive as compensation for her work, one dollar per week, and necessary expenses paid.

2. We recommend, That the money pledged for a tent be used in defraying Conference expenses. Realizing the shortness of finances for running tents; therefore,—

3. We recommend, That Elders Roberts and Stillwell labor in open fields until July 1, at which time the tent shall be pitched at Luray, where the camp-meeting shall be held.

Whereas, We as a people believe we are giving the third angel's message, the last message of warning to the world, and it cannot be carried forward without ample means; and,—

Whereas, Elder Roberts has used his individual means for this purpose; therefore,—

4. Resolved, That we urge all to faithfulness in paying tithes, offerings, and pledges, as brought to view in Mal. 3:8-10.

The report was accepted by considering each item separately. Elder Roberts made a statement of the financial standing of the Conference. The resolutions were spoken to by Elders Neff, Roberts, and others, and adopted unanimously.

Adjourned *sine die*. F. M. ROBERTS, Pres.  
LILLIE D. WOODS, Sec. *pro tem*.

#### CANVASSING WORK IN NEBRASKA.

FEELING desirous of deepening an already increasing interest in the canvassing work in this State, I take this means of addressing my brethren. I have been acting as your State agent since October last, and while the work has not been in so settled a condition as we should have been glad to see it, still I can report advancement; and although we have been experiencing, during the past few months, some of the most unfavorable weather for our work Nebraska has ever known, there are a number, mostly young men, who have taken up the canvassing work, evidently to stand by it until God gives them an honorable discharge, or turns their attention to some other branch of the message. They are pushing bravely on, and are meeting with excellent success, considering the mud and rainy weather. Others are arranging their affairs with a view of entering the work soon, while I am constantly receiving letters from those who are thinking of doing the same. Several of those who have been long in the work have been moving steadily and firmly on, doing a good work, not only in getting out a large number of books, but they have thus set an example for those less experienced, by showing them what steady and faithful effort will accomplish even under most discouraging circumstances. Since the beginning of February, their orders have averaged from twenty-five to ninety dollars per week. One of the canvassers, brother Grant Priddy, has been taken from us and sent to the southern field, so while God is blessing in our home work, he is also granting us the privilege of doing something to help the work in other and more destitute fields.

A number of our canvassers have been, and are now, attending college for the purpose of fitting themselves for more efficient work. There are twelve canvassers in the field at present, while three are detained at home because of sickness and other matters. The field work for the Conference year up to the present time is as follows: Average number of canvassers, 8; average number of days, 123; value of orders taken, \$8,149.98. We cannot give exact value of books delivered, but judging from reports received, we feel safe in saying that these orders have been made good, for the most part, excepting those still to be delivered.

We feel to praise God for the way he has blessed our work the past year, and we are much encouraged at the prospects for the future. An institute for the benefit of the Scandinavian students who have been attending our school at College View, is now in progress, and June 23 we will open one for the English, of which there are some fifty or sixty who expect to spend the vacation in the canvassing field. To the last named we wish to call the especial attention of our brethren. We are confident there are those throughout the Conference whom God is calling to enter this work, and who could do just as well as those now in the field. We look upon this as a most excellent time for such to enter the work; for the reasons that at this institute you will receive the best of instructions to commence with, and when you have the most favorable time of the year before you for selling our books. All the expense you will be to, is that of traveling. Those wishing to attend, please correspond with me, and get particulars. Everything indicates that the time of trouble for which we have long looked, is even now approaching, and should we not put forth all the efforts in our power to scatter the

seeds of truth, while the people have time to study and learn what is before them? May we not at least have the united prayers of our brethren for God's special blessing on this branch of his work, in our part of the vineyard? J. J. DEVEREAUX.

#### VERMONT TRACT SOCIETY.

Report for Quarter Ending March 31, 1892.

No. of reports returned.....	59
“ letters written.....	122
“ “ received.....	39
“ missionary visits made.....	260
“ Bible readings held.....	32
“ persons attending readings.....	45
“ sub. for periodicals (yearly).....	67
“ “ “ (less than a year).....	2
“ periodicals distributed.....	1,867
“ pp. books and tracts sold, loaned, and given away.....	111,473
Cash received on books, tracts, and periodicals, \$146.33; on sales of subscription books, \$54.33; on fourth Sabbath and other donations, \$12.16; on membership and special donations, \$447.16; on first-day offerings for foreign missions, \$41.13. Total, \$701.11.	

LIZZIE A. STONE, Sec.

#### UNION COLLEGE.

As I have for six months been connected with Union College, a few words about the school may be of interest to the readers of the REVIEW.

Already the number of students at the College has reached 300, including all the departments. The German department numbered about twenty-five; the Scandinavian had fifty-seven, of which eighteen were Swedish students; the others were Norwegians and Danes. Of course each department was largest during the winter months, yet we all felt happy that so many remained during the spring term.

The Scandinavian department closed on May 24, to be followed by a week's instruction in canvassing work by brethren B. Sherrig and F. L. Mead. About twenty-five of the Scandinavian students will be engaged in different lines of missionary work this summer, either as canvassers, Bible workers, or ministers; and nearly all expect to return to school next fall.

The religious spirit in the school seemed to be quite good at the commencement of the term, and it continued to grow till the close. On the whole, the interest manifested in Bible study has been good among the Scandinavians. During the last term, we studied the Acts of the Apostles, taking on an average a chapter a day. The students were required to read the chapter very carefully, so as to be able to give its contents in the class. They were also urged to study these chapters with the special object of deriving personal benefit from them; and they were also requested to commit to memory that part of the chapter from which they derived the most good while studying; also to tell in their own language the lesson they had learned. This way of reading or studying the Bible we found very beneficial in several ways. God's Spirit was present in an especial manner many times in our class recitations; and we believe that the students were greatly benefited by this study, as they not only learned lessons from the book they studied, but they learned how to study the Scriptures, so that they may derive real spiritual benefit from them.

As far as I have been able to learn, the religious interest in the English department has been good, and especially has it been so of late. The efforts of the teachers in doing personal work for the students has been blessed of God. Several students have been converted, and many others have had a new and deeper experience.

On Sunday, May 22, we had, as far as I know, our first baptism at College View church. Eighteen were baptized, and of this number sixteen were students of the school, some of whom have embraced the truth since they came here. We all feel very thankful to God for his blessing that has attended us at the school. Of course we have had some difficulties to contend with, but we rejoice that God has been our help, so that we can see more regard for him and religious things in the closing weeks of our school than at any previous time.

I might add that I believe there is also universal satisfaction with the Home and the board. Personally, I can say I never heard of any complaints, but many expressions of satisfaction with the management and with the food and its preparation. I never boarded at any hotel, restaurant, or home where the food was so abundant, so wholesome, so well prepared, as at the Home of Union College. It seems to me that the school has been a success in every way, far beyond our expectations. Other institutions wonder at it, and come to find out what it is that has given such success to our institution, and call for some one of the faculty to visit other colleges and speak to their students. Much more might be said, but I cannot take time to do

so here. To all who desire further particulars, I would refer to the President of the school, Prof. W. W. Prescott, or to the principal, Prof. Lough-head.

Brethren, the reason of our success as compared with other institutions, is that God is with us in the work; and may we have grace from him to labor to his honor and glory; then success will follow us continually. O. A. JOHNSON.

## Special Notices.

#### NOTICE!

ANY one knowing the present P. O. address of E. S. Buck, Mrs. Ada S. Atwood, J. H. Nicholson, W. R. Smith, and F. G. Wakelee, will confer a favor by sending the same to H. Clay Griffin, Van Buren, Ark.

#### REDUCED RATES TO THE SOUTH DAKOTA CAMP-MEETING.

REDUCED rates have been granted to those attending the South Dakota camp-meeting, over the following railroads: Chicago, Milwaukee & St. Paul; Minneapolis & St. Louis; Chicago & Northwestern system east of the Missouri River.

In order to secure the benefits of the reduction, full fare must be paid on each line traveled going to the meeting. The passenger must secure from the agent of whom he purchases a ticket, a certificate, or receipt, showing that he has paid full fare.

These certificates countersigned by the secretary of the meeting, will be authority for the sale of return tickets at one-fifth fare. In no case will reduction be granted unless passengers have secured a certificate, or receipt, as above mentioned. N. W. KAUBLE.

#### THE CANADA CAMP-MEETING.

THIS meeting will be held at Magog, P. Q., June 22-28. We hope for a good attendance. We expect at this annual gathering of our people, a refreshing season, such as we have never before experienced. Our God of tender love and compassion has rich blessings in store for us; both in the precious rays of light from his word of truth and in the comforting, cheering, and purifying influences of his holy Spirit. We may at any time and in any place draw from the rich supplies of God's grace; but in his wise provisions for the work of redemption, the Lord has ordained that his people should assemble in general gatherings for mutual encouragement and counsel; and on these occasions he gives special manifestations of his presence and especial blessing upon those whose hearts are prepared to receive them. Those who are enjoying a living connection with Christ, and know the joys of his salvation and the exceeding richness of his grace, will long to be at this meeting both to share in the Lord's blessing and to tell others of his goodness and mercy, and help them to love him too. To those who are hungering and thirsting after more of God's righteousness, we would say, Come and let us seek the Lord together. He wants us to be "filled with all the fullness of God," and he is "able to do exceeding abundantly above all that we ask or think." Eph. 3:19, 20.

The careless and indifferent should by all means come. Dangers are thickening around us. Satan is using every device in his power to cause men to make shipwreck of their faith and hope. He would rejoice to see us all stranded upon the rocks of doubt and discouragement, or to lead us into the whirlpool of worldly pleasures or deceitful riches, that we might share with him the eternal ruin to which the world is fast hastening. But we are nearing home, and how sad the fall of those who lose their hold upon God now, just in sight of the eternal prize. Brethren and sisters, let us rally round the standard of truth. Give your hearts and your all to God, and come to the camp-meeting to work for others. Elders R. C. Porter, S. H. Lane, and Prof. Caviness are expected to meet with us.

R. S. OWEN.

#### THE WISCONSIN CAMP-MEETING.

As promised in our previous article which gave directions for reaching our Neenah camp-meeting, we now give instructions for those living on the line of the Chicago, Burlington & Northern. Those going via La Crosse should reach there in time to take the midnight train on the Milwaukee & St. Paul, going via New Lisbon and Junction City, reaching Neenah about noon the next day; or leave La Crosse at 10:35 p. m., and go via Tomah and Junction City, reaching Neenah at the same time as when going by New Lisbon. The distance and fare would be a little less, but there would be a longer time to wait for connections at Tomah than at New Lisbon. Those going via Prairie du Chien should reach there in time to take the train which leaves at 7:30 p. m. on the Milwaukee & St. Paul, reaching Neenah at 10:45 a. m., via Milton Junction; or leave Prairie du Chien at 6:15 a. m., reaching Neenah at 5:40 p. m., by the same route.

Those living on the Northwestern, between Madison and Elroy, should go *via* Madison and Jefferson Junction, as they can ticket and check baggage right to Neenah, making good connections all the way, both in going and returning, if the forenoon train is taken. All should remember this.

Passengers will be met at the trains by one of our own brethren, or by some one who will have a camp-meeting badge on his hat, or in some conspicuous place. All checks for baggage should be given to our trainman, who will see that it is transferred to the camp ground as soon as consistent. Every person having baggage should be on the ground to claim it when it arrives, and pay for cartage.

It should be stated that those who live on the Chicago, Burlington & Northern and go *via* La Crosse and Junction City, should buy their tickets and get a certificate over the C. B. & N. to La Crosse, then over the Milwaukee & St. Paul to Junction City, then over the Wisconsin Central to Neenah; while those going *via* Prairie du Chien and Milton Junction, should ticket first to Prairie du Chien, then over the Milwaukee & St. Paul to Milton Junction, then to Neenah over the Northwestern.

If the instructions we have given for reaching the place of meeting and securing reduction of fare are carefully followed, it will save much confusion and perplexity.

M. H. BROWN.

#### LOCAL CAMP-MEETING IN ARKANSAS.

DEAR BRETHREN AND SISTERS IN CENTRAL AND SOUTHERN ARKANSAS: In consideration of our poor railroad facilities, and the long and rough roads you would be required to travel to reach the general camp-meeting, it was decided to hold a local meeting at Arkadelphia, Clark Co., July 12-18. At that time of the year you can all leave your farms, and this meeting is in reach of every Sabbath-keeper in southern Arkansas. Many of you have never attended one of our camp-meetings, and the benefits there to be obtained are needed by all. The most solemn and stirring times are just upon us, and we all need to draw near to God, and know that we are his.

We trust that every one of our people, and all the friends of the cause in the southern part of the State, will avail themselves of the opportunity thus afforded them. Elder W. S. Hyatt will be with us, and as there will be no business meetings to occupy the time at this meeting, the advantages for spiritual instruction and advancement will be better than at the general camp-meeting in the northern part of the State.

Come, dear brethren and sisters, and bring your children and your neighbors with you, and let us seek God with all the heart. Let those who desire to rent tents notify us immediately; for we do not wish to ship more tents than will be needed. Address H. Clay Griffin, Van Buren, Ark.

There will be meeting from Friday, July 8, to the 18th. Brother N. R. Dixon, district canvassing agent, will be there, and all the canvassers in the southern and central part of the State, also those who expect to enter the work will be on the ground as early as the 7th, and a part of each day will be devoted to instruction in the canvassing work. There will be preaching each evening, also other meetings, so that all who feel that they can spend the time, should come and stay over both Sabbaths. Brother W. F. Martin, who is President of the State Sabbath-school Association, will be there throughout the entire meeting, and some good instruction in the Sabbath-school work may be expected.

And do not forget, brethren, that it will cost something to bring these tents and ministers to you, so please try to do what you can, as God has prospered you, to help defray this expense. But let no one remain away because he has nothing to give. Let us come together, seeking and expecting God's blessing, and we will not be disappointed.

C. MC REYNOLDS, Pres.

#### SOUTH DAKOTA AND NEBRASKA NOTICE!

In accordance with the resolution passed at Des Moines by the South Dakota and Nebraska Conference Committees, that Nebraska should select the place for the Northwestern camp-meeting, I have recently visited northwestern Nebraska and the Black Hills for that purpose. I went to Crawford, Hot Springs, and Chadron, the three most central points for such a meeting, and after looking the matter up as carefully as possible, and counseling with the brethren as far as I had opportunity, it was thought best to appoint the meeting at Hot Springs, S. Dak., commencing Tuesday evening, July 5, and continuing one week. The camp will be pitched on the Black Hills Chautauqua grounds, a beautiful and romantic spot about one mile west of the city of Hot Springs, which has been freely granted for this purpose. It is a lovely place for such a gathering, and is all in readiness, stands, wells, dining hall, and other buildings being upon the grounds.

Hot Springs is quite a central point for both the Nebraska and South Dakota Conferences, and by what I can see and learn, I should conclude that this will be quite a large gathering, as all seem to be taking a lively interest in it, and are laying their plans to come. We are glad to see this, and trust that God will help our brethren and sisters to attend. It is certainly a rare occasion for our people in this section, and we are sure that all, as far as possible, will improve it.

Hot Springs has two lines of railroad; the Burlington & Missouri River, and the Fremont & Elkhorn, both using the same passenger depot. Those coming on the Elkhorn will change cars at Buffalo Gap, while those coming on the Burlington will change at Minnekahta. We presume that the most of our people will come by team, and ample arrangements will be made for the care of horses. Plenty of good tents will be pitched on the grounds, which may be rented at a moderate price, and arrangements have been made to board those coming, who are not prepared to board themselves. Ministers from the South Dakota and Nebraska Conferences will be present, and we trust that the General Conference will also send help to this meeting. Prof. James Loughhead of Union College assures us that he will be present, and we have hopes that Prof. C. C. Lewis will also be with us. May God abundantly bless this meeting to the good of all his people in this section.

W. B. WHITE.

#### NEBRASKA CHURCHES, NOTICE!

WE would call the attention of the churches in our Conference to the fact that delegates to the annual State Conference at Seward, Sept. 1-7, should be elected at the July quarterly meeting. Each church is entitled to one delegate, and one additional delegate for every fifteen members. Thus a church of fifteen members is entitled to two delegates, thirty members to three, etc. The elders and leaders will please see that delegates are properly elected and furnished with credentials; for the Conference has not the right to elect delegates for your church on the camp ground. The secretary of the Conference will send to each church clerk blank credentials, and we trust that each church will send its delegates to the Conference, to assist in laying plans for future work.

W. B. WHITE.

### The Sabbath-School.

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

#### LESSONS FROM THE OLD TESTAMENT.

##### LESSON XII—REVIEW.

(Sabbath, June 18.)

1. In view of Christ's offering, priesthood, and power, what gracious invitation does the Lord extend to the nations of earth? Ps. 2:10-12.
2. How does the apostle express the same thing? 2 Cor. 6:2.
3. What is said of the one who trusts Christ? Ps. 2:12.
4. What is the character and reward of the one thus blessed? Psalm 1.
5. What is the character and reward of the wicked—those who do not trust Christ?
6. How is God revealed through his works? Ps. 19:1-6.
7. What characteristics of God are revealed in his law? Verses 7-9.
8. How should that law be regarded? and why? Verses 10, 11.
9. What should be the continued prayer of every child of God? Verses 12-14.
10. Who is able to supply all our needs in these respects? (See Psalm 23; John 10:1-16.)
11. What care does this Shepherd manifest toward his sheep?
12. What is said of his goodness and mercy toward those who trust him?
13. What should be the feelings of every sinner? Ps. 51:3-5.
14. On what basis alone should be placed God's mercy? Verse 1.
15. How much should his prayer embrace? Verses 7-12.
16. What is the result of being cleansed and kept by God? Verse 13.
17. What longings does the psalmist express concerning God's house? Psalm 84.
18. What does the Lord say of the condition and progress of those who trust in him?
19. What blessings does the Lord pour out upon them?
20. What reasons does the psalmist give as to why we should praise God? Psalm 103.
21. What lesson of fidelity to conscience and truth have we in the case of Daniel and his companions? and what was its result?
22. Give an account of Nebuchadnezzar's dream.
23. What examples of faith, courage, constancy, and fidelity to God have we in the after life of Daniel and his companions? (See lessons 10, 11.)
24. Through what do all the blessings brought to view in these lessons, and all the courage and fidelity to God manifested, come? Heb. 11:6; 1 Cor. 1:30, 31.
25. Give the texts of each lesson.

#### ADDITIONAL NOTES.

1. THE GREAT OFFERING.—Christ, the great offering provided by God for the sins of mankind, was prepared as soon as man had sinned. Although not actually offered then, being set apart for that sacrifice, in the purpose of God, he was "slain from the foundation of the world." The forgiveness of sins and their removal under the Mosaic system was only accomplished by the

certainty of the sacrifice of Christ which these sacrifices prefigured. Since this sacrifice covers all dispensations, he is the one and only Saviour for the ages, and has always been, and is now able to offer to the children of men full and free salvation.

2. GOD'S LAW IN PRECEPT AND IN LIFE.—In the law of God we see God's character in precept; in Christ we have him in living reality. Thus we have a manifestation of God in law and in life. Christ's perfect obedience to the law was the source of his righteousness. The righteousness of the law, gained by Christ by perfect obedience, is imputed to us through our faith in him. If it was not the righteousness of the law, it would do us no good; for it is the righteousness of the law that is required of us. If it is not obtained from Christ, it will be of no use to us; for it is only his righteousness that has been set apart for man as a supply for his own unrighteousness; and it must be gained by faith; for that is the divinely appointed way for securing it "unto all and upon all them that believe."

3. SPIRITUAL FOOD.—Jesus wants us to take his truth and feed upon it. He will lead us into pastures of great sweetness. He gives us "wisdom and righteousness, sanctification and redemption." We may be as conscious of his presence as the flock is conscious of the presence of the shepherd. "Lo, I am with you always." Our burdens may be cast on him. "Casting all your care upon him; for he careth for you." Peter, the writer of these words, was thrust into prison; but it was not a gloomy place to him; for, "Behold, the angel of the Lord came upon him, and a light shined in the prison." And although all who are thus treated may not have such a remarkable deliverance as did this servant of the Lord, they may be as certain of God's presence as was Peter.

4. OUR ENSAMPLES.—The experience of the three worthies and of Daniel, as related to the attempts of the powers of earth to compel them to violate the commandments of God, are of special interest to us at the present time, when things of a similar character are being enacted in our country, and will be more and more to the end of time. A careful study of their lives, and also of the history of the church as recorded in the Acts of the Apostles, will be of great help to us in the trials which are before us. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

### News of the Week.

FOR WEEK ENDING JUNE 4.

#### DOMESTIC.

—The Coal Combine in Pennsylvania and New Jersey is forcing up the price of coal.

—Decoration day was observed throughout the country with as much enthusiasm as ever.

—An oil syndicate to rival the Standard has been formed with a capital stock of \$2,500,000.

—The attorney general of New Jersey has commenced legal proceedings against the "Coal Barons."

—There is a strong public sentiment against the repeated murder and lynchings of colored people in the South.

—Blair is still a candidate for the Republican nomination. We mention this fact, lest it be overlooked at Minneapolis.

—The National Republican convention assembles at Minneapolis, Minn., June 7, and the delegates are already beginning to gather there.

—Peruvian papers have spoken in the kindest way of the World's Fair, and every effort will be made to have a fine display from the land of the Incas.

—An electrical storm killed several acres of grass and cotton, near Greenville, Tex., June 1. The cotton and grass have the appearance of being burned.

—Heavy and long-continued rains were general throughout the north central portions of the United States, Monday and Tuesday, May 30, 31, and damaging floods are feared.

—Prohibitionists have practically agreed upon a platform, which will pronounce the license system a failure, attack the liquor traffic, and favor woman suffrage and the present State school law.

—The State department is officially advised of the conclusion of a treaty of commercial reciprocity between Austro-Hungary and the United States under the provisions of the McKinley act.

—The governor of Iowa has issued a proclamation, calling for relief for the flood sufferers at Sioux City. The proclamation states that the calamity greatly exceeds the early estimates. The number of families homeless is placed at one thousand, and the number of destitute of all ages fully five thousand.



—Opponents of Harrison have confessed that they have received no assurance of acceptance from Blaine in the event of his nomination, or of his willingness to have his name submitted.

—In the Chamber of Deputies, Tuesday, it was announced that France would participate in the international monetary conference, that the government favored the larger use of silver, but believed that England should take the initiative toward bi-metallism.

### FOREIGN.

—An incipient revolution is reported in Honduras.

—Storms and floods are doing immense damage to crops in county Donegal, Ireland.

—A protracted drouth has caused serious damage to grass in every province of Russia.

—Over 100,000 marched in the procession at Copenhagen, Sunday, in honor of the king and queen.

—The spread of protection ideas in England has greatly alarmed the members of the Cobden Club.

—Spaniards are advocating a close alliance of their kingdom with the United States and the Spanish-American republics.

—Ulster men have threatened to march on Dublin and eject the first Parliament which sits there, if home rule is granted.

—An attempted revolution in the Sandwich Islands has been suppressed by the government. Twenty persons have been arrested for treason.

—On the best British authority, it has been stated that the Canadian Pacific offers a preferable route for the transfer of troops to points in the Pacific.

—A judge in the German East African Protectorate has sentenced seventeen Arab slave-traders to be hanged, for holding a slave market within the German territory.

—In a hard-fought battle in the Jebu country, on the west coast of Africa, the British forces won, after a stubborn fight. Four hundred of the Jebus are reported as killed, including twenty chiefs.

—The Turkish military commission, which has been experimenting with smokeless powder, reports that the French article is inferior, the German very little better, and that adopted by Austria the best in use.

—Acting Governor Jermingham's letter to the Lord Mayor of London, appealing for help for the sufferers in the Mauritius, says that over twenty thousand people are homeless, and that 3,000 houses in Port Louis are in ruins.

—In France there are indications of a solution of the difficulties existing between the pope and the monarchical Catholic party, by the uprising of a young Catholic party, which allies itself with the pope, and declares itself in sympathy with the republic.

### RELIGIOUS.

—The Methodist Conference decided not to extend the limitation of the pastorate over five years, which was the former limit.

—A portion of the Catholic people of France are accepting the orders from the Vatican, and are supporting the republic, and there is some prospect of a split in the church in consequence.

—Mrs. Marshall Ballington Booth is said to receive but seven dollars a week for her services to the Salvation Army. With all her public work, she finds time to make her little boys' garments, and to look after the housekeeping of her small, simple home in Jersey City.

—The Standing Committee on Sabbath Observance of the Reformed Church in America, has sent out a circular letter to the pastors and elders in the different classes of the church, urging the immediate and imperative duty of protesting against the opening of the World's Fair on Sunday.

—Dispatches have been published in the English papers, announcing that Mahdism, as a religious movement, is practically dead in Sudan. What is called Mahdism is simply the military tyranny of the Baggara tribe, under the lead of the Khalifa, and so disgusted are the natives with it that they would gladly welcome any one who would give them relief.

—The Presbyterian General Assembly, which lately convened at Portland, Oregon, declared that "our church holds that the inspired word as it came from God, is without error," and that "the vow of ordination recognizes that the Bible is the only infallible rule of faith and practice." It was also recommended that those officers who could not subscribe the ideas, be invited to seek a congenial place outside of the denomination.

—While in England, the Rev. Dr. G. F. Pentecost has spoken so stirringly on the growth, development, and marvelous results of Christian missions in India, that many friends think he should be urged to remain for some time in that country to rouse British Christians to their duty and responsibility with regard to India. It is likely that Dr. Pentecost will speak on the subject in several places in the United Kingdom.

## Appointments.

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

### CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892

DISTRICT NUMBER ONE.			
Pennsylvania, Sunbury,	May	31 to June 7	
*New York, Cortland,	June	7-13	
Canada, Magog, P. Q.,	"	22-28	
West Virginia,	Aug.	9-16	
Virginia,	"	16-23	
Maine,	"	25 to Sept. 5	
Vermont,	Sept.	6-13	
New England,	"	15-20	
Atlantic,	"	20-27	

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

DISTRICT NUMBER THREE.			
Illinois, Bloomington,	June	4-7	
*Indiana, Indianapolis,	Aug.	9-15	
Ohio,	"	12-22	
Michigan (northern meeting),	"	22-28	
Illinois, Ottawa,	"	24-30	
Illinois (southern meeting),	Sept.	13-19	
Michigan (State meeting),	"	22 to Oct. 3	

DISTRICT NUMBER FOUR.			
*Minnesota, Minneapolis,	May	31 to June 7	
*Iowa, Des Moines,	June	7-14	
*Wisconsin, Neenah,	"	14-21	
*South Dakota, Madison,	"	22-28	
*Nebraska, Seward,	Aug.	30 to Sept. 6	
Nebraska and Dakota, Hot Springs,	July	5-12	

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

DISTRICT NUMBER SIX.			
North Pacific, East Portland, Oregon,	May	31 to June 7	
Montana, Bozeman,	June	8-14	

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

### BUSINESS NOTICES.

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

WANTED.—Immediately, a strong, honest, trustworthy boy, twelve to eighteen years old, one who will take good care of our horse, do errands, and make himself generally useful. A good chance for a willing boy to learn business. B. Salisbury & Co., Battle Creek, Mich.

FOR SALE.—Five acres of land suitable for fruit-raising, with beautiful building spot, one mile from depot, at Graysville, Tenn. Good Seventh-day Adventist school (three teachers), and church of fifty members. Healthful climate, pure water, and other advantages. None but Sabbath-keepers in good standing need apply. J. W. Scoles, Graysville, Tenn.

### LABOR BUREAU.

WANTED.—A position to labor. Am handy with tools and horses, and can do most any kind of common labor. Have a wife and one child. I solicit correspondence with any one who needs help, and is a Sabbath-keeper. Address R. J. Hyatt, Jonesborough, Ind.

### ADDRESS.

THE P. O. address of Elder R. H. Brook, is Oklahoma City, Okla. Ter.

### PAPERS WANTED.

E. T. DALBEY, Box 314, Hamburg, Iowa, will distribute all anti-Sunday law and anti-Catholic literature sent to him post-paid.

MRS. MATTIE MAGEE, North Platte, Nebr., can distribute to good purpose reading matter on present truth in both English and German. Whatever is sent should be post-paid.

M. E. BROOK, Arlington, Tex., desires Seventh-day Adventist periodicals, if clean, and sent postage paid.

## Obituary Notices.

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

[To make room for other important matter, we are able to devote only a limited space to obituary notices, and hence are obliged to condense them to the briefest statement consistent with the facts in the case.]

BETHEL.—At Oregon, Wis., April 12, 1892, Betsey Bethel, aged forty-eight years. JAMES F. ANDRUS.

SEELEY.—At North Bloomfield, Ohio, Jan. 5, 1892, Nemma Seeley, aged eighteen years. C. P. HASKEILL.

WILDMAN.—At Lovington, Ill., May 2, 1892, Truman D. Wildman, aged 72 years and 28 days. ARIETTA E. NEWLAN.

CONKLIN.—At Spring Valley, Minn., May 12, 1892, of blood poisoning, Myron Conklin, aged eighty-three years. C. H. BLISS.

STUART.—At College View, Nebr., Feb. 29, 1892, David Prue Stuart, infant son of brother and sister F. P. Stuart. C. C. LEWIS.

WOODBURN.—At West End, Pittsburgh, Penn., May 10, 1892, of abscess, John A. Woodburn, aged twenty-six years. HARRY WOODBURN.

FISHER.—At Pasadena, Cal., April 29, 1892, of tetany, Loren G. Fisher, aged 10 years, 8 months, and 20 days. Words of comfort were spoken by the writer. E. E. ANDROSS.

REDFIELD.—At Spokane, Wash., April 9, 1892, of heart failure, Marvin Redfield, aged 67 years and 2 months. Funeral sermon by the writer, from John 11:25, 26. D. T. FERO.

COBB.—At Duluth, Minn., April 22, 1892, of apoplexy, Abbie Cobb, widow of Elias Cobb, formerly from Vermont, aged 70 years, 1 month, and 14 days. Words of comfort by the writer. H. GRANT.

KELLEY.—At Starbuck, Columbia Co., Wash., Mrs. Edith Isabella Kelley, aged twenty-seven years. Funeral conducted by the W. C. T. U. Discourse by the writer, from Ps. 37:37. REV. D. E. GEORGE.

### CORRECTION.

In obituary column of REVIEW AND HERALD of April 26, Mary Niles should read Mary Mills.

## Travelers' Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 15, 1892.

EAST.		† Day Express.	* N. Shore Limited.	* N. Y. Express.	* N. Falls & Buffalo Special.	* A. P. N. Express.	† Detroit Accom'n.	† Jackson Accom'n.
STATIONS.								
Chicago.....	am 8.25	pm 12.20	pm 3.10	pm 5.02	pm 9.20			pm 5.16
Michigan City.....	10.33	2.05	4.58	6.45	11.18			7.28
Niles.....	pm 12.10	2.57	5.48	7.35	am 12.25			8.48
Kalamazoo.....	2.03	4.00	7.04	8.47	1.57	am 5.45		10.05
Battle Creek.....	2.47	4.30	7.37	9.28	2.44	6.34	am 10.43	
Jackson.....	4.37	6.18	8.52	10.25	4.15	8.30	am 12.01	
Ann Arbor.....	5.51	6.27	9.45	11.15	5.40	9.38		
Detroit.....	7.00	7.24	10.45	am 12.15	7.10	10.58		
Buffalo.....		am 3.03	am 6.25	7.30	pm 2.35	6.50		
Rochester.....		5.59	9.55					
Syracuse.....		8.00	pm 12.15					
New York.....		pm 3.45	8.50				am 6.00	
Boston.....		5.55	11.05					
WEST.								
STATIONS.								
Boston.....		am 8.30	pm 2.00	pm 3.00			pm 6.45	
New York.....		10.30	4.30	6.00			9.15	
Syracuse.....		pm 7.30	11.35	am 2.10			am 7.20	
Rochester.....		9.35	am 1.25	4.20			9.55	
Buffalo.....		11.00	2.20	5.30	am 8.45	11.50	pm 8.00	
Detroit.....		am 7.20	9.05	pm 1.20	pm 4.45	pm 9.00	am 2.25	
Ann Arbor.....		8.10	9.50	2.10	5.51	10.27	3.15	
Jackson.....	am 6.05	9.55	10.58	3.17	7.17	am 12.01	4.10	
Battle Creek.....	7.32	11.16	pm 12.02	4.30	8.41	1.20	5.10	
Kalamazoo.....	8.16	pm 12.03	12.19	5.05	9.55	2.18	5.45	
Niles.....	9.50	1.15	4.48	6.17		4.15	7.15	
Michigan City.....	11.03	3.08	2.45	7.20		5.35	8.13	
Chicago.....	pm 1.10	5.16	4.30	9.00		7.55	10.00	

\*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.		STATIONS.		GOING EAST.	
pm	am	pm	am	pm	am
8.50	8.40	12.35	8.40	7.20	6.04
8.05	5.10	1.40	10.07	8.51	7.29
8.35	5.47	2.08	10.45	9.35	8.13
7.10	4.30	11.40	8.25	8.25	7.10
7.55	6.15	12.18	9.00	9.00	7.55
9.05	6.50	2.35	11.20	10.30	9.30
10.02	7.55	3.20	12.15	11.30	10.35
10.29	8.30	4.15	12.45	12.05	11.15
11.15	9.25	4.30	1.35	1.00	12.25
11.53	pm		2.20	1.45	1.08
				1.58	1.19
				1.42	2.08
				2.50	3.00
				3.35	3.50
				4.30	4.45
				5.30	5.45
				6.40	6.55
				7.50	8.05
				8.40	8.55
				9.40	9.55
				10.40	10.55
				11.40	11.55
				12.40	12.55
				1.40	1.55
				2.40	2.55
				3.40	3.55
				4.40	4.55
				5.40	5.55
				6.40	6.55
				7.40	7.55
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				12.40	12.55
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				2.40	2.55
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				12.40	12.55
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				4.40	4.55
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				11.40	11.55
				12.40	12.55
				1.40	1.55
				2.40	2.55
				3.40	3.55
				4.40	4.55
				5.40	5.55
				6.40	6.55
				7.40	7.55
				8.40	8.55
				9.40	9.55
				10.40	10.55
				11.40	11.55
				12.40	12.55
				1.40	1

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 7, 1892.

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## CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

Fifteen more were baptized in Battle Creek last Sabbath, Elder I. D. Van Horn performing the ceremony. Eleven of them become members of the Battle Creek church.

The New York *World* editorially sneers at the credulity of the followers of "Prince Michael," and others of like class, but has nothing to say of the thousands who pay their money to see and kiss an old bone, brought to this country from Rome. It is much easier to sneer at the credulity of the few than it is of the many.

Lo, the National Reformers are turning to the prophecies for aid in their work. Mr. M. A. Gault has been dabbling with the prophetic periods. He takes the Bible numbers, and apparently beginning them wherever it will bring the termination to best suit his purpose, he has a half dozen of them end in 1896, when "world-wide revolution," he says, "will place Christian politics in the ascendancy, and inaugurate the grandest reform of the ages." Another line he extends to 1940, when "the millennium will have fairly begun"! Thus we have another element of blindness and confusion, which the enemy is so effectually working in these last days to the bewilderment of any who may be honestly disposed to inquire after the truth.

There comes to our table this week the first number of a new paper called the *College View Enterprise*, to be published weekly by the Enterprise Publishing Company of College View, Nebr. It is designed to be a village newspaper. One of the Professors of Union College, C. C. Lewis, is the editor, and while it is not particularly connected with the College, and the College is not responsible for the paper, it will give besides local news, all items of interest relative to the College and its work. It is a four-page, six-column paper, devoting a portion of its space to advertisements of a proper nature. All who are interested in the progress of the College work, at College View, would do well to subscribe for a copy of the *College View Enterprise*, Price, \$1 per year, fifty numbers; three months, 25 cents. We wish it abundant success.

The Covenant Church, the organ of which, as related to the National Reform movement, is the

*Christian Nation*, has withdrawn from "The National Reform Association," as represented by the *Christian Statesman*, because it is not devoted to the promotion of the particular policy and views of their church. When the *Statesman* was stolen by Crafts and company, the *Political Dissenter* was started, as a protest, by the original managers of the *Statesman*. And now another paper comes out in Philadelphia, called the *Christian State*, to be a "worthy representative" of the so-called National Reform movement, in antagonism to the *Christian Statesman*, which it discards. Division is a sad feature of any cause. But what else could be expected, when a small and alien church attempts to impose its principles and policy upon the whole nation, and tries to force the very government into the wake of its leadership?

The Board of World's Fair Managers for Michigan have appointed a Committee on Woman's Work for each county in the State, to enlist the co-operation of the women of the State in all those lines of industry in which women excel, to make the Michigan exhibit such as shall be in every way worthy of this noble State, and creditable to the women whom it will represent. We are therefore requested to say that the committee appointed for Calhoun county would be glad to hear from any women in the county who are interested in the opportunities that will be offered by the Columbian Exposition for the promotion of the interests of women, to know what they have done, what they can do, and what they will do. The committee for Calhoun county are Mrs. Frank W. Dickey and Mrs. Norris J. Frink, Marshall, Mich., to whom all correspondence should be addressed.

A correspondent asks: "Why are you in favor of opening the World's Fair on Sunday?" We notice the question in this manner to correct the misapprehension which it reveals concerning our position, and which may exist in the minds of others as well. The opening of the Fair on Sunday is not what we are laboring for. What we petition against is any action on the part of the government to close the Fair on Sunday, thus committing itself to religious legislation in behalf of the Church. All should be at liberty to do as they please. The government has voted to close its own exhibit on Sunday. This it has a perfect right to do. States have a right to close their own exhibit, as some have voted to do, on Sunday; but no government, State, or Church, has a right to impose religious restrictions on others. We simply say to the church, Hands off; to the government, Hands off. If any wish to open or close their exhibit that day, they should have the privilege; if any wish to go or to stay away, they should have the privilege. Let all be freemen, none slaves.

## A JOKE WITH AN APPLICATION.

As the reader peruses the following lines, a subject will immediately come to his mind to which the joke most appropriately applies:—

"How many legs," asked Grandpa Jim,  
Of each urchin who came visiting him,  
"How many legs has a sheep, if you call  
His tail a leg? How many in all?"  
Always the answer prompt would be,  
"Counting his tail, sir, five has he."  
"Wrong," smiled Grandpa Jim, "he has four;  
Easy to prove that no sheep has more;  
For calling his tail a leg, my son,  
Doesn't by any means make it one."

In view of this fact, when people come around declaring that the Sunday institution is a civil institution, if only called so, and not a religious one, bear in mind the fact that calling a thing so, does not make it so, and gently remind them of the sheep's tail.

## WHY NOT?

At a recent ministers' meeting in Chicago, Rev. P. S. Henson offered a resolution to request the city council, in case it insists on making St. Patrick's day a holiday, to do similar honor to Martin Luther, John Calvin, John Wesley, Roger Williams, and other representative men in the different churches. To which the *United Presbyterian* adds

that if St. Patrick is to have a day, why should not each of three hundred and sixty-four other equally illustrious and deserving "saints" have one also—thus making the whole year a holiday. Should not Americans show as much devotion to home "saints" as to foreign ones? The incident furnishes an illustration of the difficulty and confusion in which any branch of civil government involves itself, when it undertakes to legislate in the interests of a religious sect. But let it be remembered also that legislation in the interests of religion is only a broader name for sectarian legislation.

L. A. S.

## THE TENNESSEE TRIALS.

It was the privilege of the writer to attend these cent trials of our brethren in Tennessee for working on Sunday, briefly referred to in last week's *Review*. The trials were held at Paris, Tenn., before Judge Swiggart, the same judge before whom brother R. M. King and others have been tried in the past.

A different course, however, was pursued in these latest trials from that taken in former ones, our brethren choosing not to employ counsel, but rather to appear in their own behalf, and answer for themselves. The effect produced, we think, was much better than it could possibly have been with the services of the most talented of unconverted, money-loving lawyers, as we might expect it would be, the more we trust our cases in the hands of the Lord, and the nearer we follow the instructions he has laid down touching this matter. (See Matt. 10:18-20.) It appeared to take all the relish out of the case for both the judge and the prosecuting attorney, and have a tendency to soften their hearts and ameliorate matters much.

The cases were all tried separately, each defendant having the privilege of cross-questioning the witnesses, and of making a statement of his belief, manner of life, and practice touching the question of Sabbath-keeping. The judge declaring one not guilty without even allowing the case to go to the jury, and taking a week's time to consider what course to pursue in the other four cases, was quite generally considered by those present as indicating that he was both perplexed and inclined to leniency. The brethren tried gave him to understand quite distinctly that if they were fined, they did not intend to pay their fines, and would consequently have to go to jail. But to incarcerate them is evidently not what would most please the judge. In this State, prisoners are allowed but twenty-five cents a day while in jail in paying off the fines imposed. If a fine of twenty-five dollars should be imposed on each, that would mean 100 days in jail, or 400 days for all. The jailer is allowed forty cents a day for taking care of each prisoner, which for 400 days would amount to \$160. This, besides all additional costs and expenses, would come directly out of the county, and all for the privilege of stopping four industrious and honest farmers and citizens of the State from carrying on their work altogether, because they would not honor the Sunday institution by voluntarily contributing a tax of one day each week to it. A fine paid would be money in the county treasury, but a fine worked out in jail by industrious citizens is not only a direct expense upon the county, but injurious to the general welfare and prosperity of the State. The jailer emphasized this idea, when in conversation with one of our visiting brethren, he said, "I don't want such men in jail here."

We have just received word from brother C. P. Bollman of the *Sentinel*, who attended the trials and stayed to see the outcome, that the four brethren found guilty have been fined one dollar each and costs, with the understanding, however, that it will be heavier next time. The attorney-general says the work must stop, and the judge said the same in a very pleasant way. Though apparently mild, there is evident determination and a dragon voice back of all this, and, as brother Bollman remarks, we may consider it "simply the beginning of a furious storm of persecution." While attending the trials, we learned that the grand jury then in session was already getting out new indictments against our brethren for more recent Sunday work. The indictment against the brethren, in the trial above referred to, plea of the attorney-general, and statements of some of the brethren, together with a fuller account of the proceedings, will be found in the Religious Liberty department of the June number of the *Home Missionary*. W. A. COLCORD.