

The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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"OUT OF THE DEPTHS."

BY JESSIE HOCKER.
(College Place, Wash.)

"Out of the depths have I cried unto thee, O Lord." Ps. 130:1.

"Out of the depths;" O weary heart,
While from sad eyes the tear drops start,
Striving to hide its woe in part,
"Out of the depths."

Out of a life all marred by sin,
Hardened to love by earth's rude din,
Hearing no heavenly song within,
"Out of the depths."

Into the depths, God's love divine
Striveth to ever the heart entwine,
Seeking to lift the souls that pine,
"Out of the depths."

Out from the noise of worldly things,
Into the peace God's presence brings,
List to the song the glad heart sings,
"Out of the depths."

Out forever from Satan's hold,
Into the peace of God's pure fold,
Hark! far and near the story is told;
"Out of the depths."

Our Contributors.

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

ADDRESS TO THE CHURCH.

BY MRS. E. G. WHITE.

(Concluded.)

JESUS identifies his interest with his chosen and tried people. He represents himself as personally affected with all that concerns them. He reproved the errors and actions of the Jews in the indignant sensibility of one who felt himself personally misrepresented, accused, and dishonored. Every wrong done to his followers or to the weakest of humanity, is regarded by him with intense interest. After presenting in relation to his people in various lights, he finally declares that in the great day he will judge of every action as if it had been done to himself. His sympathy with his people is not a parallel. He will not simply remain a spectator, indifferent to what his people may suffer, but identifies himself with their interests and sorrows. If his people are wronged, maltreated, treated with contempt, their sufferings registered in the books of heaven as done to him.

He says, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and of them ye shall kill and crucify; and

some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But now the irrevocable sentence must be passed, "Your house is left unto you desolate." Past opportunities, privileges, and blessings rise up before him. He could see Jerusalem as she might have been,—holiness unto the Lord. For ages Judah had been the repository of sacred truth. Here the knowledge of Jehovah had been cherished and preserved, when God had not been acknowledged among the nations, and his worship was lost in the earth. The streets of Jerusalem had been trodden by angel feet, and its very soil had been sacred to God. From its temple prayer and praise had ascended to God. From its altar the bleeding sacrifice had testified to human guilt, pointing to the Lamb of God which taketh away the sins of the world. The Lord had sent them messages of warning and reproof, of consolation and promise, by his prophets, rising up early and sending them, but they had beaten one and stoned another, and it could not be that a prophet should perish outside of Jerusalem. Finally God had sent his Son, and from the highest bough to the lowest he had searched for fruit, and had found none. For their sakes he had clothed his divinity with humanity, made himself of no reputation, fled before the feet of his accusers and haters, and yet carried a rebellious people upon his heart. He had done all that could be done, but they turned from him, demanding still more evidence. His life was one continual miracle, but they knew it not, and demanded that he should show them a miracle. But in the face of their utter rejection of his love, their unbelief in his mission and divinity, when he knew that the representative men of the nation were plotting for his destruction, he wept over the city of his love. His prophetic eye read the history of the past, and the woe and the guilt of the future, and his heart was breaking with agony because the people of God knew not the time of their visitation. Hell moved by a power from beneath, that the guilty inhabitants of Jerusalem might carry out the will of the prince of darkness. Stirred with enmity they would yield themselves to the control of the malignant foe, and make the Prince of life their victim. Clouds of wrath were gathering over the doomed city; for they called down upon themselves judgment, crying, "His blood be on us and upon our children." That blood by virtue of which the repentant sinner might be forgiven—that blood by which a guilty world might be saved, by which the Jewish nation might be saved and purified, which was paid a ransom for the sins of the world, was to them the final guilt in the cup of their iniquity. Jesus knew that his chosen people were to put him, the Prince of life and glory, to an

ignominious death. He knew what was to be their doom. With prophetic glance he saw the Roman legions, he heard the tramp of armies, saw the city encompassed and in flames, and the temple a smoking ruin. The miseries of the people whom he longed to save, rose up before him. He beholds their guilt and agony, but they are as unrelenting as was Satan in his rebellion against God.

The heart of Jesus was pierced with agony, and from his pale lips came forth the words, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." In their blind unbelief they would not know the Prince of life; if they had known him, they would not have crucified him.

In the Jewish nation we behold a chosen nation divorced from God because of unbelief. Jesus, the lover of humanity, was called upon to pronounce sentence against the people for whom he had lived and labored, but from whom he had borne insult, mockery, and rejection. He had borne everything from them, he had done all that was possible that he might save them from ruin. He knew the history of sin. He had watched its unfoldings from the beginning. He had seen the heavenly angels bewitched by its evil power until they were led to sympathize and to join with Satan in his rebellion against God. He had passed through the terrible scenes when there was war in heaven, when Satan had been expelled from the abode of bliss, and before his vision were all the consequences of sin. O if he could but do one act of mercy by which they might be led to abandon their rebellion, and come to him that he might save; but he had exhausted the resources of infinite love. The last arrow had been drawn from his quiver; he could do no more. The salvation of the Jews would have been the joy of Christ, the rejoicing of the angels, but they would not. No man will be saved against his will.

Will those who profess to believe the truth listen to the words of Jesus? He has said, "I am come that ye might have life, and that ye might have it more abundantly." "I am the bread of life." "I am the good Shepherd, and I lay down my life for the sheep." Will those who are called by his name believe that the children of God are very precious in his sight? Let us consider what the Lord has done for us. Shall not the love manifested toward us be appreciated, shall it not be permitted to melt our hearts, to humble our pride to the dust? Such was the breadth and length and height and depth of the Saviour's love, that he willingly laid aside his honor, his high command in heaven, and clothed his divinity with humanity, in order that he might become man's substitute and surety.

"He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Under the mighty impulse of his love, he took our place in the universe, and invited the ruler of all things to treat him as a representative of the human family. He identified himself with our interests, bared his breast for the stroke of

death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, he has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on him as a personal Saviour shall not perish, but have everlasting life. X

Those who in sincerity and truth believe the words of Christ sent to them through his ambassadors, will understand what is the import of those words; but those who have intrenched themselves in unbelief, will be as were the Jews, blinded to the light. By rejection of evidence, they lost their spiritual eyesight, and could not discern between good and evil, between truth and error, light and darkness. Those who are filled with unbelief can discern the least thing that has an objectionable appearance, and by beholding the objectionable feature, they can lose sight of all the evidence that God has given in manifesting his abundant grace and power, in revealing precious gems of truth from the inexhaustible mine of his word. They can hold the objectionable atom under the magnifying glasses of their imagination until the atom looks like a world, and shuts out from their view the precious light of heaven. But instead of placing that which appears objectionable beneath the eyes, why not bring before the soul the precious things of God? Why make the things of priceless value of little esteem, while the worthless things are made much of? Why take so much account of that which may appear to you as objectionable in the messenger, and sweep away all the evidences that God has given to balance the mind in regard to the truth?

With the history of the children of Israel before us, let us take heed, and not be found committing the same sins, following in the same way of unbelief and rebellion.

"Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

"But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 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. Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry, I speak as to wise men; judge ye what I say."

THE REIGN OF JESUS AND THE SAINTS.

BY ELDER G. E. FIFIELD.

(Battle Creek, Mich.)

I HAVE been looking over a recent number of the *Christian (?) Statesman*—that bearing the date of Nov. 26. In this one issue of that journal, I find enough anti-Christian theology, and enough anti-American politics, if practically carried out in our land, utterly to ruin both the Church and the State, and utterly to subvert and overthrow our federal Constitution, building up over the grave of American liberty a perfect image of the old-time papal despotism. In an article entitled "Why Covenanters are Political Dissenters," Mr. J. M. Foster gives as the first reason, "God is not recognized as the sovereign. The Declaration of Independence assumes that 'rulers derive their just powers from the consent of the governed.'" In the place of this sublime truth which the voice of universal

history declares to lie at the very foundation of all civil liberty, Mr. Foster would have revived the old theory of the divine right of kings and rulers; for he immediately adds, "Rulers are God's ministers, they represent God. Their authority comes from him." Of course if their authority comes from God instead of the people, and they represent him instead of the people, then they are responsible only to him, and not to the people, for their exercise of that authority.

Every student of history knows that this always has been and still is the underlying principle of every oppressive despotism. From the ancient tyrants of Assyria and Egypt, to the modern autocrat of Russia, every despotic ruler has thus sought to give to his iniquitous decrees the sanction and authority of Deity. The second reason given why Covenanters are political dissenters is because "Christ is not recognized as the King of kings," and because such a failure to recognize him as such, in our federal constitution, is "treason against the constitution of Christ." Just what the constitution of Christ is, the gentleman fails to inform us. The nearest approach to a constitution for a civil State in all Christ's recorded words, is where he teaches the total separation of Church and State by saying, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," and in that other place where he plainly and solemnly declares, "*My kingdom is not of this world.*" Both of these declarations the Covenanters seem to have forgotten; so they present themselves to the world as the spiritual descendants of the unbelieving multitude who sought to take him by force and make him king. Jesus came from the highest heaven, stooping in infinite love to lift up humanity, till even in this poor world he was a wanderer, without where to lay his head.

The human representatives of Christ have exalted themselves above all humanity, both people and kings, till climbing up into the very seat of God, they claimed the right and the power by their poor human authority, to change his divine laws. Jesus was the Christ, and the popes have by this very exaltation proved themselves anti-Christ. Yet they were the logical result of that theory of government which the *Statesman* is seeking to revive. Revive that theory, and in the place of our civil rulers we should soon again have those theocratic despots. From another article in this same paper I clip the following. The title of the article is "Christian Politics:"—

"Now let a single presidential canvass be conducted with the American people on a platform which frankly acknowledges the Lord Jesus Christ as sovereign in political affairs, for servants tried and true of Christ for these chief places; let every issue be in the platform that Christ in his providence demands by placing it in national life; let these all be argued before the people by the press and speakers bringing them to the infallible test of the law of Christ, appealing to reason, conscience, love to God, love to man, love of country, love of righteousness, hate of evil, etc., etc., and would it not be one of the most tremendous instrumentalities to educate the whole people in the knowledge, love, and obedience of Christ?"

This looks, at first thought, very plausible, as error often does; but it disregards entirely Jesus' statement that his kingdom is not of this world. Moreover, it has been tried again and again, tried with the same glowing anticipations of a glorious result. All these religious motives and feelings were appealed to to secure the election of the so-called "servants of Christ tried and true." These things were all discussed publicly and everywhere,—discussed till the discussion was parodied in the pagan theaters, and the emperors' statues in the public squares were broken down in the heat of the conflict that ensued from this Christian (?) discussion,—discussed till, says the historian, "If you inquire the price of bread in a bake shop, you are told, 'The Son is subordinate to the Father.' Ask if the bath is ready, and you are told, 'The Son arose out of nothing.'"—*Stanley*.

What was the result of all this? Instead of ushering in the peaceful reign of Jesus and his saints, and an era of universal knowledge, it ushered in the reign of the popes and the Dark Ages of spiritual ignorance. It would do the same again. These theocratic enthusiasts do not

expect Jesus to come and reign in person. They assume to themselves the title of his saints, and their narrow, bigoted creed they dignify with the sounding title of Jesus' law. Give them their way, and it would be they and not Jesus who would reign. The difference is immense.

When Cromwell sought to disband the Parliament, that he might elect a new one more favorable to his schemes of theocratic usurpation, he called a council of the army officers. The council was divided. General Harrison assured them that by dissolving the Parliament, Cromwell would make way for the reign of "Jesus and his saints." Major Streater, alluding to Cromwell's ambition, brusquely replied, that "Jesus ought then to come very quickly; for if he delayed it till after Christmas, he would come too late, and would find his place occupied." Shortly after, Cromwell, in person, with the army to support him, dissolved this Parliament, and elected another composed of "the saints." The leader was called "*Praise God Barebones*," and from him the Parliament was called Barebones's Parliament. Says the historian, "Though the English nation be naturally candid and sincere, hypocrisy prevailed among them, beyond any example in ancient or modern times."—*Hume*.

All their devilry was covered up and sanctified by prayer and fasting. Soon, however, the spirit that was guiding them all, failed to guide this Parliament in harmony with Cromwell's wishes, so he sent General Harrison with a detachment of the army to dissolve them. General Harrison entering the House of Parliament, asked them what they were doing there. They replied, "We are seeking the Lord." "Then," said the General, "you may go elsewhere; for to my certain knowledge he has not been here these many years." This all is but a faint picture of what will be again, when the National Reformers seek to usher in the reign of Jesus and the saints.

The third reason given by Mr. Foster for dissenting, is, "The Bible is not recognized as the foundation of all law." Suppose we recognize it as such, and make that recognition practical. It would do away with all legislatures, and the clergy of the country in their place, to interpret the divine law in harmony with the various creeds. The executive officers would then be but the official enforcers of the clerical will. How long would it be before ecclesiastical courts and synods would, as in the old time, try cases for heresy, and then turn them over to the civil (?) power for punishment? The theocratic schemes of these self-styled reformers in them that which would subvert every department of the government; legislative, judicial, executive, and put all the power into the hands of the clergy.

It is but too evident to every thoughtful mind, that these gentlemen are seeking worldly power to accomplish their ends, and so doing they are denying the sufficiency of the power of God.

SELF-HELP.

BY ANNA C. KING.

(Des Moines, Iowa.)

It is not uncommon to hear it said of some individual that he is a "self-made man," meaning that without the aid of other men he won his way through difficulties, obtained an education, and became proficient in his chosen business or profession. But this is not the sense in which men use the term "self-made." They leave out not only the aid of man, but of God as well, and, sad to say, those who profess abiding faith in God are often heard to say, "I believe God will do for me what I cannot do myself."

This is true enough, but God says, "Without me ye can do nothing," hence it must follow that Christ does all things for us; and he is made a mistake who takes to himself the credit of doing the work that God does for him, and then

that there are a few—yes, a great many things—that he can do for himself, and when he has done all he can, then God will do the rest, finishing up the work which he of himself was not quite able to complete.

We hear people reason like this: "It is of no use to ask the Lord to feed me, if I sit idly down and wait for bread to be brought to me." This statement is also true, but no one who in faith asks for daily bread will fold his hands and sit down; for that is not the nature of true faith. In the above statement there is shown a knowledge of three things,—that we have a physical body and life; that this body must have food to sustain life; that food is honestly obtained by labor. Now by what intention of ours came we into possession of a life and body that need to be fed?—O, none at all; these are truly the gifts of God; for he gives to all life and health. Acts 17: 25. Then by what effort of ours became we intelligent of the fact that we need food, and cognizant of the means by which food is obtained? This knowledge is also the gift of God, and we received it of no one but him.

Then when God has given a knowledge of the means by which food is obtained, and strength to use the means, why appropriate this knowledge and strength to ourselves, and then say that when *we* have done this, God will do the rest? What is the *rest* that God does, when we have done all this, and where will we draw the line where our work ends and God's begins?

There is no limit to the self-exaltation to which we may be led with such an idea in mind. We will become more and more independent of God, and will feel that we can get along quite well if God will only do a few of the more difficult tasks for us, and we may finally think that we can live without God altogether.

With the Christian it is not *doing*, but *receiving* all the time, and when we can receive and thank God for the gift, not taking glory to ourselves that it was by *our* shrewdness that we obtained it, then God can and will open to us the treasure house of his riches, which he is longing to bestow, but which in love and mercy to our souls he must withhold; for if otherwise bestowed, self would be glorified and so destroyed.

God gives life,—thank him for it,—he gives a knowledge of how to preserve life by the care of the body; receive this knowledge thankfully, and think not when you use the knowledge, that you are working independently of God. The care and protection which God affords us every moment of our lives are just as great, and no less wonderful than when he opened prison doors, and led forth in safety his disciples of old. We know nothing of the times he has saved us from railroad disasters, from being crushed in the crowded street, and from accident and death in other numerous ways. It is not always revealed to us in what ways God saves our lives; for we have not learned to glorify him for it. When we have had a glimpse of how narrowly we escaped, how often we thought it was owing to *our* presence of mind that we escaped. When we learn to glorify God for his protection of us through the laws which he has established, and of which he has given us a knowledge, then we will be ready to glorify him when he works for us aside from the laws of which we have knowledge. When God works according to laws which we understand, we call that "natural;" when he works according to laws which we do not understand, we call that "miraculous," but with God it is not so; the one is just as "natural" to him as the other.

Then there is in the abstract no such thing as *self-help*; it is *self-receiving*, and strictly speaking, there never was a "self-made man;" for society was ordained of God for the development of those composing it, and no one is independent of it. All things are ordained of God, and, "Without *me* ye can do *nothing*."

The man who has Christ has everything God's law requires of him.

A SURRENDER.

BY CORA ANDREWS WEBBER.
(Richmond, Me.)

O TAKE me, precious Saviour,
I give my heart to thee;
Earth's sweetest joys are phantoms;
Thy love is rich and free.

I've heeded not thy pleadings;
I've scorned the saving Hand,
And turned to sin for pleasure,
And joined the careless band.

In mirth my heart was heavy,
I danced, but e'en the touch
Of human forms around me
Aroused my conscience much.

How many feet slide downward;
How many bear alone
The cares He would have lifted,
And taken for his own.

Take me thine own, my Saviour,
Thine only would I be;
Help me to bring some wanderer
To thy rich love so free.

THE LAW OF GOD IN THE GOSPEL AGE.

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

(Continued.)

"OWE no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13: 8.

This text has, with strange inconsistency, been cited as proof that the moral law has been abolished, and that no law save that of love, remains to the Christian. Observe the language closely. What does the apostle say?—Why, that we should owe no man anything, but to love one another. But how does he emphasize the duty to love one another? Is it not by declaring that love is the fulfilling of the law? That being true, the text teaches that Christians are bound to keep the law, does it not? If not, then there is no force in the apostle's logic. When the reader remembers that the last six commandments of the decalogue relate to the duties which we owe to our neighbors, he will see that these commandments constitute that particular portion of the law that the apostle had in mind. He will also appreciate the fact that a very high compliment to the law is found in the text; for love is the greatest and best thing in the world, and Paul makes the fulfilling of the law to our neighbor identical with loving him with all our heart.

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. 13: 9.

With the desperation of a drowning man who clutches at a straw, the Antinomian undertakes to base an argument upon the expression found in verse 9: "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." The Sabbath must be abolished, he says, since there is no commandment save those found on the second table of the law, and they are all fulfilled by loving one's neighbor as himself.

If the reader will take the pains to consider verse 9 carefully, he will see that Paul is talking about one's duty to his fellow-men. He quotes five of the six commandments found on the second table of the law. Therefore all that he says, applies to the second table of the law which covers our duty to our neighbor, and not to the first, where all the commandments relate to our duty to God. Thus it appears that the expression, "If there be any other commandment, it is briefly comprehended," etc., in no way affects the Sabbath commandment, which is classed among our duties to God, and is found on the first table of the law. But how about our duty to keep the commandments of the second table? Paul does not mention the fifth commandment, which requires us to honor our parents. Is that commandment done away?

Again: according to the Revised Version, he did not refer to the ninth commandment, although that is found in the list of those mentioned or given in the accepted version. Four out of the six commandments in the second table of the law are cited.* Here, then, it appears that the ninth as well as the fifth commandment was left out in Paul's summary of the second table of the law. This being so, it is manifest that Paul's words, "If there be any other commandment, it is briefly comprehended in this saying," etc., is an acknowledgment of the fact that two of the commandments were left out in his catalogue for brevity's sake, and because their nature was such that the exercise of love toward all would insure their recognition. No other construction of this text is worthy of a moment's thought.

The proposition that the commandments relating to the worship of God, idolatry, profanity, and Sabbath breaking are done away, while those relating to murder, adultery, theft, and coveting remain in force, is simply ridiculous; for it exalts our duties to our fellow-men above those we owe to God. Thus vanishes into thin air the no-Sabbath objection founded upon Rom. 13: 9.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Verse 10.

Verse 10 is but a repetition in substance of verse 8. It furnishes another commendation of the law than which there could not be a greater. To reason as some do, that because love is the fulfilling of the law, therefore the text teaches that the law is done away, is preposterous. A man pays his taxes, and thus fulfills the law of the State; does he by such an act abolish that law? Any neophyte in legal matters knows better than that. If the reader has any doubt upon that point, and if he paid his taxes last year, of course he will not expect to have to pay any taxes this year, unless the Legislature has enacted the law over again since he paid his taxes last year.

Who would venture to act upon that principle?—No one possessed of ordinary intelligence. To fulfill a law is to recognize its authority. If the law requires but one act, and that act to be done at a given time, then when that act is accomplished, the citizen has done all which the law requires. But when the law, as in the case of the commandments, imposes a perpetual obligation, then the law must be fulfilled ten thousand times, if occasion offers.

"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law." 1 Cor. 9: 20, 21.

In this text the apostle sets forth the line of policy pursued by him in propagating the gospel. He became all things to all men, that he might gain those who could be won. Of course his language is to be taken with all proper limitations. In condescending to the prejudices of his hearers, he did nothing that would involve a compromise of principle. To the Jews he became as a Jew; that is, he a Jew by nature humored the peculiarities of his countrymen as far as he could consistently, by showing respect to those customs which they revered so much.

To them who are under the law, that is, those who fancied that they were still under the Mosaic system, he became as though he was under the law. It will be remembered that he went so far at one time as to have Timothy circumcised, and at another time to have his own head shaved, and to offer gifts according to the law of purification. Acts 16: 3; 21: 26. To those who are without law, he became as though he were without law. By those who are without law is meant the heathen. They were without law in the sense that they were without revealed law. The apostle teaches in another place that the heathen

* "For this, etc., four out of the five commandments in the second table of the law are cited. The received text inserts the ninth commandment also, but on insufficient authority."—*Revision, Rom. in loco.*

are to be judged by the moral law as written in their hearts. It will be noticed that he makes haste, after speaking of the latter class, to add the words, "Being not without law to God, but under the law to Christ."

Mark well the expression; it does not read, "Being without the law of God, but under the law of Christ;" but it reads, "Being not without law to God, but under the law to Christ." The idea is this: Paul did not appear to God as one without law, neither was he under the law to God. His relation to the law was peculiar, differing from that of either of the classes mentioned. He was not under the law of God as are the wicked, else he would be under its penalty. Still he was under the law; *i. e.*, the law of God, to Christ, else he would be at liberty to sin with impunity. As it was through the provisions of the gospel, Christ had become his substitute, suffering the penalty of the law for him, causing his (Christ's) righteousness to be imputed to him (Paul), and yet holding him (Paul) to a strict obedience to the moral law. This relationship of a disciple to the law is the only one which could exist, consistently, with his redemption. As men have shown themselves incapable of working out their own salvation through perfect obedience to a perfect law, it was found requisite to rescue them from the penalty of their disobedience, and at the same time to prevent their making their liberty a cloak for licentiousness.

Both of these ends were secured by releasing the Christian from the penalty of the moral law, and at the same time holding him responsible to Christ for an earnest endeavor to exemplify the principles of that law in his life. Where the apostle speaks of being under the law himself to Christ, he must mean the moral law; for it was not true as a matter of fact that he was under the ceremonial law in any sense. Where he mentions others as being under the law in a manner to suggest that they were still under the law system, he must be understood as speaking of them as though they were under that system simply because they claimed so to be. Were it insisted that the language must be taken literally, then beyond dispute the moral law would still exist; for it was a part of the law system, and if that system survives, of course the moral law survives with it. In passing from this text, it will only be added here that the testimony which it affords for the perpetuity of the moral law, is utterly incontrovertible, since if Paul was under that law to Christ, then of a certainty the law which he was under still has a being.

"The sting of death is sin; and the strength of sin is the law." 1 Cor. 15: 56.

These words were penned in A. D. 59. What the text states was true at that date. Death is personified as a horrid monster with a fatal sting. That sting, according to the apostle is sin, and it derives its strength from the law. Sin, therefore, clothed with strength by the law, was the instrument by which death was inflicted in A. D. 59. The same must be true now, as there has been no change since that period. In view of the foregoing, who will have the effrontery to stand up and argue that there is no law in this dispensation? So long as death reigns, the law must exist.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2: 16.

The writer will not split hairs here in the endeavor to determine whether the text relates to the law system as a whole, to the ten commandments, or to the ceremonial law. The same result would be reached, whichever of these views is adopted. The man who needs justification is a sinner. A sinner is one who transgresses the law of God. Such a one, as has been repeatedly asserted in this article, cannot be justified either by the law system, the moral law, or the ceremonial law. It is not the province of law to justify. Law simply decides whether a man

needs justification or not. Rom. 3: 20. Christ alone, as the text declares, is the source of justification. The ceremonial law only shadowed forth Christ. So much for the text from the negative standpoint. Now let us look at it from the positive side. It teaches, does it not, that men must be justified through Christ? Such reasoning proves that men are sinners. If sinners, they are transgressors of the law. Rom. 4: 15. But how can men transgress the law, if there is none in existence?

"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Verses 19, 20.

In A. D. 58 Paul wrote the foregoing. At that time he was dead to the law. The expression is a figurative one. As a matter of fact, Paul was alive physically. The law is personified, and the apostle is made to sustain the same relation to it as though he had been killed by the infliction of its penalty. From verse 20 it may be deduced that it was faith in the crucifixion of Christ which made Paul dead to the law. When did Paul accept Christ as his Saviour? Was it not when he was going to Damascus and saw the heavenly vision? That was in A. D. 35, or about four years after the death of Christ. But if Paul did not die to the law until he became a Christian, and if that occurred four years after the crucifixion, then Paul was alive to the law in A. D. 35, was he not? To be alive to the law imports the existence of the law. The law existed, consequently, four years after Christ died on the cross, or four years after our no-law friends claim that it was abolished. In verse 20 the apostle informs us that the life which he then lived, he lived by the faith of the Son of God. Was that life of faith spent in the transgression of a law that is "holy, just, and good?" The following text will answer this question:—

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Rom. 6: 6, 7.

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Gal. 2: 21.

The apostle is here combating the opinion which seems to have gained ground with the Galatians to the effect that the law system contained within itself provisions for the absolute justification of offenders. His logic is brief, but convincing. According to it, Christ had died in vain if justification came by the law. To this we all agree, and it is not required that anything more should be said here on the subject.

(To be continued.)

GOD'S PROMISES.

BY MRS. EDNA MERRELL.
(Amboy, Minn.)

How precious are God's promises to his children, and how we should love to search for them, and find the real hidden meaning that they reveal only to those who dig deep with prayerful hearts! A careless glance does not glean all there is in a single promised blessing; but by comparing it with other scriptures, and searching for that that lies underneath the surface, there is a world of meaning and comfort to the child of God. I have in mind one promise in particular which is a source of great comfort: "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, . . . so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63: 7-9.

Now if we are of the true Israel and God's children, then these promises are for us.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. . . . He was oppressed, and he was afflicted." "In all their affliction he was afflicted, and the angel of his presence saved them." "The angel of the Lord encampeth round about them that fear him, and delivereth them." "In his love and in his pity he redeemed them." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

O the boundless love of God! "Like as a father pitieth his children, so the Lord pitieth them that fear him." "And he bare them, and carried them all the days of old." For "he shall give his angels charge over thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." "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."

LOVE AND LIGHT.

BY HANNAH E. SAWYER.
(Oakland, Cal.)

LOVE.

SAYS John, "God is love."

"There is no fear in love."

"Love not the world, neither the things that are in the world."

"Love one another, as I have loved you."

"There is a lack of tenderness and affection for one another."

(God is proving us to see if we can become members of his loyal family.)

"How long shall we disappoint Jesus, by a cold, half hearted life, destitute of love."

"Your own heart must be in the love of God, then angels shall be around about you."—E. G. W.

"Love is the fruit of genuine sanctification."

"A profession of friendship is not enough to meet the divine requirement; there must be deeds of kindness, feelings of tenderness, sincere sympathy and love toward our fellow-men."—E. G. W.

LIGHT.

"We shall be judged by the light given."

Light has come; there is no need of walking in the dark.

If we disregard the light on one point, we will on other points.

What saith the Scriptures?—"Walk in the light while ye have it, lest darkness come upon you."

Says the psalmist, "Thy word is a lamp unto my feet, and a light unto my path."

And again he says: "Unto the upright there ariseth light in the darkness." "Light is sown for the righteous." "The path of the just is as a shining light, that shineth more and more unto the perfect day."

Matthew and the apostle Paul instruct us to let our light shine before others, that they may see there is a reality in our profession. From the Testimonies we have the following: "In these days of peril we should be exceeding careful not to reject the rays of light which Heaven in mercy sends us; for it is by these we are to discern the devices of the enemy." "Those who reject light because it does not harmonize with their inclinations, will be left in darkness. Choose the things they love—the things that separate them from the favor of God."

—If you would not fall into sin, do not sit in the door of temptation.

The Home.

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

TRUST.

Be thou my guide, and I will walk in darkness
As one who treads the beamy heights of day,
Feeling a gladness amidst desert sadness,
And breathing vernal fragrance all the way.

Be thou my wealth, and reft of all besides thee,
I will forget the strife for meaner things,
Blest in the sweetness of thy rare completeness,
And opulent beyond the dream of kings!

Be thou my strength, O lowly One and saintly!
And though unvisioned ills about me throng,
Though danger woo me and deceit pursue me,
Yet, in the thought of thee, I will be strong.

—Florence Earle Coates.

SOWING BESIDE ALL WATERS.

THERE were only just a few of us left in the little church at the "Corners." We had quite a strong company there at one time, but several of our very best workers thought if they only could get to the "heart of the work," they could have so many more advantages than they enjoyed here. Some of them sold out everything they had, and at quite a sacrifice, in order to go there, notwithstanding advice to the contrary. It seemed to us that they were leaving a field where they might be useful, in which they might be light-bearers to those walking in darkness, yet yearning for the light, to go to a place where there are altogether too many already, and where quite a good many seem to be depending on about every one else to do something which is greatly liable not to be done at all. But now they were gone; that was a fact, and it was no use to sit down and fold our hands and say that *nothing* could be done by so few of us, and we began to bestir ourselves to see what *could* be done if we should try. We had resolved that if some of those who were not doing much else than simply to stay at the heart of the work, without any particular business to keep them there, should all at once take it into their heads to "come over into Macedonia," so to speak, and pour into waiting, anxious ears the vast fund of information which they must have been storing up all this time, they would no doubt have more to their credit on the day book above than as though they should stay there, and "comfort one another" with their *own* words.

But I didn't start out to find much fault, or to criticise to any great extent, but to give a synopsis of the results following the little effort put forth in the missionary line by the few of us remaining. We had always been more or less faithful in what we called our home missionary work; that is, around the region where our church was located, and had taken the territory assigned us in the village in which to distribute tracts, and had tried to work it thoroughly. We found some people who seemed to have minds of their own, and who did not imbibe *all* their theological lore from the town preachers. Such persons were generally approachable, and manifested not only a willingness, but a desire to investigate, while some of those who were satisfied to have the priest read the Bible for them, seemed to be as hard to approach as a regular army corporal. I will digress enough to say that some of our very best workers have been added to our company at the Corners as a result of the reading-matter which fell into their hands in just this way. It is the intelligent, reading people who are apt to be attracted by the arguments presented through the medium of the printed page. It may be well to take notice that that which reaches the brain through the eye is a good deal more apt to stick than if it had gone in by way of the ear.

Having given what we call the home work, quite thorough care-taking, we next turned our attention to what some one denominated "for-

eign mission work." That did not mean, of course, to go to some foreign country on our own hook, but into the farming country adjoining the Corners. Quite a number of different plans were suggested for carrying on this work to the best possible advantage. Brother Goodwill volunteered to take his horse and buggy and drive around with a load of tracts, papers, and so forth, and scatter them far and wide; but upon trial he found it quite slow work, and expensive, withal, as in doing so he was of course obliged to eat and sleep, and his horse fare had to be provided. Then he was often delayed in bringing up evidence to meet whatever opposition the tracts might awaken in various minds. Some other plan for getting the papers and tracts before the people was considered. A man can't argue with cold print, and get much enjoyment out of it, and after some little debate, we struck upon the following plan: We got some thin manila paper, such as is used by the Office to wrap up papers for the mail, had it cut into proper size (8x11 in.), and divided these sheets up among us. One night we all got together, bringing the latest and cleanest papers we could find, and which we had read, and made a "bee." One of the sisters brought some paste, and we folded these papers up singly in their wrappers, just as if they were to be mailed (only we did not address them to any one), and put them in the care of brother Earnest for use. Whenever there was a circus, or any other doings in town to draw a crowd, brother Earnest would go down past the long string of farmer's wagons with a big bundle of those little bundles tied together, and throw a wrapped paper into each wagon he came to. Along in the afternoon, when the circus or other attraction was over, the farmers would bring their packages from the village store, and deposit them in their wagons, and start straight for home, one by this road and two by that, going to all points of the compass, taking the papers with them. To be sure the farmer noticed that special package when he gathered up the rest and started for the house after he got home, but he did not know but it was something he had bought, or it might have been purchased by some of "the women folks." It might not have got that far or received so much attention, had it been handed to him in town without a wrapper.

It was not very long before returns began to come in from the work. Mrs. Truman, who lives over near the grove school-house, came down to brother Earnest's one day, and said she had heard that he threw a paper in their wagon show day, and told him how much pleased she was with it, and how she wanted another one, if he could spare it. Brother Earnest could, and said he made no charge for them whatever. That seemed to strike her favorably, as almost every one these days, she said, was trying to work up some scheme to turn a penny here and there. She said also that the papers were causing quite a talk over in her neighborhood, and she had learned from her aunt and cousins who had been visiting her from another region, that it was the same over there.

Mrs. Truman drove in again a few days after, and said if brother Earnest's folks had any books which went into the subjects *deeper*, she would like to read them, adding that ever since she was a girl the query had been running through her mind as to why people insisted on keeping the first day of the week as the Sabbath, when the Bible plainly specifies the seventh. She said that the reasons therefor which had been assigned by various ministers and others, had not entirely smothered out the spirit of inquiry which still smoldered, so to speak, in her mind. Mrs. Truman took the books home with her, and not only gave them a careful reading herself, but read them to everybody else she could get to listen. Mr. Truman had been a pronounced infidel all his life, and was a man but few religionists cared to meet in a discussion of certain points in so-called theology. Woe be to the man who approached him as an evangelist of the everlast-

ing, eternal, conscious-misery theory. That was all he wanted to know about such a religion or its advocates. When he found there was an organization of avowed Christians who repudiated such a horrible doctrine, while he did not immediately indorse all they taught, he accorded them his sympathy, influence, and support, and it was said leaned in their direction slightly. So it was with old Joe Disker, a brother "Free Thinker," so called, who had always held views of his own on certain matters. His course lately was a great surprise to his old neighbors. To see a man who had long ridiculed the Bible and scoffed at Christianity, going around with an old dilapidated copy of the Bible under his arm, advocating its precepts and looking for some one to please take the other side of the question, was astonishing to every one who knew him, and was the town talk. While some were glad to see that Joe Disker, the infidel, had been converted from the error of his ways, it mattered not how or with whom he walked, Elder Grouty, of the — Church, and some of his following, intimated that Joe would better have remained a skeptic than to have taken up with those poor deluded souls and their cause, which heseemingly had espoused. When Joe called upon his critics, and politely requested them to point out wherein he had gone so far astray, and besought them to show the why and wherefore of certain positions held by them, there did not seem to be any one who felt exactly in trim to enlighten his mind.

Well, as a consequence of the interest thus awakened in this section, a tent was pitched there soon after, and Mrs. Truman, her husband, Mr. Disker, his wife, and thirteen others took their stand for the right. It was quite remarkable to see some in a community of people, who were outside of any church, and who could not be reached hitherto, so attracted by the unfolding of the sure word at the tent, as to cause them to cease their doubtings, scoffings, and railery, and come out boldly in defense of the Bible and Christianity.

How glad poor Mrs. Disker was to know that "poor Joe" was not going to live and die a skeptic! That profane man! How she had prayed for the poor man all these years, pointing him to the Saviour. "Poor man," indeed! She did not stop to consider that the various erroneous, conflicting, and unscriptural man-made theories are largely responsible for the vast army of unbelievers marching on year by year unheeding and unheeded, a thousand abreast.

So went the work. This little company once organized, soon began to work in the same way in their turn, and, like lights set in a dark place, flashed their light to others. Like sparks of fire dropped here and there, widely apart, upon the grass of a prairie, catching and spreading this way and that way, so is the work in which many are now engaged. Nothing can hinder or prevent it till it has accomplished that whereunto it is sent.

This is only an instance of what was accomplished. Little societies sprang up everywhere, and the tent companies are even yet busy in meeting the interest that was thus awakened and everywhere spreading.

Are there not other languishing churches which just such work as this would revive? Are there not many souls just as thirsty, who would as fully rejoice in a saving knowledge of the truth? Those who would go to their rescue must volunteer quickly; for the night cometh. Soon no man can work.

If you are growing cold and indifferent, take hold of just such work. We will remember you in our prayers, and if you need any helping hands at any time, call on the little society down at the "Corners."

M. B. DUFFIE.

"I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow thee."

The Mission Field.

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

MOHAMMED.

MOHAMMED, the founder of Mohammedanism, was born A. D. 570, at Mecca. His father died when Mohammed was an infant. At the age of thirteen, his uncle took him to Syria. Being employed as a merchant's clerk, he was thus enabled to travel considerably. On returning from Syria, he entered the service of Khadjah, a noble and rich widow, who later took him as her husband; this soon raised him to an equality with the richest in Mecca.

Soon afterward, he formed the scheme of planting the only true religion, that professed by Adam, Noah, Abraham, Moses, and Jesus. For this purpose, he retired a month each year to a cave in Mt. Hara. He first made his secret known to his wife, declaring that Gabriel had appeared to him, and appointed him the apostle of God. This took place in his fortieth year. He labored quietly in the interests of his mission, till at the end of three years he had gained six men. He no longer kept his mission secret, and as he began to labor openly, he met great opposition. His best friends advised him to stop; but he manifested great perseverance.

In the seventh year, the Koreish, one of the tribes of Arabia, formed a league, and made public efforts against him. Mohammed claimed that God had shown him that their league was eaten by worms; his uncle told this, and promised to deliver Mohammed to them if this did not prove true. This was agreed to, and on examination, the league was found worm-eaten.

Opposition at Mecca grew stronger, till he was obliged to leave the city; he went to Tayef, sixty miles east, where he remained a month, when the men of this place took him back to Mecca. In the twelfth year of his mission, he claimed to have made a night journey from Mecca to Jerusalem, and thence to heaven. This is considered one of his most artful contrivances, and this year is called the accepted year. About this time, twelve men came from Medina, and on a hill near Mecca made an oath of fidelity to him. This oath was: "That they should renounce all idolatry, not steal, nor commit fornication, nor kill their children [as the pagan Arabs did, when they apprehended that they should not be able to maintain them], nor forge calumnies, and that they should obey the prophet in all things reasonable."

In the thirteenth year of his mission, seventy-three men and two women came from Medina to Mohammed, who chose twelve from their number, and appointed them to the same power as the apostles of Christ. Till this time, Mohammed had used persuasion only, declaring that his mission was simply to preach. The Koreish decided that it would not be safe to let him leave Mecca, and therefore decided to kill him. Mohammed heard of it, and escaped when the conspirators had already assembled about his door. He hid himself in a cave for three days; while here, he claimed that miracles were wrought,—that a dove laid her eggs in the mouth of the cave, and that a spider spun her web across its mouth, so that the pursuers did not enter.

Mohammed escaped to Medina; his flight, the hegira, marking the era of the Moslems. In the second year of the hegira, he fought and gained the battle of Bedr. In the sixth year, he set out for Mecca; the Meccans sued for peace. A messenger declared that he had not seen at the court of Persia or Rome such reverence for a prince, as was manifested for the prophet by his followers; whenever Mohammed washed, they quickly ran to catch up the water. In the seventh year of the hegira, he began to send messages to various princes and kings, some of whom received them with respect, others with contempt. Khosru, king of Persia, tore his message in two;

upon hearing this, Mohammed said, "God shall tear his kingdom."

In the eighth year of the hegira, 3,000 Mohammedans met 10,000 Greeks three days' journey east of Jerusalem, and in the second encounter defeated them, taking much spoil. In the same year, Mohammed took Mecca with an army of 10,000. The ninth year of the hegira is called the year of embassies, as many tribes voluntarily submitted, sending embassies to Mohammed. This continued during the tenth year. In all, Mohammed made twenty-seven expeditions. He died in the eleventh year of the hegira. His mission began when he was forty years of age, or A. D. 610; from that time to the hegira, thirteen years elapsed, and from the hegira to his death eleven years, making his age sixty-four.

H. P. HOLSER.

CORRESPONDENCE FROM TURKEY.

THE reports from Turkey continue to be interesting and encouraging. The work is extending to other points from Constantinople, and our brethren there will be glad of the action of the General Conference, providing for the sending of an experienced family to take charge of a city mission in Constantinople. Elder H. P. Holser sends extracts from late correspondence from brother Baharian. Speaking of some recent converts, he says:—

"Another brother is a Bachelor of Pharmacy. About nine months ago, his master discharged him, because he would keep Sunday. He was without work a few months. Then he heard about the Sabbath, and began to keep it, and lo, his employer called him back to continue his work, permitting him to keep the Sabbath. This is indeed as strange as a miracle."

This brother is a Greek, and master of their language, both ancient and modern, and it is hoped that he will eventually develop into a worker among the Greeks.

Here is an extract telling of the week of prayer in Constantinople:—

"Our week of prayer is ended. Though some of our brethren were not present because of the long distance of their residences, they were none the less interested. The last evening, Dec. 25, after the reading and prayer, the brethren brought their offerings to Christ; ten contributed. The sum given was 118.3 francs [\$23.65]. I am glad to see that they are very much interested in the message, and have decided to withhold nothing from the cause, though they are not rich."

"During the week of prayer, we received an answer from God. The Baptist brother who had gone to Bardizag, the Armenian town, wrote us happy news, earnestly inviting us to go there. He says that after a long struggle with his conscience, he decided to obey the truth, and now keeps the Sabbath. He was the cook of the Baptist minister. When the minister learned that he kept the Sabbath, he dealt harshly with him, and drove him from the house. And not only this, but he plans to drive him from the town also. Well, God is so powerful that he uses this act of the minister for the good of his cause. The people are stirred up to know about the truth. Thinking this to be a Macedonian call, after prayer to God to direct us as he wills, I decided to leave Constantinople to work in that town for a time. . . . Brother Anthony will lead the Sabbath and Sunday meetings with much interest."

"At the time when the work gains strength in the face of our enemies, it is hard for me to leave Constantinople. But I believe that God will carry on the work through those who remain as witnesses of the truth. Two weeks ago, a Disciple lady met one of our sisters on the street, and being zealous to bring people to her faith, invited our sister to her house to converse with her. They went together; and our sister began to speak with simple words about the Sabbath. The woman's heart was touched deeply. She now attends our Sabbath meetings with much interest."

Under date of Jan. 9, he writes to brother Holser as follows:—

"I hope that you have received my letter of Dec. 29, in which I wrote you about leaving Constantinople to go to Bardizag, an Armenian town. Taking the train Dec. 30, in the morning, I reached Nicomedia in five hours. This is a small city situated on the shore of a small bay, on the other side of which, one hour's ride from the shore, is situated Bardizag. Desiring to pass the Sabbath at Bardizag, I did not stop at Nicomedia, but took the boat at once, and reached B. before the Sabbath."

"This is a town of 7,000 population, all Armenians, except a few officers, who are Turks. As to their religion, most of the people belong to the Armenian church. There are about three hundred Congregationalists, ten to fifteen regular Baptists, twenty to twenty-five Disciples, a few Quakers, and about twenty Roman Catholics."

"The Protestants have much success in teaching the people. They have a high school in charge of American missionaries. It is attended by more than a hundred boys from twelve to twenty years of age, who come from several villages and cities. The common language of the people is Armenian; their special work is culture of the silk-worm. As the season for this work is in the spring, the people have little to do during the winter. As I passed through the town, I saw many idle, drinking, and singing."

"There are many gardens in which the silk-worms are kept,

hence the name Bardizag, small garden. There are two silk factories which employ about two hundred women. The weather is very warm, the water sweet, and the atmosphere pure."

"When I reached town, I found our brother — eagerly waiting for me. He lives in the house of a Protestant, named —, the basket maker. The latter is a simple and sincere Christian, ready to obey what is true, and in accordance with the Bible. Brother — has taught him a few points of our truth; hence, when I came, I found a family ready to listen to the message. I have much hope that they will soon accept the truth."

"It was soon noised in the town that a Sabbatarian preacher had come. Sunday afternoon about twenty-five called at our room to hear the truth. My first subject was how to understand the Bible. Afterward, I told about the importance of prophecy. After the services, all remained about three hours, asking for a short sermon about the Sabbath."

"During the week, I visited some persons in the markets and in their homes; and about every night some people called to have a reading. Monday I visited the high school. One of the teachers, a graduate of Robert College, Constantinople, poured his wrath upon me in many words of spite. It was strange, indeed, to see such a spirit manifested by a person of high position in the town."

"The Protestant minister, to whom our people in America sent a copy of 'Bible Readings,' has the same spirit. He began to misrepresent the truth to his people, and filled them with hatred toward us. Jan. 8, Sunday afternoon, about twelve Armenians called to listen to the second advent. After the service all remained, asking some questions. They seemed very much interested. I was just talking about the creative power of the word of God as seen in creation, when the door was opened, and a group of Protestants flocked in. O, brother Holser, how shall I describe to you the scene? I never met such a thing in my life. About all were filled with opposition and a scornful spirit. Why was this?—Because the pastor had told them that we preach the non-resurrection of the wicked. Well, I began to present our views on this subject, and show them that their pastor had misrepresented our doctrine. But when they heard that the wicked shall perish forever in a lake of fire, and there will be no endless torment, about all began to speak loudly at once. One cried one thing, and another cried another thing; in vain I tried to keep them still, and speak one by one. The Armenians were astonished at this harsh spirit of these Protestants. About three hours they continued in the manner as the Ephesians, when they cried, 'Great is Diana of the Ephesians,' and then left the room very angry, thinking to drive me from the town."

"Though the Protestants have this spirit, the Armenians—those belonging to the Armenian Church—are very kind and friendly toward us. Sunday evening seven of the best in the church called and expressed their regret for this act of the Protestants. We held a Bible reading with them, when they left, promising to come again."

"Would that we had Armenian tracts. There is a good work here among the Armenians. I do not know what the end will be here. It is very evident that the Protestants will stir up the common people against us, as the Jews did the Gentiles against Paul. I do not fear, fully believing that God will keep me in every emergency. I regret that Protestants, whose ancestors have done very much in preaching the gospel, deny and reject the message."

"I teach every day the family mentioned. They are convinced about the Sabbath. Last Sabbath when the man went down to work, the voice of his conscience was so powerful that he could not work; he soon left his work, and came up to our room. He says that in the future he will keep the Sabbath. I hope to remain here during January, and February also, if the work requires it."

RUSSIA'S SCHOOL SYSTEM.

A PAPER on education in Russia, read before a society of school-teachers in St. Petersburg recently, contained some remarkable statistics gathered principally from the records of the army-recruiting service. In 1866, out of 195,000 recruits, 145,000 were unable to read or write, and none of them had been in a school-room for more than a few weeks. With the growth of population since then, said the author of the paper, there had been no proportionate increase in the number of schools, and hence the conclusion was inevitable that the percentage of illiterates was at present still more appalling. Many more than three fourths of the rising generation were now without even an opportunity to gain the rudiments of education. In the agricultural districts, the percentage of illiterates was approximately 90 to 95. Of the peasant men and agricultural laborers, but thirteen per cent can read and write; of the women, but one fifth of one per cent can read and write.

"This Sahara of ignorance," said the statistician, "extends to the gates of our great cities." But a few hours' ride from St. Petersburg, in the districts of Novochersk, Chomlsk, and Toropetz, there is on the average but one school for 200 villages. Few of the schools will accommodate more than fifty pupils each. The lack of education could not be attributed to the indifference of the people; for the existing schools are crowded to the doors, and parents often go to the teachers to beg

that their children be admitted, even if they be obliged to do all their studying at home.

There are now, said the writer, hardly more than 18,000 schools in European Russia, although the needs of the people require at least 245,000. By straining every nerve, the government might accomplish the founding of 500 new schools annually, but even so, considering the increase of population, it would require some two hundred and fifty years to give the people the requisite elementary education. In conclusion, the author of the paper directed attention to the fact that as a patron of popular education, the Russian government is far behind even the semi-civilized great powers of the world. Even Turkey and China and Japan make greater exertions to educate their citizens than does Russia. In Turkey, for instance, the school attendance is 2.6 per cent of the population, while in Russia it is 2.3. To such ignorance, and the attendant providence and poverty, the author attributed much of the starvation, typhus, and cholera which scourge the rural population.—*Selected.*

Special Mention.

ESTABLISHMENT AND DISESTABLISHMENT.

ONE of the great and burning questions now before the British Parliament is the disestablishment of the English Church in Wales. The Catholic Church was once the established church in Great Britain. This was accomplished by the Roman Catholicism invading the British Isles from the north, and swallowing up the primitive Christianity which had been planted in Scotland at an early day. Henry VIII. disestablished the Catholic Church, and established the English Church. The English Church was disestablished in Ireland in 1801, and now the people of Wales, who are nearly dissenters from the Church of England, but who have hitherto had to support that church, are going to be released from this ecclesiastical bond. In this shall be gained, as will likely be the case at this present Parliament, the people of England will doubtless be stirred up to ask that this spiritual incubus be removed from them also. The same spirit is all over the continent of Europe,—a feeling of rebellion against the established churches, whether Catholic, Lutheran, or Greek. One of this opposition, like that of the Stundist movement in Russia, is the result of a quickened religious interest, a loss of faith in the dead forms and ceremonies of the Greek Church, and a desire to return to a simpler and purer faith; others are actuated by a hatred of all religion, which their experience has led them to believe to be little better than organized tyranny, from which they hope to free themselves. Thus the foes of the established churches are at work on different lines and with different standpoints, to overthrow them, and to place something better in their place.

And it is indeed a remarkable spectacle to look on, that while the people of these countries are being restive under the burdens which have been imposed upon them by the established churches, and are trying to throw them off; and while we in America are looking on and sympathizing with them, and wishing them success, at this time the first knots of the bands that are to bind us down under a spiritual tyranny as great as Europe ever suffered, and far greater than some nations of Europe suffer now, are being tied by members of Congress across the liberties of the people, and the majority of the people of this country are so blinded that they cannot see it. In national legislation to bring about the religious observance of Sunday, the legislators of our country have taken the initial steps exactly similar to those taken in the fourth century, which led to the exaltation of the Church and the degradation of the State, the effects of which still linger like a corroding canker in the body politic of Europe.

The effect of this reversal of the historical American policy of refraining from legislating upon religious observances, is already seen in the ar-

rogance of the great religious bodies of our land. They now believe they can ask Congress for what they wish, and that that body will not dare to refuse them. They feel themselves well established, and it has always been the universal rule, as proved by the history of great religious bodies, that they never fail to use all the power that is granted them for their own aggrandizement and the degradation of everything that opposes them.

This work is now well started in our country, and whether one church shall grasp the reins of power, or whether several together shall dictate what laws shall be enacted, the same results will be obtained. So, while disestablishment goes on in the Old World, measures in the interest of establishment are enacted here, and the citizens of America applaud both actions! When the reaping time shall come, and the seeds which are now being sown so recklessly shall grow into thorny branches for the scourging of those who sowed them, it will be seen that Christianity gains nothing, but loses everything by a union with the State, and that the time to have stayed this mad rush of ecclesiasticism was when in its incipient stages it first began to show that it was not the Spirit of Christ, but the love of earthly power that prompted the ministers and churches of America to attempt to secure the authority of the State in support of their religious dogmas.

M. E. K.

THE JEWS IN PALESTINE.

AT a time when so much exaggeration on this subject is indulged in by those who hold the "return-of-the Jew" theory, it is of interest to know the actual position of the Hebrews in Palestine. From an informal census made by the American consul at Jerusalem, we find that Jews are only to be found in nine towns, as follows: Jerusalem containing 25,322; Jaffa, 2,700; Tabareeyeh, 2,900; Safed, 6,126; Hebron, 1,200; Haifa, 1,640; Acre, 200; Ramleh, 166; Nabloas, 99. Total, 40,353. Add eleven agricultural colonies containing 435 families, or say 2,175 persons, and we get the entire total of Jews in Palestine only up to 42,528, and in all probability they are less than 42,000. As there are some eight million Jews in the world, this only gives one half of one per cent who have found a home in the land of their fathers. This does not look as if the Jews were returning just yet.

How, then, came such big report of the numbers arriving there? On this point Consul Merrill says:—

"I was greatly puzzled by the reports which reached Jerusalem every fortnight, if not every week, of the surprisingly large numbers of Jews who landed at Jaffa. At last I discovered that the boatmen were in the habit of counting every person who landed as a 'family,' so that if thirty Jews arrived in a given steamer, it was announced that thirty families had arrived; if fifty came, fifty families had come, and so on. . . . They were in the habit of speaking of a cluster of houses, say of four, or six, or ten, as the case might be, which join each other, as Jewish houses always do, as a 'colony.'"

This little explanation throws a good deal of light on the subject. Why so many have settled in Jerusalem can easily be understood when we remember that money has been long sent there by the credulous from all parts of the world to be used in charitable work. It has been a central depot for misguided philanthropy, and as a consequence, no person now there need work or want. An allowance, or *haluka*, is regularly paid to each Jew, who as a result, lives in indolence. Many worthless characters of the tramp order have taken advantage of this windfall, and "returned" in all haste, and so accommodated a doctrine for which they care nothing.

Then when the railway from Jaffa to Jerusalem was begun by "Christian" capital, which was finished Sept. 13, 1892, many jumped at the conclusion that Jerusalem was yet to be a mighty city, and a "land boom" was the result. Large numbers who were driven out from Russia, came. As, however, there was nothing to support such a population, no mines, no manufactories, and even no soil, the sultan issued a firman forbidding any more Russian Jews from entering, and also compelled 200 families to leave. This brought a panic, and since then the "return" business has had a backset.

Of the 2,175 colonists mentioned, more than one half are actually supported by the Rothschilds.

An allowance of four dollars a month is made for each individual, so that a family of five enjoy a monthly income of twenty dollars, with a free house, free water, etc., and they can hardly be made to stay at that price.

As a matter of fact, the better class of Jews have no desire to return to Palestine, and the feeling only exists to a very moderate degree among the poor. As a rule, all are very well satisfied with their own prosperity, and not at all inclined to exchange it for the uncertainties and hardships of a colonial life, or for the dingy streets of one of the most filthy cities on the earth.

Bath, Eng.

FRANCIS HOPE.

NEW USE FOR THE PHONOGRAPH.

THAT wonderful invention, the phonograph, is now to be used to convey the voice of Leo. XIII., pope of Rome, to his followers. The people of America, where the phonograph was invented, are to be the first to hear the voice of the pontiff. A phonograph was shown to the pope lately for the first time. He spoke into it a greeting to President Cleveland, which is to be taken directly to the President. In this way the voice of the pope will be heard in the executive mansion. No doubt this invention will be further used so that the pope, who is a self-made prisoner in the Vatican, can communicate directly to congregations of his people everywhere. It will be a great day in every Catholic church when they shall be able to hear the voice of the pope himself. But every Christian has what is better than the voice of the pope, which is but the voice of a man. He has the Bible, in which he may hear the voice of God; and by that voice he may be made wise unto salvation.

M. E. K.

HOW THE JEWS FEEL ABOUT IT.

[SINCE the question of the indirect closing of the World's Fair on Sunday by authority of Congress has been under discussion, we have not, that we are aware of, given anything in the REVIEW expressing the feelings of the Jewish people in regard to it. The following, from the *Jewish Visitor*, of April 7, shows how they regard governmental interference in religious matters:—]

The wrong that will be perpetrated in closing the World's Fair on Sunday never appealed to us so strongly as on the day that we visited the grounds and viewed the buildings, the wonders of architectural art, and thought of all that the people, owing to the misguided action of Congress, would be deprived of by being prevented from viewing these glorious object lessons of the world's civilization and progress on the day of rest.

The legislative enactment ordering the closing of the World's Fair on Sunday, is illiberal, un-American, unfree. It is a subversion of the principle on which this government rests—the separation of Church and State. It is an interference by Congress in the religious liberty of the people. It is a subjection of the great, great majority of the people to the will of the fanatical minority; for if a vote of the people were taken to-day on the question, there can be no doubt but that the vast majority would favor Sunday-opening. Congress overstepped its authority when it made, as a condition of the appropriation, the closing on Sunday. Sunday-closing means the turning of the millions of strangers who will be in Chicago, toward unlawful and unhealthy and immoral amusements. The churches will not gain by this enactment; the saloons and immoral haunts will. It is a striking fact that the whole saloon element and the keepers of improper resorts in Chicago are all arrayed on the Sunday-closing side. The reason is obvious: If the Fair were open, it would attract the people; if it remains closed, well—And so because Congress has permitted the Church, or rather, a church, to influence the direction of the State, all the art treasures, the educational features, the uplifting and improving elements that will characterize the Fair, will remain closed to the public on the only day when the multitude is at rest, and could be benefited thereby; and this is done in the name of religion. No wonder that the fires of irreligion are fed when the followers of religion are guilty of such doings. But this is not religion; it is a misinterpretation and a misrepresentation. Religion has suffered a great deal from just such actions on the part of those who have instituted themselves its guardians and the special protectors of God's interests on earth. The action of Congress is an opening wedge, and will lead no one knows whither. It is a crime against religious liberty.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 18, 1893.

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"THOU SAYEST, I AM RICH." 12

THAT portion of the address to the Laodicean church which reveals the cause of their sad condition, seems to be found in these words: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Here are two conditions which are startling in their contrast. One is a condition of riches, an increase of riches, a vast accumulation of wealth, so that not a need is apparent, but everything in possession to make one comfortable; enough to eat and to drink; sufficient clothing to be elegant in appearance, and not suffer from either heat or cold; the full use of all the senses, seeing, hearing, and feeling; nothing more to be desired, having all that wealth can buy—"need of nothing."

This is the condition of the Laodiceans—as they imagine it to be; a condition which they have deceived themselves into supposing that they are in.

But there is another condition described, in which the persons, instead of being clothed, are naked; instead of being rich, are poor; instead of seeing, are blind, and are every way wretched and miserable. And this condition pertains to the very same persons; and this is their real, and not their fancied, condition,—the one in which they really are, and not the one in which they fondly suppose themselves to be. And the reason why they are lukewarm, and therefore supremely offensive to their Lord, is apparently because they fancy themselves to be in so fine and prosperous a state, while they are so low in the opposite scale.

What, then, is the first prerequisite to a recovery from this condition, into one which will be acceptable to God? It is to have this illusion dispelled from the mind; to see their condition as it really is; to see that instead of being rich, they are poor; instead of being clothed, they are naked; instead of having true discernment, they are blind; and instead of needing nothing, that they need everything; for the church can never be brought to seek for that of which they feel that they have no need. To let pride, and all feelings of self-sufficiency, therefore, go out, and to see their true condition, and feel that they are wretched, and miserable, and poor, and blind, and naked, is the first condition to be fulfilled.

Yet the condition which the Laodiceans imagine themselves to be in, is just the condition which they should be in, not in imagination only, but in deed and in truth. And so the true witness counsels them to buy of him gold, that they may be rich, and white raiment, that they may be clothed, and to anoint their eyes, that they may see. And when they heed this counsel, their condition will be exactly reversed. Then they will be rich, and they will be clothed, and they will see. And when they have these graces, gold, or the faith that works by love, the white raiment, or the righteousness of Christ, and the eye-salve, or the anointing of the Holy Spirit, what more will they then need? Then it will indeed be true of them, that they are rich, and have need of nothing more. But then they will be the farthest from feeling or saying that such is their condition. While they are not in the right condition, they boast that they are in it; but when they shall reach the true condition, no boasting over it will be apparent. There will be no feeling of self-complacency, or self-satisfaction, or self-righteousness, in regard to their spiritual attainments.

How many are still saying, "I am rich and increased with goods, and have need of nothing?"—Their works will show. "I know thy works," says the true witness. Indifference and slothfulness in the work of Christ, will always betray lukewarmness of feeling.

The counsel of the faithful and true witness will

not be altogether in vain. Some will heed the counsel and buy the gold, and come forth themselves as gold, tried in the fire. They will secure the white raiment, and shine in the righteousness of Christ; and they will have their eyes anointed with the eye-salve, and understand the ways of the Lord perfectly; they will profit by the rebukes and chastenings of the Lord, and open the door of their hearts to him, that he may come in and sup with them, and they with him.

And in the true church of our day all this great transformation is to be wrought out; for there is no other to follow. Those who cannot endure the test will be shaken out, and fall by the way; but the overcomers will soon sit down with Christ on his throne. Rev. 3:21.

THE LORD'S PRAYER.

Third Petition.

"Thy will be done in earth, as it is in heaven." This petition is not a repetition, though it is a development of those going before. It sets forth that condition which absolutely insures the carrying out of what is expressed in the two preceding declarations; for when God's will is done in earth as it is in heaven, the will of all his creatures will be working in sweet harmony with his own; and then there will be disposition anywhere to treat God's name otherwise than with reverence, and his kingdom will have full sway over all. And this inner acquiescence of the hearts and minds and desires of his creatures with the mind of God, which is involved in the doing of his will, is the most pleasant feature of all.

By the word, "will," here, is doubtless meant something different from God's sovereignty, or the absolute control which he exercises over all the universe, and by which he orders the movements of all the worlds, and the operations of nature, through all space. It must refer rather to those attributes to which intelligent creatures can respond by exercising them in their own sphere of action. It must refer to the principles by which he designed that all his creatures should govern themselves in their relation to him and to one another,—the principles summarily contained in his commandments. With reference to free moral agents, therefore, we may speak of his "will," which we are to pray to be done, as his law, or his commandments.

But while God has a will that is to be done, man has also a will and freedom in the exercise of it. And as man has become a sinful being, his will has become vitiated, and so is often found lying at cross purposes with the will of God; for "the carnal mind is not subject to the law of God, neither indeed can be." Now, as God's ways are not our ways, nor his thoughts our thoughts, when he, in infinite love, wisdom, and power, is working for man's interest, his will must frequently run contrary to man's judgment and desires. The remedy for this condition of things will not be found in our having no will at all, if such a thing could be, or in having our own will entirely suspended, but only in having our will subordinated to, and brought into complete harmony with, the will of God.

Without any will of our own we could do nothing. On this point Sir Richard Baker (1645) forcibly says: "O wretch that I am! I now see how unhappy I am, that I have a will, yet cannot but think myself happy for having a will. For if I had not a will, I could not love God; and having a will, I cannot love him as I should; for my will is divided, and cannot love him entirely; my will is corrupt, and cannot love him sincerely; my will is wavering, and cannot love him constantly; for I am not master of my will, nor ever shall be, nor ever can be, unless thy will, O God, come to help me master it. It is not the making the petition that makes us to be bond slaves, but it is our being bond slaves that makes us make the petition, as having no other way to recover our freedom, but only by the virtue of this petition, 'Thy will be done in earth, as it is in heaven.'"

When a man's will is thus brought into harmony with God's will, then it is that he has perfect freedom; for then he has the clearest knowledge of the divine mind (John 7:16), and has the truest lib-

erty. John 8:36. And then his will being one with that of his Lord, he is all the time freely doing his own will, and at the same time is doing completely the will of the Lord his God.

But God has often a will concerning us in the sphere of his providence, and can we pray that his will may be done here also? Henry Ward Beecher said: "I used to think the Lord's prayer was a short prayer, but as I live longer, and see more of life, I begin to believe there is no such thing as praying through it. If a man in praying that prayer were to be stopped by every word until he had thoroughly prayed it, it would take him a lifetime. . . . You read, 'Thy will be done,' and say yourself, 'O, I can pray that,' and all the time your mind goes round and round in immense circles, and far off distances. But God is continually bringing the circuits nearer to you, till he says, How about your temper and your pride? How about your business and your daily life? This is a revolutionary petition. Who can stand at the head of the avenue along which all his pleasant thoughts and wishes are blossoming like flowers, and these terrible words, 'Thy will be done,' crash down through it? I think it is the most fearful prayer to pray in the world."

God's will as manifested in his sovereign operations through the operations of nature, furnishes a model as to how we, as free moral agents, should also perform his will. We look up to the "unseen sky," old in the service of God, but fulfilling his will as at the first. This gives us the lesson of exactness. The heavenly bodies move on in their regularity. Unweariedly they perform their round, keeping their appointed seasons, and in perfect harmony, reflecting the glory of Him who has created them forth into the realms of space to hymn his praise. So harmonious and complete should be our service in the performance of his will. Alas, that man, the highest work of God here below, whose glory is that he is endowed with a free will, should use that will to rebel against his Maker! Let the sky with its galaxies of glowing orbs, and the earth, with its birds, fruits, and flowers, be a constant rebuke to every transgression and every transgression.

When we pray, "Thy will be done," it takes first of all, ourselves, and means that his will may be done in and by us. And we should remember that it is not enough that we simply do not oppose God's will. The petition includes positive and aggressive action on our part, for his will is to be done by us. As Cyprian says, "We pray not that God may do what he wishes, but that we may be able to do what God wishes;" not that God do his own will, but that it may be done by us.

This petition looks into the future, and expresses the desire that the Lord's will may be done in earth as it is in heaven. It is not now so done in the earth, nor will it be, nor can it be, so long as sin reigns among men. And so some divine vision of the purposes of God concerning the earth, as the final and everlasting abode of his people, and apparently assuming that the present state of things is to go on forever, have permitted themselves not a little over this passage, to stand how this prayer can ever be fulfilled. God's will should be done here in this earth as it is in heaven. But all this perplexity is unnecessary. The matter is simple, and the answer of the Scriptures to this question is plain and easy to be understood. The reign of sin is limited; it will come to its end; the earth will be renewed, and the righteous will be located therein, as their eternal habitation. Then by all the holy, happy company of the redeemed, the will of God, without dissenting thought or jarring note of discord, will be done in all the earth, as it now is in the heaven. And it will then be so, not in this world only, but throughout all the universe. Rev.

To pray for God's will to be done in the earth as it is in heaven, is therefore to pray that the reign of sin may end, and the eternal reign of righteousness begin; that the time may be hastened when the righteous shall be redeemed, the earth renewed, and the kingdom of the Lord, which shall stand forever, be set up. It is to pray for the second coming of Christ, which, in its physical aspect, begins the work of restitution of all things, and to pray for the fulfillment of all the promises of the completion of the blessed work of redemption.

undertaken by the Lord Jesus Christ; for then, and not till then, will the will of God be done as is contemplated in this prayer.

With all this in view, let us with increasing longing, day by day, pray, "Thy kingdom come, thy will be done in earth as it is in heaven."

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

305.—THE HEALING OF THE NATIONS. REV. 22:2.

In Rev. 22:2 we read that the leaves of the tree of life "are for the healing of the nations." Does this mean, as some claim, that they are for the healing of those who are dumb, lame, blind, or suffering from any other bodily infirmity?

K. A. B.

Answer.—The claim here mentioned, cannot be the meaning of the passage in question; for the declaration concerning the leaves is not limited, any more than that concerning the fruit. The fruit is to be produced every month, and from month to month the redeemed come up to partake of it. Isa. 66:22, 23. Thus, as the fruit is for perpetual use, so we may conclude the leaves will be for continual use also. But if they are to be a remedy for sickness and deformities, then it follows that there will be diseases and deformities to be remedied among the redeemed in the new earth, or immortal state. But such an idea is entirely contrary to all other descriptions of the condition of the redeemed in the kingdom of God.

The word rendered "healing," has other meanings besides that of freeing from disease. Baxter's Lexicon gives the following definition: "Service, attendance, healing, cure; by metonymy, those who render service, servants, domestics, family household. Matt. 24:45; Luke 12:42." From this it will be seen that the leading idea of this word is service, or aid rendered to one by servants or domestics, rather than the idea of curing diseases. So the leaves of the tree, like the fruit thereof, will be through all the ages for the aid, or "service," of the nations. In just what way this will be accomplished, is not revealed; but certainly it cannot be to heal them of diseases; for the inhabitants of the immortal land shall not say I am sick (Isa. 33:24); nor to recover from accidents; for, as the redeemed are to be equal with the angels (Luke 20:36), they cannot be harmed in that way (Joel 2:3); nor to remedy any deformity; for the saints will have bodies fashioned like unto the glorious body of their Lord. Phil. 3:21.

306.—DEGREES OF GLORY.

Does the statement in "Early Writings," p. 14, agree with the parable of the householder of Matt. 20:1-16, who gave to every man a penny for his season of labor, whether longer or shorter?

R. P. G.

Ans.—We do not see that there is any discrepancy. The penny in the parable may represent every man's capacity for enjoyment; and, as it is sometimes said, the cup of one person cannot be any more full than that of another, but it may be larger. That there will be differences of position among the redeemed, and differences of glory, seems to be plainly taught in 1 Cor. 15:38-42, which would harmonize completely with the statement in "Early Writings," above referred to.

"HE THAT OVERCOMETH."

THERE is no possibility now before any individual, which at all compares in importance with his being an overcomer. Whatever else there may be in the world to take up his attention, this must be made pre-eminent. If not, the individual is making the greatest of all mistakes.

The pathway of the overcomer is the shortest and surest path to all that for which men are now seeking. But in the blindness of the natural heart, they are seeking their hearts' desires in any and every way except the one true way,—the only way which ends in sure and permanent success.

Do you wish for life? "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He that overcometh shall not be hurt of the second death." Rev. 2:7, 11.

Do you wish for a good name? "To him that

overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Verse 17. If an overcomer, you will have the name of God written in the forehead. Rev. 14:1. You will have the name of the city of God, and also Christ's new name. Rev. 3:12.

Do you wish for power? "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Rev. 2:26.

Do you seek for perfection of character? "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels." Rev. 3:5.

Do you wish for wealth? "He that overcometh shall inherit all things." Rev. 21:7. How rich will the person be who inherits all things? Compared with this, what is it to inherit a million, or a hundred million of dollars?

Are you seeking a high position? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." Rev. 3:21.

To overcome, is to get the victory over the besetments of the world, the flesh, and the Devil. Christ gained the victory over Satan by the word of God, and we can meet him successfully with the same weapon. The Spirit of God dwelling in our hearts gives us the victory over the flesh (Gal. 5:16, 17), and "this is the victory that overcometh the world, even our faith." 1 John 5:4.

Christ is the overcomer, and we overcome in him. His victory is our victory; else there would be no victory for us. When all our deeds are wrought in him, the result is not our work, but his work. He gained the victory over every temptation that man would ever have to meet. He "was in all points tempted like as we are, yet without sin." Those victories he gained for us, so that "in all these things we are more than conquerors through him that loved us." Rom. 8:37. There are battles to be fought, but the victory is already ours. And we gain the victory, not as victories are usually gained; no, we gain the victory by surrendering. We must surrender, for we have no strength or wisdom with which to contend with Satan, and the power to whom we look for aid is infinitely stronger than ourselves; but all depends upon our choice of the one to whom we will yield. Surrender to Satan means defeat; but not so when we yield to the Lord Jesus Christ. Whatever difficulty presents itself,—whatever duty, or trial, or temptation,—we have simply to yield ourselves into his hands and claim the victory that is already ours. This means not to do nothing, but to yield the will,—to work in perfect harmony with the will of God. We may and should, make this surrender every moment of our lives; we may live in a continual state of submission to the will of Christ, so that whatever comes, in whatever way and at whatever time, may be yielded up to Christ, may be met with his will, and the result wrought out by him. This is living the life of the overcomer. At every step we may receive the victory that is prepared for us, and say, "Thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. 2:14.

There is also something about the testimony of an individual that plays no slight part in the work of overcoming. The saints whom the apostle John saw in apocalyptic vision, overcame the accuser of the brethren (Satan) "by the blood of the Lamb, and by the word of their testimony." Rev. 12:11. The words that we speak are none of them unimportant. For every idle word that we speak we must give account in the day of judgment (Matt. 12:36); by our words we shall be justified or condemned (verse 37); and "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2. Believers in the power of God unto salvation are not to keep silence. There is a virtue in bearing testimony to our faith. It is a source of strength which we can none of us afford to pass by.

The work of overcoming is one that demands immediate attention. "The night is far spent; the day is at hand." Very soon it will be decided who will stand with the company that will inherit

all things, and who will be numbered with that other company that will have lost all. Now is the time to lay fast hold of the great opportunity before us, and do with our might what our hand findeth to do.

L. A. S.

16

A LESSON FROM THE BOOK OF HEBREWS.

THE letter to the Hebrews was written to the Jewish people as a whole, but with especial reference to those who had become converts to Christianity. The Jewish religion had been established by God. Paul, who is generally believed to have been the author of this letter, recognized this fact, and never tried to dispute it. The Christian church was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20. The burden of the apostolic preaching is summed up in the following words of Paul in his discourse in the synagogue at Antioch: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again." Acts 13:32, 33. To make known to the chosen people that in Christ, and in him alone, could be found the fulfillment of the promises which God had given to them, was the objective point of all of Paul's discourses to the people of the Jewish nation. This also was the object of the letter to the Hebrews. He wished it to be clearly understood that the religion of their fathers was neither destroyed nor superseded, but that in the unfolding of God's plan for the salvation of men, the time had now come for them to have the substance of what hitherto they had only had the shadow; that they had passed from the blood of animals, which could never take away sin, to the "blood of Christ, who through the eternal Spirit, offered himself without spot to God." Heb. 9:14.

The Jewish people were slow to receive this truth. They had looked so long at the shadow, that they failed to discern the substance. The sacrifices which had been given them to point them to the Saviour had in their minds usurped the chief place, and they were relying upon these means of grace for the grace itself. The whole intent of the letter to the Hebrews was to set them right upon this point and to do this the apostle proves, (1.) That Christ is greater than angels (Heb. 1:4-6); (2.) that he is greater than Moses (Heb. 3:4, 5); (3.) that in his death Christ met the penalty of the law (Heb. 2:9); (4.) that his priesthood is better than the Aaronic priesthood, because, (a.) he was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26); (b.) for he had an "unchangeable priesthood (verse 24); (5.) that the sanctuary where he ministers is the true tabernacle, of which the one built by man was but a copy, or type. Heb. 8:2.

These points thus briefly stated are especially made prominent in the book of Hebrews, that the might realize that they yet had a work to do that no one could do as well as they could. God designed that the Jewish people should be a blessing to all mankind. The wonderful manner of their deliverance from bondage and their triumphant entry into the promised land, was a lesson to the whole world. Had the chosen people realized that God had enlightened them that they might enlighten the heathen nations around them, the calamitous captivity would never have occurred. Instead of doing this, they allowed their own light to be obscured by the darkness, and God permitted them to be overpowered by their enemies, that they might learn that they could not maintain their position as an independent nation only as they obeyed him and did the work he had designed that they should do.

When they had been sufficiently humbled, a band of faithful ones returned from the captivity, and God who controls the nations, kept their enemies from destroying them and gave them once more place and an extension of their time as a nation.

At the time our Saviour appeared among the Jewish people were in a fairly prosperous condition. Although subject to the Romans, they had full liberty to practice their religion. Their ability in business was well known and respected and they were scattered all over the then known world for purposes of trade. By this it will

seen that had the body of Jewish people received the truth of Christianity, they were in the best possible position to make it widely known, and had they turned their well-known ability toward the preaching of the gospel, there might have been a thousand men like St. Paul, who would have carried the gospel to the uttermost part of the earth in a short period of time. This is evident from the fact that the nucleus of nearly all the apostolic churches raised in Gentile lands were Jewish converts to the faith. But this last grand opportunity of the Jewish race was not accepted by them. The majority "did not believe," and used every possible means to destroy the apostles, and hinder the extension of the gospel. They thus virtually sanctioned the work of the rulers at Jerusalem who had condemned and crucified the Saviour.

At the time when Paul wrote the letter to the Hebrews, there was evidently a crisis among the Jewish converts to the faith. The narrowness of the way, the many unexpected difficulties, and the persecution received from their former brethren, was causing a sifting to take place among them. Some of them were falling away, and returning to Judaism. It was to these, especially, that the letter to the Hebrews was written. They are urged to "go on unto perfection" (Heb. 6:1), and not to lay again by their sinfulness a "foundation of repentance." The results of their backsliding from the gospel is fully set before them. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." It will be seen that the "falling away" here meant a complete rejection of the truth of the gospel, and a denial that Jesus was Christ. This denial carried with it the acceptance of the charges which the chief priests had preferred against Christ, and for which he had been put to death—that he was an impostor. Therefore in their rejection of him they were sanctioning the work of those who had put him to death, and thus they virtually "crucified the Son of God afresh, and put him to an open shame."

The apostle next by a simple illustration shows what they might be if they would persevere in the truth of the gospel, and what would be their fate if they turned away from it. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is burnt unto cursing; whose end is to be burned." Heb. 6:7, 8. That is to say, they might be like a fruitful field, bringing forth fruits meet for them by whom it is dressed, or they would be like one which bore nothing but thorns and briers which were fit for nothing but to be cast into the fire. The field that bears nothing but thorns and briers receives the same blessings of sunshine and rain as the field that does which bears fruit fit for man. They were to make the choice as to which they could be, a field of thorns or a field of fruits. The rejection of Christ would be one, the continuance in the faith would be the other.

And now having set before them the results of going on to perfection and the consequences of falling away, he expresses his convictions that they will heed his words and continue in the gospel. "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Heb. 6:9. The shadow of reproof in these words does not affect the certainty of his conviction that they would bear fruit to the Master's glory.

Our position has in it some things analogous to that of the Jewish people. God has enlightened our minds only that we may enlighten others. We must have our sifting time, and the difficulties in the way and the trials we meet are the means in God's hand of trying us, whether we are in the faith or not. To give up the advanced light we have received will be fraught with as fearful consequences as it was to them who turned back from the living Christ to the dead ordinances of the Levitical law. What will we do when the dark hand

of persecution is laid upon us? Some no doubt will say with Peter, "I am ready to go with thee both into prison and to death," but in the time of trial will deny the Master. The testimony of God's Spirit declares that some of our number will apostatize, and become most bitter accusers.

The light and blessing of God that we have received, and which if adopted and carried out will bring forth much fruit to God, will, if we do not walk in the light, cause us to become like a field of briers and thorns, which is "nigh unto cursing; whose end is to be burned." Will it be so with you, my brother? or with you, my sister?—No, no. "We are persuaded better things of you, and things that accompany salvation, though we thus speak."

M. E. K.

THE ADAPTATION OF PRESENT TRUTH TO THE NEEDS OF HEATHENISM.

WE have long since discovered that the truths associated with the third angel's message are in each particular adapted to the existing conditions of Christendom. Infinite wisdom has in these truths provided a remedy for the errors which the church has imbibed in the past, and which have led to spiritual declension. We believe that the Lord contemplates the perfect restoration to his people in the last days, of the "faith once delivered to the saints," through which they may escape from the corruption of the world, and be prepared for translation into his everlasting kingdom.

Those who study the situation of what is popularly called the heathen world, will perceive the same fitness of the truth we have received in its application to those darker places of the earth. In the first place, we will have been impressed with the fact that the most prominent characteristic of the system of truth we hold is its simple and literal adherence to the Bible. It aims to give to the Scripture its evident meaning, rather than to substitute for that some obscure or occult signification. For instance: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." There is but one right way to understand that text, and yet there are scores of "spiritual" and other fanciful interpretations put upon it. So also: "The wages of sin is death." "He that hath the Son of God hath life; and he that hath not the Son of God hath not life." "We according to his promise look for new heavens and a new earth." "The commandments of God and the faith of Jesus." "The seventh day is the Sabbath of the Lord thy God." All these passages and a vast portion of the Bible are "construed" and "explained" out of their evident meaning by many teachers, while to us they mean just what they say.

There is an evident advantage in teaching the unsophisticated and simple-minded people of distant lands that the Bible says what it means, and means what it says. A missionary in Africa remarked that one of the most difficult things they had to do was to teach the sacredness of Sunday. It is equally true in other lands; for in all the great languages of earth, except those formed under direct pagan influence, the name for the seventh day of the week is Sabbath, or rest day. Then, the testimony of the Bible is wholly in support of this fact. In my experience in India, I observed that whenever the idea of the true Sabbath was introduced, an active interest at once manifested itself, and this was especially true with the natives. But if we were to urge this truth at the outset as the principal burden of our work, and reckon our success by the number we should convert to it, we should have chosen a difficult and unwise course.

In that country the climate and sanitary conditions have enfeebled the race, and would doubtless have destroyed the people, had they been addicted to those habits of eating and drinking which prevail among Christians! Intemperance in eating or drinking is perilous in those latitudes. The very best knowledge and attention to hygienic principles is a necessary condition to life. Through want of them myriads come to an untimely end. But in India there are no saloons, and no drinking of intoxicating liquors among the common people; they eat but very little or no meat, though it is more on account of religious prejudices, and also

on account of the poverty of the masses, than from any knowledge or respect for sanitary principles. Now the understanding of these things that have been providentially brought to us would be of the greatest possible use to that people. It would not arouse prejudice, but would harmonize beautifully with some of their most sacred feelings, and they would gladly make the exchange, receiving a degree of knowledge of the principles to take the place of their present superstitions; great good would come to the suffering, and their usual prejudices would be disarmed.

The eating of swine is to Hindu and Mohammedan the abomination of abominations; and the eating of cattle is to the Hindu a great deal worse, if possible. Not infrequently a missionary will have collected a large and interested congregation about him, when a priest will come along, and cry out to the people: "This man eats the cow; why do ye hear him?" and at once his audience vanishes. Those who go to India to labor should be able to deny that charge, and to say to Hindu and Mohammedan: "You are right; the hog is an abomination." And, starting from that point, teach them other things as essential to the preservation of their lives and health. Teach them how to care for the sick and restore them to health, instead of taking them down to the river to die, and perhaps smothering them to death with mud, if they persist in getting well when it has been decided they are to die.

Another very salutary effect the work of health and temperance would have, would be in the preservation of the lives and health of our workers. Every worker should know for his own protection how to obviate and how to treat the ordinary ailments prevalent in the country to which he is going. By means of this knowledge, he could become a great help to the other missionaries and to European residents. By exhibiting knowledge, skill, and devotion in the work of temperance, and relieving suffering, the Christian worker would soon win his way into the confidence and esteem of those he was brought into contact with.

I have never been charged with being an enthusiast upon the subject of hygiene and temperance, but I am profoundly impressed with the great utility of this light that God has given us, in gaining an entrance into foreign mission fields. If we go to heathen lands bearing only our denominational peculiarities, and work on the line of making converts to the Sabbath, we shall find an uphill path, filled with impediments. Every man's hand will be against us, and we shall be branded and ostracized by all classes. Why, we ask, has God given us this light so far in advance of what others generally possess, if it be not for such uses as are here suggested? Why should we kick against the pricks, when we have in our possession light from heaven for which people are perishing, and in the imparting of which we shall gain the place of benefactors and Christians of the highest type? Why should we keep this most welcome and heaven-sent message of health and relief in the background, and let our work only be seen in its most objectionable light, as it appears to those, who, for the first time they behold it, look with suspicious and jealous eyes?

We need to establish a reputation for disinterested benevolence, for true Christian charity; and then the distinctive views we cherish, and which we wish all honest people to embrace, will be sought after, and we can be ready to give to every man that asketh us a reason of our hope. But we cannot work on the same lines in heathen countries that we do here with the best success; and there is no reason why we should not, as we go to those countries, make the principles of health reform to our work what the right hand is to the body. That is, put it in the forefront. Educate all workers for such fields in those principles, and send them out, and they could go to all nations with the announcement, "Behold, we bring you glad tidings of help and relief." And we can trust the Spirit of God to convict and convert the people to the truth, and to give them inquiring minds.

We have a grand truth, complete, thoroughly furnishing us to every good work. But as we go to people who sit in darkness, we shall have to begin with some of the elementary principles which relate to their immediate and temporal necessities, and so labor that all men will take knowledge of us that we have been with Jesus.

G. C. T.

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.

TRUST IN THE PILOT.

BY C. EDWIN JOHNSON.
(Mohawk, Fla.)

My bark is launched upon the sea!
I hear the breakers' awful roar,
And know that death and shipwreck lie
Along the rocky shore.

I dare not trust in my own skill
To steer my boat o'er waters dark,
Lest, lost in fog, in dangerous shoals,
I strand my little ark.

Alone I dare not crowd on sail
And spread my canvas to the breeze,
For many noble ships are lost
Upon the treacherous seas.

But One there is who guides my bark!
In him I trust and never fear;
For he will bring me safe to port,
Though it be far or near.

O Saviour dear, at thy command
Fearless our sails shall be unfurled;
For thou didst pilot Noah's ark
Through wreckage of a world.

NEWS FROM THE "PITCAIRN."

Pitcairn Island, Feb. 24, 1893.

Review and Herald, Battle Creek, Mich.:—

The missionary brigantine "Pitcairn" arrived here the 19th inst., thirty-two days from San Francisco; all well. We found Elder Gates somewhat improved in health, but he is far from being a well man.

The brig sailed this P. M. for the isle of Mangareva, 300 miles distant, to locate a native Pitcairn Island who goes out as a missionary labor there. Elders Gates and Cady accompanied the ship, but the rest of the missionaries stay here until the return of the ship, Elder Gates having arranged for us to conduct a series of meetings in his absence.

Several of the brethren wrote letters and sent by the "Pitcairn," but to-night a vessel sailing north standing in toward the island, and if she stops, you can hear from us much quicker than by the letters we sent this morning, hence this short letter.

Yours truly,
M. G. KELLOGG.

KANSAS.

As there are many Sabbath-keepers scattered throughout Kansas who have no church privileges, and the only word they receive from those of like precious faith is through the REVIEW, to such the following letter may be of interest, and prove an encouragement to go forward in the good work:—

"DEAR BRETHREN IN THE FAITH: Yours of the 5th instant at hand. In reply to your questions, I answer, I take the REVIEW, Instructor, Home Missionary, and four copies of the American Sentinel; the latter I distribute among persons at the post-office. I know but little of the interest they take in them. Some I am acquainted with seem to like to read. I also have distributed several packages of tracts. So far as I understand, the people would like to have a minister of our faith come and lecture on the prophecies. I am alone here, having no family at all, and am deaf and dumb; so you see why it is I have only a little knowledge about the interest persons have here. I am not a member of any church. In 1889 I settled here in a small house. I tend a garden, and lend and give away reading-matter. If a minister would come, I think some would be led to the truth. There has never been any meetings here by seventh-day Adventists. Write again. I will be glad to get better any time."

The Lord is blessing us here in Kansas. Good reports are coming in from the churches. The workers are full of courage. Victory soon will be ours.

WM. H. MILLS.

April 9.

WISCONSIN.

SINCE our good State meeting at Watertown Junction last October, I have visited Baraboo, Lime Ridge, Leon, Valley, Mauston, Elroy, DeBello, and Prairie, Boscobel, Mt. Hope, Sextonsville, Mt. Sterling, and Victory. I have enjoyed much of God's blessing in my work the past winter. Truly God is good. In all our meetings he has come near to his waiting people as they have sought him with humility, and have been willing to lay aside every right, and the sin that doth so easily beset. I find that in those churches that are actively

engaged in missionary work, the Lord is pouring his blessing upon them in a marked manner. As an example of what the Lord is willing to do for his people, I will mention the work that is going on at Victory. Feb. 24 I came to this place and found that some of the brethren here were taking large clubs of the Signs and Sentinel, and circulating them among their neighbors for several miles around by a house-to-house canvass. I remained with the church, and continued meetings over three Sabbaths and Sundays. Fifteen decided to obey. March 24 I began meetings here again. About thirty in all have now decided to obey, and walk with the remnant people of God. I am now holding meetings here at Victory, about six miles from where the church is located. I have held two meetings with a good attendance, and good attention is given to the word spoken. My courage and faith in God are strong. To his name be all the praise.

April 10.

W. S. SHREVE.

SOUTH CAROLINA.

SPARTANBURG.—We left La Crosse, Wis., Sunday night, March 25, for our work in South Carolina. Sabbath, March 24, we held quarterly meeting with the La Crosse church, and a most precious time it was. Two joined the church, one being baptized the next day. At our parting meeting Sunday night, God's Spirit came in with power. Although it was hard to part with dear ones for whom we had labored for over a year, we knew we were leaving them in God's care, and that they would have good help from the brethren who remained to labor there.

At Asheville, N. C., we had a precious and very profitable meeting for counsel. The experience of brethren laboring here inspired in us much confidence and courage, with which we enter upon our new work. We find the people, as a rule, very sociable and easy to get acquainted with. We are confident that God has a people here who will hear the message, and be ready for their Lord's returning; and we ask our brethren to offer up earnest prayer to God that he will give us wisdom and power to work for them. If any who read this have friends or relatives in South Carolina, or anywhere in the South, and will send us the names and addresses of all such acquaintances, they will help us much in our work. We hope for early responses, and for God's blessing upon the work. If any have clean copies of our periodicals to spare, they will do us a favor by sending some post-paid. Our permanent address is Spartanburg, S. C.

April 10.

E. W. AND L. A. WEBSTER.

MICHIGAN.

CHARLOTTE.—April 9 was a good day for the church in this place. Nine adults were added to their numbers, six by baptism and three by vote. Nearly all of these were young people, for whom the church has felt a deep anxiety. At the close of our examination meeting yesterday the brethren and sisters came forward and gave them the right hand of fellowship. Seldom has it been my privilege to enjoy more of the sweet melting Spirit than on this occasion. All wept for joy. The Saviour was exalted, and the Father was glorified. Although the hour of baptism was not generally known, quite a number gathered at the water to witness the scene. Order and solemnity prevailed.

I hope that God will give the older members of the church wisdom to guide these young people. But few churches of my acquaintance have a larger number of young people than this church, and could all this talent be consecrated to God's service, there would go forth a corps of workers to exalt the name and power of Christ. God bless these dear young people!

I have now closed the meetings, which have continued over three weeks. Elder Van Horn, who resides here, but is away most of his time, came home for two or three days. Although somewhat tired and worn, he kindly consented to occupy the pulpit. Also brethren H. W. Miller and L. N. Lane spoke each two or three times. The outside attendance has not been large at any time during the meetings, yet a few came in, and some interest was manifested. But all feel that the work the Lord has wrought for his people has well paid us for all our labor. Never have I met with a church whose members seemed to appreciate help more than those here. May the Lord continue his blessing with them, is my earnest prayer. I go from here to Brookfield. Brethren, let me have your prayers.

J. F. BALLENGER.

NEW YORK.

OLEAN.—This is a place of 12,000 inhabitants. We came here Jan. 22, expecting to begin meetings in Cyclone hall the following evening; but as the Methodists were occupying the hall every Sunday

afternoon, they began their work of opposition. We held our first meeting the 25th, with a congregation of about one hundred and fifty. The Methodists are the strongest denomination in the place, having four regular pastors, one being a presiding elder. As our interest increased, they became more persistent in their opposition. There has been a low meanness resorted to that worldlings would not stoop to do. The fulfillment of the second message as brought to view in the 18th of Revelation has been apparent to many. As we were obliged to leave the hall, we rented a house and fitted it up, in which we finished our course of meetings, and now hold our regular Sabbath services.

God has given a decided victory for the truth, a dozen or more having decided to obey, and nearly all being husbands with their wives. Our book sales, including Bibles, have amounted to about fifty dollars, and eighteen orders have been taken for our different periodicals. Our donations have amounted to about thirty-two dollars and fifty cents. The dailies have given unfavorable reports. Much of the time it has seemed necessary to hold from eight to nine meetings a week. Urgent calls for meetings come from other parts of the place, which we expect soon to fill. We feel to gird on the armor anew, and with courage follow our Captain to final victory. "There's resting by and by."

S. THURSTON.

PENNSYLVANIA.

PITTSBURGH AND ALLEGHENY.—April 5-11, while on my way to this place, to which I had been appointed to look after the work among the French, I was busily engaged in searching for French-speaking people in Pittsburgh and Allegheny. I found that there were about six thousand persons speaking French in these cities, most of whom are Belgian Catholics. The rest are Swiss and France French. I had a profitable time in visiting some of these. I obtained valuable facts and addresses from a minister of a popular church, who, though not a Frenchman, and not thoroughly master of the French language, could, nevertheless, speak and write some in French, and had, through a spirit of real philanthropy for the French, opened a mission for the Belgian Catholics, speaking to a few of them (rather, reading a sermon to them corrected by a French Catholic) once a month. As yet he could report no converts, though he had held these meetings with them for four years. He attributed this to his inability to speak French correctly, and to the fact that he did not have time to visit the French and do them justice; and he was pleased with the idea that I might be able to be more thorough in this branch of the work in the near future. He said, "I will cheerfully allow you to replace me in this work," etc.

While looking after this branch of the work, I spoke four times in English to the Pittsburgh church, and visited several who were deeply interested in the truth as the result of missionary work, and of a few discourses given by Elder A. T. Jones. Never have I felt more at home than with this dear people. The night of my arrival, the trains having made poor connections, I was about three hours late, and feared I could not fill my appointment at the hall, yet the brethren and sisters lingered till toward ten o'clock, and we had a blessed meeting; we also did on the Sabbath, when the fact was disclosed in testimonies in the social meeting, that two persons had begun keeping the Sabbath through the efforts of a sister. An intelligent lady who took part in our good social meeting, and who had never met with our people on the Sabbath, said she had decided to keep the Sabbath. Others will soon obey. I did not dare to invite the people at large, because other arrangements prevent my giving a regular course of lectures; so I had our brethren and sisters confine their invitations to those who were somewhat versed in our views, and needed to be encouraged, to decide to obey without delay. Sunday night quite a number of this class came out, and seemed to enjoy and heartily indorse the words spoken.

While here in the midst of a population of about four hundred thousand, occupying the two cities of Pittsburgh and Allegheny, which are separated only by the Allegheny River, and are made one by tramways and railroads, and in which are represented so many nationalities, including a large number of Germans, and 70,000 Italians, many of whom came from northern Italy and can understand French,—while here seeing the interest that is started at different points, by believers providentially scattered over these two important cities, and while taking in the wonderful fact that the city of Pittsburgh, one of the great centers of the National Reform movement, and the very place where the Christian Statesman is published, has given our people the use of a central hall free of charges, in which to hold their meetings, I can but exclaim

with a heart stirred to its very depths with profound gratitude to our heavenly Father, Surely the angels and Spirit of God have gone before us, and prepared the way; and may we discern the opening providence, and speedily act that part that God would have us, while the winds of war, strife, and persecution are held in check, that the servants of God may be sealed to pass through the time of trouble, and stand before the Son of man!

Midway, April 11.

D. T. BOURDEAU.

NORTH CAROLINA.

TRULY the angel of the Lord has gone out before us, stirring the hearts of the people; and calls are coming, "Come and preach for us, the people want to hear." I lately received a letter from one of our brethren in the eastern part of the State, saying that fourteen colored people there were keeping the Sabbath, and calling for some one to come to preach to the people there. Brother A. W. Sanborn has started two Sunday-schools among the colored people of this city.

The work is onward, and we are full of hope and courage. Is it not time for earnest prayer to ascend, for the Lord of the harvest to send more laborers into the white harvest field? Yes, the fields are white, and much will be lost if the reapers delay. Where are the men and women whose hearts the Lord is now impressing to go and labor at this the eleventh hour? We do not see how any one who has an understanding of the third angel's message can quietly remain at home now, when there are so many ways to work. Where are the people who expect to see the Saviour come to take them to the city of God? Will not such sell that they have, and lay themselves and all they have on the altar, to save the perishing? Now is the time to remember Lot's wife. If we leave our houses and farms with our money and goods to burn and go up in smoke by the fires of the last days, and do not do as Lot did, go out in haste and tell the people of the soon coming destruction, how can we expect to escape?

O, my heart burns within me as I see so many openings for you here in the canvassing field. The door is always open. Many could go out if they did not support themselves by what they sold; for they have means to support themselves, while they are thus placing the reading-matter in the homes of the people.

There is another class who cannot canvass, but who can work; and this embraces a large number from the youth to those of fourscore years. This we know, for we have found since coming into the southern field that much can be done by correspondence. The youth can write to the youth; the young people can write to young people; the middle-aged, and even those with the trembling hand of eighty, can help in this way; for such have engaged in helping us in the last twelve months. And right here I want to say, my dear brethren and sisters, old and young, I believe we will rejoice more as we see the star glittering in your crown, than the ones we cannot look at in our own while we are wearing it. Then why tarry? Remember, every setting sun marks one day less to work. Let us count the days. Let the good letter written by you, and also reading-matter, go to the homes of the destitute. Why wait? It is sinful to delay. My heart is full, as I see Satan casting his darkness all around, keeping people from seeing the light now lighting the earth. Do not bury the one talent. The Lord will certainly reckon with us, and how much better to be able to say, "Thy talent has gained another talent." And the Master will say, "Well done." Shall this be said to you and me? May it be so.

Asheville, April 11.

D. T. SHIREMAN.

IOWA, NEBRASKA, DAKOTA, AND MINNESOTA.

It is now one month since our good Conference in Battle Creek closed. I left the same night the Conference closed, for the purpose of visiting the Scandinavian churches in the above-named States. During this month, I have visited sixteen churches besides College View, and have spoken fifty-four times. The interest our brethren have manifested in these meetings has been good indeed. Although I have spoken over two hours several times, and once over three hours, they always want to hear more. I am glad to say that the interest in mission work has increased, and I think when the call is made for means, our Scandinavian brethren will respond promptly. The Lord has blessed them so that they are in better circumstances than when I have been with them in the past, and I hope they will esteem it a privilege to have a part in the work of the Lord by giving their means.

Some are rejoicing in the Lord, and receiving the latter rain. Others have not yet cut loose from the world and every sin that shuts out the blessed Saviour, as they should, and as they must in order

to receive it. I am sorry to say that but few of the young people have given up all for Christ. Many make one another the religious standard, instead of Christ, who is our only perfect example.

I was very much pleased with what I saw at College View. Surely the Lord has blessed his work there from the beginning to the present time, and the instruction given, especially Bible instruction, cannot be overestimated. It almost seems to me that our only hope for the young is to place them at our good schools; and may the parents realize this as they should. I am so glad that many have already used the opportunity with splendid results.

Elder E. G. Olsen accompanied me one week in Iowa, and Elder N. P. Nelson the same length of time in Dakota. I enjoyed their company very much. It has also been a great pleasure for me to meet the brethren from place to place, that I have labored and prayed with in the past, and my sincere prayer is that we may all receive the promise of the Holy Spirit, and be made ready to welcome our Saviour.

I am yet to visit a number of places in Minnesota, Wisconsin, and after that the churches in Chicago. The Lord willing, I will leave New York the 17th of May for Scandinavia again. My appointments come very close, so that I am hurried from one place to another, but my health is good, and my courage in God has never been better.

Artichoke, Minn., April 7.

L. JOHNSON.

IN THE SOUTH.

THE general meeting at Asheville, N. C., the first part of April, was indeed a profitable occasion. Public services were held in the court-house, the interest increasing till the close of the meetings. Several families, in all, about fifteen adults, are now obeying the truth in that city. Many others are interested. Brother Shireman is greatly encouraged, and is working hard to extend a knowledge of the truth to other parts of the State. By a plan inaugurated by himself, he has placed the truth in the hands of persons whom he has never seen. In another column we call the attention of the readers of the REVIEW to the plan, and invite the co-operation of those who can in this way do good to others, and enrich their own souls.

The council meetings we were enabled to hold with the workers were appreciated. We all felt it was good to be there. He who said: "I am with you," was present, filling our hearts with praise. In opening up the work in South Carolina, and among the colored people, it was thought best to make haste slowly on the start, and begin in a more quiet way at different points, rather than to engage in a public effort with the tent, without an acquaintance or a friend among those for whom they labor. Brother Johnston and wife are located for the present in Greenville; brother Webster and wife at Spartanburg, S. C., and Dr. J. E. Caldwell and wife at Knoxville, Tenn., where they enter upon the work among the colored people. All of these brethren will go from house to house, preaching the kingdom of God, distributing reading-matter, thus preparing the way for more public efforts in the future. We ask the people of God to pray that an effectual, open doorway be found before these servants of God, as they enter upon the work in these new and untried fields.

At Morristown I found brother C. E. Sturdevant full of the blessing of God, and much encouraged with the prospects before him. The canvassers there are also much encouraged with the success attending their efforts.

I was also glad to meet the company at Knoxville, and find them at work for the Master. They are enjoying the work. The Lord will reward these brethren and sisters who are forsaking friends and the comforts of home to save the lost and perishing. Our brethren everywhere should follow these workers as they go forth bearing precious seed baskets, and hold them up in your prayers night and day.

R. M. KILGORE.

DISTRICT NO. 3.

ON March 23, after the close of the General Conference Committee meetings, I returned to Chicago to give some attention to the changes to be made in the work there. The mission building, 26 and 28 College Place, is now turned over to the "Seventh-day Adventist Medical Missionary and Benevolent Association," which is fitting it up for use in that line of work.

We were not able to secure proper buildings for the Bible Workers' Mission Home on the South Side, but have rented a fourteen-room building on the West Side, fronting the beautiful Union Park. Our headquarters are now moved to those rooms. The building is No. 51 South Ashland Ave. It is not more than half as far from the Chicago post-office as College Place. It is about half a block from the Lake St. horse cars, and two blocks from

the Madison St. cable cars. Ashland Ave. crosses both of the above-named streets.

We have in the building, besides accommodations for our workers, three rooms for the accommodation of transients. Rents in Chicago are very high. For this reason we have raised the price for room and board a little more than it was at the old place, "to make ends meet;" still our rates are much below hotel prices. As our accommodations are somewhat limited, friends designing to give us a call would do well to write to Mrs. A. M. Loughborough, the matron of the mission, and arrange as to the time of coming, so as to be sure of a room.

On Sabbath and first day, March 25, 26, I was with the church in Springfield, Ill. I was gratified to meet with a number there who have lately accepted the truth, and now meet with our people. While I was in Springfield, arrangements were made for the removal of our tract and mission office from Chicago to our mission building in Springfield. The address of the Illinois Tract Society is now 125 West Monroe St., Springfield, Ill.

On Sabbath and first day, April 1, 2, in company with brother Mason, I was at West Salem, Ill., at the closing meetings of the canvassers' institute. Brother Thompson had been giving the Bible lessons in connection with the institute. At the close of the discourse, Sabbath morning, brother Thompson was ordained to the work of the gospel ministry, by prayer and the laying on of hands by Elder Mason and the writer. In the afternoon of the same day we had a refreshing season attending the ordinances of the Lord's house.

From April 5-9 I was with the company in Cincinnati, Ohio. In this city, in the 1844 movement there were many who expected the Lord's coming. These have been badly scattered and torn since that time. I was glad to find quite a number of persons who have accepted the truth under the labors of Elder Saxby and other Bible workers. These meet in a nice hall, on Seventh St., just opposite the Catholic church where the late Bishop Purcel held forth. I had the pleasure of speaking to our people three times in their hall during my stay in the city. At the close of the last discourse brother Michelson was ordained as deacon of the Cincinnati church.

To-day I have come from Cincinnati to Vernon, Ohio, to take part in the canvassers' institute, which is to be held here for the next four weeks. A goodly number of persons are gathering in, and we anticipate a refreshing from the Lord's presence.

J. N. LOUGHBOROUGH.

April 10.

THE RELIGIOUS LIBERTY WORK.

WE have many things to encourage us in our efforts to spread the principles of true religious liberty; but nothing, perhaps, is more encouraging than the intense interest that is being manifested on the part of so many people at the present time to read our literature. Most of our brethren and sisters know that we have recently been sending out many thousands of our religious liberty publications to representative men throughout the country; and as the facts contained in the publications are brought before their minds, they manifest an interest in the subject that is truly encouraging.

In acknowledging the receipt of some of our literature, an editor of quite an influential paper addresses us as follows:—

"Gentlemen:—"

"You believe in advertising; this we know. Our papers to thousands you can never reach in any other way. Here is a proposition: We will sell you all the space you want in our paper for one year, and take entire pay in your *Religious Liberty Library*. Will take your goods at cash prices, and space at same rates. What do you say?"

"Respectfully,"

* *

Another editor of one of the leading papers of a leading Protestant denomination, writes thus:—

"Will you kindly inform me what is the present state of the Tennessee matter referred to in your Extra No. 2, November 1892, in regard to the persecution of Mr. King? I am much interested in the matter, and have more than once spoken of this and of similar cases. I should be glad to say a word in behalf of these suffering Christians, and would, if necessary, open a subscription for your defense through the columns of the ——. I say this from the point of view of the ——— nomination, which has, from the beginning, strenuously maintained religious liberty. Very truly yours,"

* *

These are only samples of the many encouraging words we are receiving from individuals almost every day. We know from this that our literature is having its effect, and that many individuals still to be found in all parts of the land, who have a just sense of the true principles of religious liberty. We have long been looking for a time when this Sabbath question, coupled with religious persecution, would be prominently before the country.

and the individual is certainly oblivious to everything around him who cannot see that we are now in the very midst of it.

The question of closing the World's Fair on Sunday is assuming more interesting phases almost every day. The proposition is now being strongly advocated by labor unions in Chicago and elsewhere, of getting their employers to release them from work on Saturday, so they can attend the Fair, and then allow them to work on Sunday to make up for lost time. This is a turn to the question that the clergy of the country were not looking for; and it is rather interesting and quite impressive sometimes to note the things they have to say about it. Some of them say that if the working-men undertake such a maneuver, "they will endeavor to see what law is worth in this country." This clearly shows that they are not so anxious for the good of the poor laboring man, as they are for the strict observance of Sunday; and if he will not observe Sunday according to their ideas of things, then they are ready to let him feel the strength of the law. This question is one of the leading topics of discussion among labor organizations, as well as in church circles, in Chicago at the present time.

While the question is thus so prominently before the public mind, the Religious Liberty Association is doing all it can to place reading-matter in the hands of the people, that will place before them the correct principles upon this all-important question. To do the work which ought to be done in Chicago during the next few months, will require much more means than our association has at its command at the present time. Our friends have sustained us quite liberally in this work in the past, and we know they will not fail us at this time.

We have just sent out a circular to all our members, asking that they make us a special donation for this work, while the agitation is so strong; and as people are in Chicago from all parts of not only the United States, but the world as well, arranging their exhibits for the Fair, any one can readily see that this literature will have a wide-reaching influence.

Some of us may be inclined to think that when the closing of the World's Fair on Sunday is finally disposed of, this Sunday question will lose much of its interest; but we must not allow ourselves to be stupefied with any such thought. We know from the prophecy that this is to be a live issue from now until the end of time, and that the contest will grow stronger and stronger as the end approaches. So we want to be shaping our plans for vigorous action in the cause of truth right straight along, without any slackening of our efforts. This question has come to stay, and the Lord has committed to us the important work of holding up the great principles of his truth in this time of thrilling interest and importance.

The work is moving forward with very remarkable rapidity. Are we all moving with it? New developments and complications are arising every day. Are we preparing to meet them? We have no time now for any thought except to fit ourselves for the great work before us, and allow God to use us wherever he may choose.

Any donations for this work should be sent to the undersigned, at Battle Creek, Mich. Those who are not members of our association can assist us by joining the association. Persons may become members by paying the initiation fee of one dollar, and there is a due thereafter of one dollar each year. The funds thus received are used in the promulgation of the principles of religious liberty. We trust our friends will consider the great importance of this work, and render us all the assistance they can. A. O. TAIT.

MISSIONARY CORRESPONDENCE. 30

In these mission fields opportunities are presented to our brethren and sisters everywhere to engage in true missionary work. The missionary spirit should be revived in our churches all over the land. Many who are now inactive surely would be awakened to new life by making an effort to rescue some perishing soul, and they in turn would rejoice in seeing an effort put forth to save them.

We herewith present a plan which has been tried in this mission field, and has proved successful, with good results. Our ministers and canvassers are collecting the names of men and women whom they and others have visited, presenting the truth to them in some form, and have awakened in them an interest to read and investigate. These names will be sent to those who will be glad to act as correspondents to these interested parties, and no names will be sent except those of individuals who have promised to read the papers sent them.

We therefore invite those who would esteem it a privilege to engage in such missionary work, to write to the following persons, giving them the number of names you desire to send papers to and correspond with. Give them your age, sex, and

occupation; also indicate the periodicals you intend to use, and always inclose a stamp for reply. They, in turn, will send you the names and address, with a brief history of each one, so that you can engage intelligently in your work. Hundreds can thus be employed, and who can tell what the results may be, and it can be but a blessing to those who will engage in it.

Brethren J. O. Johnston, of Greenville, S. C., and E. W. Webster, of Spartanburg, S. C., each ask for fifty correspondents. Elder D. T. Shireman, 30 Hillside St., Asheville, N. C., wants 100 correspondents, and Dr. J. F. Caldwell, of Knoxville, Tenn., would like to have 100 correspondents who would esteem it a privilege to engage in this kind of work among the colored people of the South.

R. M. KILGORE.

"A CARD OF THANKS."

How often we see the above in the papers as a public acknowledgment of the kindness of neighbors and acquaintances in times of sickness and death. But seldom do we see an acknowledgment of our heavenly Father's love and kindness in permitting us to live, and in giving us health and the society of our families and friends. In this do we not fall behind some of the kings of the ancient heathen? Dan. 4:1-3, 34-37, etc. Do we remember what Christ said of those who confess him, and the fate of those who deny him? Matt. 10:32, 33.

Should not we, like David, "give thanks unto the Lord; for he is good: for his mercy endureth forever"? For one, I have more to praise and thank him for than I can tell. How many times what has seemed to be the severest trials and greatest deprivations have proved the greatest blessings. He has led me in ways I knew not, and given me blessings beyond measure. "He has not dealt with us after our sins; nor rewarded us according to our iniquities." But praise his holy name, he has "prepared for us a way of escape," and given "himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people."

And now we are told that "his Spirit is awaiting our demand and reception;" and why are we not seeking to remove from our hearts and lives every hindrance to the outpouring of this blessing? What has earth to offer that can be compared with what the Lord has prepared for those that love him?

Knowing that he has kept and cared for me all these years, more than once rescued me from death, when death meant to me no hope beyond the grave, and shown a measureless love for me, can I do more than give myself wholly to him?—No, he has bought and paid for me, and kept me alive, and I am his, and, "Praise the Lord; for his mercy endureth forever," he is mine. Eternity will be none too long to render him the thanks and praise that are his due, and in this life no service too menial, no trial too hard, no self-denial too great, as long as he walks the path of duty with me. MRS. EMMA ROLLINS.

APPRECIATED.

THE following kindly words of appreciation of the REVIEW we have lately received. The first is an extract from a letter from an aged sister:—

"I want to say a word for the good papers. Thank God for the good words they contain! I cannot do without the REVIEW and the Signs of the Times. I keep the Lord's Sabbath. I am a lone Sabbath-keeper, but the Lord is with me."

Another writes:—

"Dear Editor:—

"Some person is kindly sending to my address the REVIEW AND HERALD. I take this means of acknowledging my grateful thanks to the donor, for the privilege of reading that precious paper. MRS. L. W. CRANDALL."

A sister in Battle Creek hands us the following received from a Methodist lady to whom she has been sending the REVIEW:—

"If you have any more REVIEWS, please send them; they are such good reading."

The silent but powerful influence that is being exerted by our various periodicals, who can tell? Let them be scattered everywhere. None should suffer these papers to be destroyed, or allow them to encumber their cupboard shelves. Give them to the neighbors; send them by mail to distant friends. Thus after having served as a blessing to the church, they may be a light to those who are still in darkness.—Ed.

THE "RISE AND PROGRESS."

I HAVE seen some testimonials of Elder Loughborough's book, "The Rise and Progress of Seventh-day Adventists," and I want to add mine to the list. No home should be without it. It should be in the library of every Seventh-day Adventist who can possibly afford to have it. We who have

recently come into the light of present truth, know very little of the work of those faithful ones who first started out to keep the commandments of God and the faith of Jesus. The "Rise and Progress" tells all about it, and shows how God's hand has been with the work all these years. O, it is encouraging! There is a wisdom that is above the wisdom of the world in this work, to carry it through.

The little company out here in Honolulu read these works with great interest, and although we can give so little to the work in other ways, our prayers are ever ascending to the throne of grace, praying that our Father's hand will guide the hands of those who are writing his admonitions and encouragements for us. I can say that the Lord is good. But all pens and tongues that were ever created cannot tell of his wondrous love and goodness, his longsuffering and tender mercy; and to those who are trying to carry their burdens of sorrows and cares, who cannot tell where to-morrow's food and raiment will come from, I would say, be of good courage; for One who is mightier than the mightiest, stronger than the strongest, and who knoweth *all things*, will send food and raiment to those who are trying to do his will. Do your work faithfully, and he whose work it is will do the rest. Just say, "Lord, I have done all I can, now I leave the rest with thee," and then leave it right there. Not only say so, but *do it*; for faith without works is dead.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

Honolulu, Oahu, H. I.

MARY A. LYLE.

Special Notices.

INDIANA STATE MEETING.

THE Indiana spring State meeting will be held at Boggs town, Ind., May 16-22. Elder Loughborough has arranged to be present at the meeting, and all our laborers in the State are expected to be there. The Boggs town church extends a very cordial welcome to all to come. The members wish all to understand that they will be prepared to entertain all who may come. They will be disappointed if a large number are not present. They expect a large and good meeting. Let all come who can arrange to do so. It would be well for a few of those who can conveniently do so, to bring a straw tick and some bedding.

We may come confidently expecting the rich blessing of the Lord. Let those who know of favorable openings for labor, report the same to me, either by letter, or in person at the State meeting. F. D. STARR.

MONTANA, NOTICE!

DEAR BRETHREN AND SISTERS OF MONTANA: The time appointed for our annual camp-meeting for 1893, as you see by the REVIEW, is June 15-21. This will give the ranchmen a good opportunity to attend this meeting, as it will be just between the time of seeding and irrigating.

I cannot say at present who of our leading ministers will be there to help us; but I can safely say that there will be those present who will be able to give us just the instruction we need in the different lines of work pertaining to the cause of God. This will be the most important meeting ever held by our people in the State of Montana. We hope every one in the State who loves present truth will be able to attend this meeting. No one can afford to remain away. Come, brethren and sisters, and bring your children and friends and neighbors with you. Come, seeking the Lord most earnestly. We expect to have meetings especially for the children and youth.

We have secured tents at a very reasonable cost; any one desiring to rent a tent should write at once to S. C. Johnson, Livingston, Mont., giving the size of tent desired. Also any one desiring pasture for horses during the meeting should correspond with brother Johnson.

Let all come prepared, as nearly as possible, to care for themselves. Bring with you plenty of good comfortable clothing, so if the weather should be cool, none would endanger their health.

The annual meeting of the Montana Tract Society will be held in connection with the camp-meeting, June 15-21. Elder W. J. Stone, of West Virginia, is coming to labor in Montana, so we will now have three ordained ministers in this field. Others in the State are asking for the privilege of entering the work. This increase of laborers will call for more money with which to support them. It will be necessary for every one of God's dear children in Montana to remember the word of the Lord in

Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Dear brethren and sisters, let us heed the voice of God. Let what God claims as his own in tithes and offerings flow into his treasury, that those who labor may be supported, and the work of the Lord go forward in our State, that many precious souls may be gathered into the fold of Christ.

After careful consideration, we have decided that Livingston will be the best place for our camp-meeting this year. We hope every Sabbath-keeper in the State will plan to attend this meeting, and will come at the beginning and remain until the close.

Send all tithes and offerings for Montana to Emma Emmons, Livingston, Mont.

J. W. WATT.

MINNESOTA CAMP-MEETING.

The date of this meeting is June 13-20, and the place Minneapolis. Doubtless many of our brethren are planning to attend, and by beginning now to arrange, many more can do so. As the message advances, these annual gatherings become more important. The development of the events of the past year are very apparent in definitely marking the condition of things of the world, religiously, politically, and otherwise, thus clearly indicating the position we sustain to the work of God at this time. The message is rapidly advancing, and methods of labor must be devised to meet its requirements. To keep pace with the experience and work of the people of God, should be the theme of thought and action with every one who professes the truth.

The camp-meeting will differ in some respects from former years, principally in the fact that the message is so much advanced that different methods of work are required. It is intended that the larger part of the work of preparing the camp will be done the week preceding the workers' meeting, so that from June 6-13 will be used in attending to the business of the Conference and studying each branch of the work of the message. Special lessons in religious liberty, tract society, Sabbath-school, and health and temperance work, with counsel meetings on financial questions, duties of church officers, and other interests will constitute the principal lines for the first week. This will be a two weeks' camp-meeting, and its importance to the interests of the cause in our State cannot be overestimated.

All the laborers of the Conference are expected at the beginning of the meeting, June 6. It is desired that all others who can arrange to be, will be present during the entire time. We expect the largest attendance and the greatest blessings of any meeting ever held in our State. Efficient help will be furnished us by the General Conference. Dear brethren, you cannot afford to lose the benefits that may be obtained by attending this meeting. Begin now to plan and prepare to be present. More will be said later, by way of special directions as to railroad courtesies, how to reach the grounds, etc. Be sure to read the *Minnesota Worker* for some items of local interest.

N. W. ALLEE, Pres. Minn. Conf.

The Sabbath-School.

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

THE COMING OF THE LORD.

LESSON V.—THE COMING OF CHRIST WILL BE PERSONAL AND LITERAL.

(Sabbath, April 29.)

1. REVIEW questions:—

- (a.) When will the restoration of all things take place?
 - (b.) How many prophets have spoken of this time?
 - (c.) Name three prophets who have written on the subject, and repeat a text from each on that subject.
2. What does Paul say of the manner of Christ's coming? 1 Thess. 5:2.
 3. To whom will he come as a thief? Verse 3.
 4. What is said of the brethren? Verse 4.
 5. How many will see him when he comes? Rev. 1:7.
 6. What is said of the ascension of Jesus? Acts 1:9.
 7. Who appeared to the disciples as they were looking after him? Verse 10.
 8. What did they say of the manner of his return? Verse 11.
 9. What was the last thing seen when he ascended? Verse 9.

10. What will be the first thing that will be seen when he returns? Matt. 24:30.

11. Will the righteous know him when he appears? Isa. 25:9. (See note 1.)

12. Will the wicked know him? Rev. 6:14-17.

13. What will be heard at that time? 1 Thess. 4:16.

14. What will that voice say to the righteous? Isa. 26:20, 21.

15. How will the wicked feel, and what will they do at that time? Isa. 2:10, 17-20.

16. Could all these scriptures be fulfilled if Christ should appear in secret, so that all the wicked and a portion of the righteous know nothing about it?

17. What is he to bring with him? Rev. 22:12.

18. Will the reward be literal? (See note 2.)

19. What will be the appearance of the Lord when he comes? Luke 21:27. (See note 3.)

NOTES.

1. "Those who would have destroyed Christ and his faithful people, now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains exclaiming, 'Lo, this is our God; we have waited for him, and he will save us.'" —*"Great Controversy,"* p. 644.

2. It would be impossible to have a literal reward if Christ's coming was secret. If no one knew when he had come, they would not know whether they had the reward or not.

3. The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before him, and every mountain and island is moved out of its place. Ps. 50:3, 4; Rev. 6:15-17; 2 Thess. 1:7, 8. "The derisive jests have ceased. Lying lips are hushed into silence; the clash of arms, the tumult of battle, with confused noise, and garments rolled in blood (Isa. 9:5), is stilled. Naught now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, 'The great day of his wrath is come; and who shall be able to stand?' The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected." —*"Great Controversy,"* p. 642.

News of the Week.

FOR WEEK ENDING APRIL 15, 1893.

DOMESTIC.

—Another colored murderer was burned at the stake by a mob of whites and blacks at Fort Gaines, Ga., April 14.

—Ypsilanti, Mich., was visited by a cyclone the evening of April 12. Many buildings in the business portion of the town were destroyed.

—The United States protectorate over the Hawaiian Islands has been withdrawn by orders of Commissioner Blount, and the United States flag has been removed from the government buildings.

—That famous Russian liberator, Stepniak, has written President Cleveland, protesting against the proposed Russo-American extradition treaty, and asks the President to refuse to sanction it.

—George Sheffield, an inventor in New York City, claims to have discovered a power generated by the explosion of chemicals that will drive a steamer across the Atlantic in three days and ten hours.

—A cyclone swept over parts of Iowa, Kansas, and Nebraska, April 11, destroying much property, and causing some loss of life. The towns of Akron, Iowa, Page, Nebr., and Parker, Kans., were badly wrecked.

—There is trouble in the W. C. T. U. The executive committees of the United States and of England protest against the manner in which Miss Willard and Lady Somerset try to run the society to please themselves.

—The removal of a mound at Walnut Grove, Ohio, led to the discovery of many interesting prehistoric relics. Among the relics are human skeletons, arrow heads, spear heads, hammers, etc. Some of the skulls are of great size.

—Great frauds are charged upon State officials and public men in Minnesota. Public lands of great value have been sold at ridiculously low figures, and much valuable property has been kept out of the tax list. A thorough investigation will be made.

—The recent death in Brooklyn, N. Y., of Margaret Fox-Kane, widow of Dr. Kane, the Arctic explorer, and one of the three Fox sisters who originated "spirit rappings" near Rochester, N. Y., in 1847, closes a strange, eventful history. She died in poverty and neglect.

—Three hundred British red-coats, representing every branch of the English military service, and the crack representatives of some of the most famous regiments

of the British army, arrived at New York from London April 5, by the steamer "Massachusetts." They come to this country under private auspices in connection with the World's Fair at Chicago.

—The cars which carried the great Krupp cannon from the seaboard to Chicago are drawn only twenty miles an hour. They do not run nights, and the friction on the bearings is so great that they have to be almost constantly oiled. The cars were made especially for the purpose.

—The Danish steamship "Hekla," over whose prolonged voyage there was so much anxiety, arrived at New York, April 8. She was towed in by the National Liner "America," which fell in with the "Hekla" 700 miles out at sea. She had 700 passengers. A broken shaft was the cause of the delay.

—In view of the prevalence of cholera in Europe, the New York City officials are taking steps for a thorough cleaning of the city. This includes action in regard to the Croton watershed, removing nuisances there, and inspection of streets, tenements, and markets. The question of quarantine is also being carefully considered.

—A Sunday-closing crusade has been inaugurated at Norwich, Conn. The barbers have had notice from the city attorney to refrain from keeping their places open on Sunday, and they have complied with the order. The druggists have been ordered to desist from the custom of selling liquor, cigars, candy, and soda water on Sunday, and to dispense nothing but medicine.

—After resting many years without a monument to mark his grave and perpetuate his fame, America's greatest ornithologist, Audubon, is about to have a fitting memorial. The unveiling will take place April 26. Audubon lies in Trinity Cemetery in upper New York. The monument, costing \$10,000, has the form of a runic cross, and its shaft is ornamented with designs of animals and birds.

FOREIGN.

—There is a bitter feeling between the Ecclesiastical and Liberals of Hungary over the civil marriage law.

—Many priceless works of ancient art have late been unearthed near the ancient temple of Herd at Mycenae in Greece.

—Several of the States of Mexico have abolished bull fighting, and it is expected that the national Congress will complete the work by a general prohibitory law.

—Several towns along the Rio Grande River in New Mexico, were shaken by an earthquake, April 8. Eight or ten vibrations were felt. No serious damage was done.

—A spark from an engine ignited the gas in a coal pit in Wales, April 12, and a terrible explosion followed. Fifty miners were cut off from the entrance by the flames, and perished in the pit.

—The Japanese government has seized the Pele Islands, a group east of the Philippines. As Spain claims these islands by right of discovery, this seizure may lead to serious complications.

—The Minister of Foreign Affairs in Paris has announced that the Republic of Columbia has extended concessions to the Panama Canal Company for twenty months, the liquidator having accepted the terms of the Columbia government.

—The people of Ulster, in the north of Ireland, are so determinedly opposed to home rule, which they declare will be Rome rule, that they are arming and drilling, nights, that they may forcibly resist the establishment of an Irish Parliament.

—The British officers in India are watching the Russian movements on the northern boundary of Afghanistan very closely. General Roberts, commanding the British army in India, reports the army to be in fine condition for service at any time.

—A large mob, shouting for universal suffrage, assembled in Brussels, Belgium, April 12. Mounted police charged them with drawn swords. The mob met them with volleys of stones, but they were forced back, and many were cut or trampled upon.

—Ex-premier Mercier, of Quebec, is exciting much interest in that province by his speeches in favor of Canadian independence, and eventual union with the United States. Meetings are being held in Ontario also advocating political union with the United States.

—Telegrams from Belgrade report that Prince Alexander, of Serbia, who is now seventeen years of age, has seized the reigns of government, which had hitherto been held by his ministers in his name, and proposes to rule himself. The people of Serbia are jubilant over this act.

—A strike of the dockmen at Hull, Eng., grew into a mob, April 9. Military forces were called out to restore order, and a severe fight occurred. A dozen strikers received such injuries that they had to be carried home by their comrades. A gunboat has been sent to Hull.

RELIGIOUS.

—The Presbyterian Board of Home Missions have received a deed of 400 acres of land near Asheville, N. C., where they propose to erect and sustain an industrial school.

—The ninety-fourth session of the New York Conference of the Methodist Episcopal Church met in St. Paul's Methodist Episcopal church, Tarrytown, on Tuesday of last week.

—The summary of Baptist Church statistics in the State of New York shows a present membership of 136,212; of these, 6,436 were baptized during the year. The number of churches is 896, the same as last year.

—Mgr. Donato Sbarretti, auditor to the ecclesiastical court of Archbishop Satolli, has arrived in this country. He is said to be a man of small ability, and Archbishop Ireland and Dr. McGlynn protested against his appointment.

—The new laws of Mexico prohibit women from entering convents. A lady lately endeavored to come from that country to the United States to enter a convent, but was intercepted by the government, and taken back.

—At a meeting of over one hundred clergymen and laymen of the diocese of Massachusetts, April 4, in Trinity Protestant Episcopal church, Boston, it was practically decided that Rev. David H. Greer, D.D., of New York City, should be the successor of Bishop Phillips Brooks.

—The Newark and New Jersey Methodist Conferences have adopted strong resolutions with reference to the race-track bills, branding with "infamy those members of the Legislature who voted for these most infamous laws," and promising support only to those candidates for the Legislature next fall who pledge themselves to repeal those laws.

Appointments.

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

CAMP-MEETINGS FOR 1893.

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

ANY Seventh-day Adventist in need of a young single man to work on a farm, please direct to Box 551, Grand Rapids, Mich.

WANTED.—By a young man, a situation with a Sabbath-keeping barber. Steady and trustworthy. Answer by letter at once. W. A. Gosmer, Saline, Washtenaw Co., Mich.

WANTED.—A man to work on a farm by the month. Steady employment for six months at good wages; also a chance for bark peelers. If any desire, apply soon. A. Van Tassel, Grawn, Mich.

WANTED.—Two men to work on saw-mill. Men of experience in saw-mill work preferred. Must be Seventh-day Adventists, no others need apply. Call on or address at once, W. J. McCurdy, Lottsville, Warren Co., Pa.

FOR SALE.—A good house and lot in a desirable location, one block from the Sanitarium and College. House is in good repair, and will be sold at a bargain. For particulars call on, or address, C. C. Chrisman, 18 Hill St., Battle Creek, Mich.

HOUSES WANTED.—Mrs. E. F. Mc Nab, of Willow Hill, Ill., has two boys aged respectively ten and thirteen years, for

whom she desires to find homes among Sabbath-keepers. Any who can give them homes, or know where they can find places, please address her as above.

LABOR BUREAU.

A SCANDINAVIAN Sabbath-keeper with wife and three children wants to work for a Scandinavian of same faith in either of the following States: Colorado, Nebraska, Dakota, Minnesota, or Wisconsin. Address F. O. Miller, 854 South 5 East St., Salt Lake City, Utah.

PAPERS WANTED.

CLEAN copies of any Seventh-day Adventist literature will be thankfully received and used, if sent post-paid to Mrs. Huldah E. Shull, Ragan, Nebr.

I WOULD like late, clean copies of *Signs, Sentinel, Good Health*, and religious liberty literature. Send post-paid to my address. M. T. Clark, E. Bonne Terre, Mo.

THE tract and missionary society of the Topeka (Kans.) church, desires clean copies of the *Review, Signs, Sentinel*, and *Good Health*, of the present year, for city missionary work. Send, post-paid, to Mrs. N. E. Holaday, 400½ Kans. Ave., Topeka, Kans.

ADDRESS.

My address now for some time will be 71 Armour St., Chicago, Ill. J. F. HANSEN.

CHANGE OF ADDRESS.

AFTER this date, the address of Allen Moon and A. F. Ballenger will be 185 Dearborn St., Chicago, Ill., Room 7.

Obituary Notices.

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

MATSON.—At Kenton, Ohio, March 30, 1893, of whooping cough, Sheffield, infant son of brother and sister Matson. Words of comfort by the writer. WM. COTTRELL.

JORDAN.—Died of consumption, at La Crosse, Wis., Dec. 25, 1892, Maggie Jordan, aged 31 years and 10 months. Funeral at Winnebago City, Minn., Dec. 28, 1892. A. J. BREED.

GRAFTON.—Died at her home in Sextonville, Wis., Jan. 20, 1893, of heart disease, Mrs. Catherine A. Grafton, wife of A. B. Grafton, aged 55 years, 6 months, and 9 days. Discourse by the writer, from Ps. 17:15. W. S. SHRIEVE.

CRAIN.—Olive, youngest daughter of John A. and Sarah Crain, of Chesaning, Mich., died March 25, 1893, aged 1 year, 1 month, and 7 days. The promises of God were especially cheering to the parents as they laid away their babe to sleep in Jesus. Words of comfort by the writer. W. H. FALCONER.

BOGAR.—Died at Dassel, Minn., Jan. 10, 1893, of membranous croup, Laura Lorinda, youngest child of T. W. and Emily Bogar, aged 3 years and 10 days. It was hard to part with our loved one; but we are comforted with the assurance that Jesus is soon coming, when she will be restored to us clothed in immortal bloom. EMILY BOGAR.

BAYLISS.—Near Lipan, Tex., Feb. 27, 1893, of la grippe, Harris Bayliss, aged 80 years, 10 months, and 13 days. He was born in Tennessee, April 4, 1812. Brother Bayliss was a commendable member of the Methodist Episcopal Church for forty years of his life. Then he became a member of the Seventh-day Adventist Church. The funeral services were conducted by the writer. W. A. LANGSTON.

OWEN.—Of heart trouble, near Viroqua, Wis., March 21, 1893, Hiram Owen, aged sixty-five years. He had believed the truth for many years, and had kept the Sabbath for some time before he died. He told his wife that he was prepared to die. His faithful wife has been a consistent Seventh-day Adventist for several years. Words of comfort were spoken by the writer, from 1 Cor. 15:51, 52. I. SANBORN.

ANGLUM.—Died Oct. 10, 1892, sister Samantha Anglum, aged 57 years, 4 months, and 3 days. Sister A. came into the truth by reading, at Trenton, Mich. She was baptized and united with the Seventh-day Adventist church at Grand Rapids, June 28, 1891. She lived a humble, consistent Christian life. All who became acquainted with her knew that she had been with Jesus, and had learned of him. Discourse by the writer. L. G. MOORE.

MINNISEE.—Died of consumption, March 18, 1893, Julia Grace, daughter of brother and sister James Minnisee, of Byron Center, Mich., aged 35 years, 6 months, and 24 days. Sister Minnisee was baptized by Elder E. H. Root, and joined the church at Gains. Although she was anxious to get well, she told her father the day before she died, that she desired God's will to be done. As the Adventist church was thought to be too small to seat the audience, the Methodists kindly gave the use of their house for the funeral services. Discourse by the writer. L. G. MOORE.

CANVASSERS' SATCHEL.

CANVASSERS, BIBLE WORKERS, AND MINISTERS, ATTENTION!

THE following is a description of the best, cheapest, and most convenient hand satchel ever used by any of our

workers. It was designed and got up especially for full book canvassing, and is conveniently arranged for any of the above named workers.

Size, inside measurement, 10 inches long, 5½ inches wide, and 8 inches deep, with false bottom out; with false bottom in, it is 6½ inches deep, leaving 1½ inches under false bottom for writing paper, circulars, helps, etc. On one end are two pockets 5 inches wide, one being 8 inches deep; the other inside of that one is 6 inches deep. The other end has little loops for pen holders and pencils, also for thin straight-edge. Just above false bottom on end where pencils are, is thin nickel strip for pencils to stand on to keep them from going down at end of false bottom, and breaking off points. The whole case is nicely lined with purple velvet, and the outside is covered with best harness oil leather. The cover has a lap over both ends and front, of one inch, thus being thoroughly protected from the rain or dust. On each outside end is a nickel ring for strap, and a nice leather handle on top; case all hand-sewed, a new patent, easily adjusted, and very durable catch. It is all finished up in the best style possible. Price, including shoulder strap, \$3 each.

A ladies' hand satchel 9¼ inches long, 6½ inches deep, and 4 inches wide, same quality of leather, purple velvet lined, same kind of catch, pencil holder at one end, with pocket in back, full size of back, also strap, at \$2.75 each. The same, without pocket or pencil-holder, \$2.60.

If locks are desired, they will cost twenty-five cents extra. A satchel, ladies' size, can be made for \$1.65 each, with flannel lining, and outside covered with canvass, or imitation of leather. Any kind of case can be made to order on short notice. A liberal discount given to tract societies in dozen lots. In ordering, give price quoted above. Address all orders to J. E. Woodward, 185 Dearborn St., Room 7, Chicago, Ill.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

EAST.		*N. Shore	*N. Y.	*N. Falls	*Night	*Detroit	*Albino
STATIONS.		Express.	Express.	Express.	Express.	Express.	Express.
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 4.55	pm 9.30		pm 11.45
Michigan City.....	10.58	2.05	4.55	6.39	11.25		am 1.42
Niles.....	pm 12.40	2.57	5.48	7.31	am 12.50		2.50
Kalamazoo.....	2.05	4.00	7.04	8.57	1.57	am 7.10	4.28
Battle Creek.....	2.46	4.30	7.37	9.28	2.35	7.62	5.20
Jackson.....	4.30	6.38	8.52	10.42	4.05	9.40	5.45
Ann Arbor.....	5.30	6.27	9.45	11.27	5.38	10.40	6.03
Detroit.....	6.45	7.25	10.45	am 12.30	7.10	11.52	6.35
Buffalo.....	am 8.00	am 8.25	7.35			pm 7.40	pm 5.00
Rochester.....	6.50	9.55	11.20				9.20
Syracuse.....	7.50	pm 12.15	pm 2.10				10.20
New York.....	pm 8.45	8.50				am 8.45	am 7.00
Boston.....	8.06	11.05	am 6.15				10.50
WEST.		*Day	*N. Shore	*N. Y.	*Night	*Detroit	*Albino
STATIONS.		Express.	Express.	Express.	Express.	Express.	Express.
Boston.....	am 8.30	pm 2.00	pm 3.00			pm 6.45	
New York.....	10.50	4.30	8.00	pm 8.00		9.15	am 8.30
Syracuse.....	pm 7.30	11.55	am 2.30	am 8.50	am 7.20	pm 2.20	
Rochester.....	11.00	9.25	4.30	5.55	am 7.25	pm 5.10	
Buffalo.....	am 8.20	7.30	9.05	pm 1.20	pm 4.40	pm 9.00	am 2.15
Detroit.....	9.37	8.27	9.59	2.19	5.48	10.27	3.06
Ann Arbor.....	11.35	9.35	10.58	3.17	7.15	am 12.01	4.10
Jackson.....	pm 1.18	10.43	pm 12.02	4.30	8.47	1.20	5.20
Battle Creek.....	2.05	11.30	12.39	5.05	9.45	2.18	5.59
Kalamazoo.....	4.00	pm 12.40	1.48	6.17		4.15	7.15
Niles.....	5.20	2.00	2.45	7.20		5.35	8.24
Michigan City.....	7.35	3.55	4.50	9.00		7.56	10.15

Daily. †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.15 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday. Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

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



Chicago & Grand Trunk

R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.		STATIONS.		GOING EAST.	
am	pm	am	pm	am	pm
7.15	8.00	11.00	7.00	7.00	8.00
9.45	5.00	6.30	8.00	9.55	7.40
am	am	am	pm	am	pm
12.10	6.20	6.20	1.00	8.40	5.50
1.35	7.45	8.00	2.45	7.30	4.10
am	pm	pm	noon	am	pm
8.30	3.00	12.00		8.05	9.50
am	pm	pm		am	pm
9.30	8.40			8.00	7.00
11.30		1.00		8.35	5.25
		8.00		pm	am
		pm		9.25	7.45
Day	R. C. Ltd	Pacific	Mail	Mail	Ltd
Exp.	Pass. Exp.	Exp.	Exp.	Exp.	Pass. Exp.
am	pm	pm	pm	am	pm
8.44	6.19	6.19	Port Huron	10.01	am
6.50	8.49	12.22	Pt Hur'n Tn'l	9.58	12.35
8.05	6.10	1.27	10.07	9.15	11.20
8.35	6.47	1.55	10.47	8.30	10.47
4.05	8.00	9.00	Detroit	7.25	9.25
7.15	4.40	9.25	7.15	8.27	11.50
7.50	6.17	9.00	7.50	8.00	10.00
9.05	6.50	2.22	11.20	9.35	10.20
10.02	7.55	3.07	12.20	10.40	9.30
10.25	8.20	3.34	12.50	11.15	10.00
11.15	9.25	4.15	1.50	12.25	10.30
11.59	pm	2.35	1.08	1.39	7.40
		1.19	Schoolcraft	2.21	am
12.40	5.45	8.50	2.06	Cassopolis	1.23
1.20	6.20	4.10	2.50	South Bend	12.45
2.45	7.35	5.45	4.30	Valparaiso	11.10
4.50	9.30	8.00	7.00	Chicago	8.40
pm	pm	am	pm	am	pm

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

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 18, 1893.

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CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

The governor of Michigan, John T. Rich, has appointed Friday, April 28, as Arbor Day, and recommends that the beneficent objects of the day be impressed upon the minds of the youth, by appropriate exercises in the public schools.

We call attention to the description of the "Canvassers' Satchel," on preceding page. Brother Woodward described it to the canvassers while here at the Conference, and so many wanted it, that we give the notice referred to, that all may know that they are now ready, and where they can be had.

If it be wrong to attend a World's Fair which is kept open on Sunday, is it not equally wrong to patronize one that has had Sunday work done on it for months in all of its departments, to get it ready for the public?—Certainly it is. Now will the Sunday-closing reformers recognize this fact, and stay away from the Fair at Chicago?

The city election of College View, Nebr., April 4, resulted, according to the College View Enterprise, in placing in their respective offices the following persons, with whose names the most of our readers are familiar: Mayor, J. D. Morton; Clerk, C. C. Lewis; Treasurer, J. Sutherland; City Engineer, M. W. Newton; Police Judge, M. W. Newton; Councilmen, first ward, J. M. Morrison, Philip Herzer; second ward, J. Sutherland, M. Herrick; third ward, L. Nicola, M. Stansberry; fourth ward, F. N. Dimond, W. T. Henton.

We have twice had occasion to speak of a fanatical faction who are just now waging war against Seventh-day Adventists, by circulating a little tract entitled, "The Loud Cry," etc. It may be proper for us to further inform our readers, that, finding no encouragement in Battle Creek, they have now moved to other parts, and our brethren in other places will probably be troubled with their presence. We have learned enough about them to know that they will scruple at no means to accomplish their ends. They have already started a brother from Pennsylvania, off on a wild-goose chase to Australia, leaving his family in destitute circumstances, for others to care for. The reproach of this will doubtless be laid at the

door of our cause; whereas it comes about only because some have been deceived into turning against it. They are now at Minneapolis, Minn.

Elder F. D. Starr spoke in the tabernacle, Sabbath, the 15th, from John 9:4. He showed how circumstances are surely working together to bring our day of opportunity to an end; and that now, while we have such a great work to do, we should work with redoubled zeal while the day lasts, before the night cometh when no man can work. It was calculated to arouse all hearts to take hold more vigorously to improve the hours that we have remaining, in carrying forward the work committed to our care. In the afternoon, the time was mostly occupied by brother Olsen, in suggesting plans whereby the work may be made more effectual in Battle Creek.

A morning paper of Pittsburgh, Pa., denounces the old 1794 Sunday law of that State, under which Sunday newspapers are prosecuted, in these words: "Such bigotry belongs to the days of the Salem witches. The action of the Pittsburgh inquisition should bring the law of 1794 into such odium as to cause its speedy abrogation. It ought to have been abolished years ago." On this the Christian Nation exclaims in horror: "Such is a good index of the temper of the press toward law and order, and the questions of social reform that are coming before the people of the country. To characterize the action of men who have at heart the best interests of the community, as 'the inquisition,' indicates that the object of the press is as revolutionary as anarchism and socialism." Then it goes on to justify its statements, by condemning the character of the press in general as catering to the morbid curiosity of the people, and thus tending to immorality and corruption, forgetting that these things are just as bad on any day as on Sunday. To condemn liquor on Sunday, and let it run riot the rest of the week, and denounce the Sunday newspaper on account of its character which is just as bad all the other days of the week, is simply an effort to bolster up Sunday by using exclusively in its behalf the indignation justly due to the general evils of society, as though they were not just as bad every day. To denounce liquor selling on Sunday, on the ground of a righteous indignation against intemperance, and then allow it full liberty on Monday, is not temperance reform, but simply Sunday bigotry. When will so-called reformers be consistent?

A DISGRACEFUL CONFESSION.

THE following we take from the the Signs of the Times, of April 10. The Ministerial Association, of the city of Spokane, Wash., refused to debate the Sunday-closing of the World's Fair with a debating club of working-men of that city, if any Seventh-day Adventist was to take part in the discussion of the question, or if it was to be presented from the Seventh-day Adventist standpoint! And why?—Because they knew that according to the principles on which we stand, they cannot meet the issue and maintain their position. If persons will abandon the truth, and take a standpoint of error, from which to discuss the question, then they will discuss it! They virtually confess that there is one way of presenting the subject which is too strong for them to meet, and that must be excluded from the debate. In this they stand self-condemned. To confess error and wrong, and take a right stand, is considered an honorable course; but to confess that there is truth, which they will not receive, is a disgrace. Under the heading, "Afraid of the Truth," the Signs says:—

"In Spokane, Wash., a few weeks ago, the Arena Debating Club, an organization of working-men, challenged the Ministerial Association of that city to debate the Sunday-closing of the World's Fair. The association accepted on the condition that they were not to debate with Seventh-day Adventists, nor to oppose the question presented from a Seventh-day Adventist standpoint. This is what the Outburst, of that city, in its issue of Jan. 28, says on the matter; and the Outburst is right. But what a confession on the part of the Ministerial Association! Do they feel satisfied with a position they cannot defend?"

"The Ministerial Association in accepting a challenge from the Arena Debating Club, a working-men's association, to discuss the Sunday-closing of the World's Fair, did so with some apparent qualms. Perhaps the 'horny-handed' toilers of today are not good enough for these followers of the meek and lowly carpenter of Bethlehem. In accepting the challenge, it was done with the reservation that they would have no controversy with any sect to argue the ethics of Sunday worship from a Seventh-day Adventist standpoint. This was wise, for the Adventists and Jews are the only logical Sabbatharians in existence. Nowhere in the Bible is there warrant for the ob-

servance of Sunday as the Sabbath. Sunday was a pagan holiday in the Roman empire in honor of the sun, as its name indicates. It was adopted by Emperor Constantine as a church holiday, when he embraced Christianity. It has no more religious significance than Wednesday, named from the Norse god, Woden. Even were not this the case, we still have Christ's injunction that the Sabbath was made for man and not man for the Sabbath. The Puritan Sunday, that nightmare of intolerance, is as obsolete and no more to be observed to-day than is the Old Testament command, "Thou shalt not suffer a witch to live." But the clergy have not the candor nor the fearlessness to acknowledge these truths. They want to monopolize one day of the week for themselves, and in so doing, deny to others the right to do anything except to listen to their sermons. And this is one right that most people nowadays prefer to exercise by proxy."

HELPING ON THE WORK.

WE sometimes look upon those who are laboring directly to advance the truth as the only ones who are bringing the light before the people. But in this we are mistaken; for those who are its bitterest opposers are often unwillingly and unintentionally on their part made the means of bringing about the same result. An instance of this kind has lately come to our notice. The Michigan Field Secretary of the American Sabbath Union has lately been quite successful in doing this kind of work. In two places in this State, to our certain knowledge, he has succeeded in developing a strong interest to hear more of the views of the Seventh-day Adventists. His wholesale abuse of our people, which constitutes his principal stock in trade, has reacted upon himself in a way that he was not prepared for. In one of these places, a lady engaged in Bible work there writes that his efforts have greatly augmented the interest to hear, and that she has more calls to give Bible readings than she can possibly fill. At the other place, a sister engaged in the same work writes that she was about to give up work there, but that the visit of the Field Secretary of the American Sabbath Union had aroused a great interest, and that the book "Bible Readings," many copies of which had been sold in that place, and against which he had especially directed his fulminations, was being read as it never had been before. Indeed, the interest in the book was so great that they had not copies enough to supply the demand, and many were borrowing the book that they might know what it contained. This is very gratifying to know, and we may no doubt safely calculate that the same result will follow wherever such bitter opposition to the truth is manifested. We would cite our laborers who have such opposition to encounter to the comforting words of Paul: "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God." Phil. 1:28.

M. E. K.

THE RELIGIOUS LIBERTY LIBRARY.

SINCE our notice last week in regard to the rise in price of the Religious Liberty Library from fifty cents to one dollar per year, we have received a number of communications from our friends, asking if this would affect our old subscribers. We stated in our former note that after April 1 we would charge one dollar per year for the Religious Liberty Library. We intended that all should understand that those who had subscribed before the 1st of April would have their Library for the remainder of that year for fifty cents that they paid for it. We would not think of raising the price to those who had subscribed with the understanding that they were to pay only fifty cents for it. The new arrangement of one dollar a year applies only to subscriptions after April 1.

A. O. TAIT.

CAMP-MEETING NOTICE.

By reference to the schedule of camp-meetings appearing in this paper, it will be seen that the meetings arranged for the Iowa, Wisconsin, and North Pacific Conferences, have been located. The remaining Conferences have not yet reported. The matter of selecting places for the camp-meetings is an important one, and should receive proper and early attention. As soon as a meeting is located, the president of the Conference in which the meeting is to be held, should notify accordingly, addressing his communication to us at Battle Creek, Mich.

O. A. OLSEN, Pres. Gen. Conf.

WANTED.

ONE hundred Christian young men and women possessing good health, fair education, good natural ability, and good sense, to begin a course of training as missionary nurses. Twenty-five young men and women are wanted to be trained for the work of missionary physicians. Address for further information, J. H. Kellogg, Sanitarium, Battle Creek, Mich.